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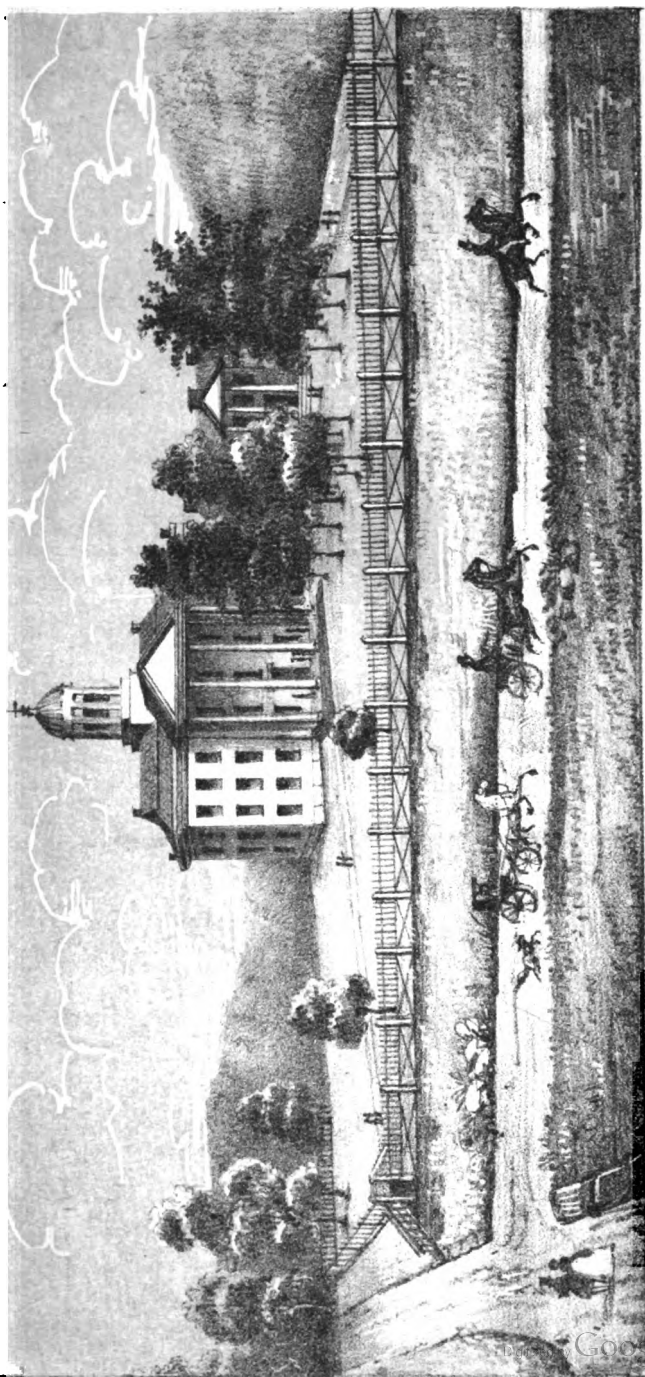


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JANE SPEER, M. D.	<i>Pittsburgh, Pa.</i>
ALEX. SMITH,	" "
WILLIAM COOK,	<i>Buffaloe, N. Y.</i>
JOHN SMITH, A. L.	<i>Smithville, Pa.</i>
ALFRED CARTER, A. L.	<i>Syracuse, N. Y.</i>
ANDREW TODD, M. G.	<i>Hemingburgh, Ky.</i>
WILLIAM NESBIT,* A. L.	" "
JOHN M. SWENET,* A. M.	<i>Richmond, Va.</i>
HON. CHARLES OGLE,*	<i>Somerset, Pa.</i>
MATTHEW FULLERTON,	" "
HORATIO VANLEAR,* A. M.	<i>Baltimore, Md.</i>
1816.	
JOHN S. GARRET,*	<i>Washington, Pa.</i>
DAVID CARSON, A. L.	<i>Chambersburgh, Pa.</i>
SAMUEL WOODS,*	<i>Pittsburgh, Pa.</i>
JOHN C. ARMISTEAD,	<i>Burlington, Iowa.</i>
JAMES IRVIN, A. L.	<i>Houston, Texas.</i>
THOMAS HOGE,	<i>Philadelphia, Pa.</i>
JAMES DINWIDDY, M. D.	<i>Independence, Mo.</i>

NAMES.	RESIDENCE.
WILLIAM GULL, A. L.	<i>Tallahassee, Florida.</i>
WILLIAM M'COOKE,	<i>Florence, Ala.</i>
ROSS WELLS, A. M.	" "
CADWALLADER RINGOLD, A. L.	<i>Philadelphia, Pa.</i>
JOHN HOGE,	" "
JOHN S. GARIN, M. D.	<i>Blairsville, Pa.</i>
JOSEPH VANLEAR, A. L.	<i>Baltimore, Md.</i>
CHARLES WORTHINGTON,	<i>Emmetsburgh, Md.</i>
HENRY DUNCAN, A. M.	<i>Lexington, Ky.</i>
JAMES WILLIAMSON, A. M.	" "
A. S. T. MOUNTAIN,	<i>Pittsburgh, Pa.</i>
ANDREW R. LINN,	<i>Trenton, N. J.</i>
DEWITT ANDERSON,	<i>Allegheny, Co., Pa.</i>

1817.

GEORGE TILLMAN,	<i>Zanesville, Ohio.</i>
CASSIUS CARTER,	<i>Bedford Co., Pa.</i>
JOHN S. HOMER, Ex-Gov. Mich.	<i>Fauquier, Va.</i>
SAMUEL S. NEEL,* A. M.	<i>Ibberville, Lou.</i>
MEASE SMITH, A. M.	<i>Accomac, Va.</i>
JOSHUA MOORE,	" "
JOHN PREBLES,	<i>New Orleans, La.</i>
ALEX. WILLIAMSON,	<i>Butler Co., Pa.</i>
THOS. DUNCAN,* A. M.	" "
HUGH KOONTZ,* M. G.	<i>Washington, Pa.</i>
JOHN NEELY,	<i>Washington City, D. C.</i>
JOHN P. PAULL, A. M.	<i>Parkersburgh, Va.</i>

1818.

JOHN MURDOOH, Sr., A. L.	<i>Parkersburgh, Va.</i>
JOHN MURDOCH, Jr.,	" "
JOSEPH J. WRIGHT, M. D.	<i>Ohio.</i>
JOHN HAGERTY,	<i>Maysville, Ky.</i>
ISAAC GIBSON,	<i>Washington, Pa.</i>
ROSE PENTECOST,	<i>Lancaster, Ohio.</i>
EDMOND STANBURY, A. L.	<i>Zanesville, Ohio.</i>
WILLIAM SMITH, A. M.	<i>Charlestown, S. C.</i>
JAMES ROLLIN, M. G.	<i>Allegheny Co. Pa.</i>
JAMES REED,	<i>Pittsburgh, Pa.</i>

1819.

WILLIAM WAUGH, A. L.	<i>Washington, Pa.</i>
EDMUND G. SHIP, A. M.	<i>Zanesville, Ohio.</i>
PHILO S. NORTON, A. L.	<i>Pennsylvania.</i>
JOHN K. KELSEY,	"
JACOB PYATTE, M. G.	<i>Illinois.</i>
FRANCIS L. LAIRD, M. G.	<i>Indiana Co., Pa.</i>

1820.

GEO. W. THOMPSON, A. L.	<i>Wheeling, Va.</i>
DAVID BARBER, A. L.	<i>Marietta, Ohio.</i>
THOMAS R. JENNINGS, M. D.	<i>Nashville, Tenn.</i>
RICHARD REISIN, M. D.	<i>M'Keesport, Pa.</i>
JAMES WOOD, A. L.	<i>St Louis, Mo.</i>

NAMES.	RESIDENCE.
JAMES SMITH,* A. M.	<i>St. Louis, Mo.</i>
DAVID CROCKER, M. D.	<i>Zena, Ohio,</i>
WILLIAM WALLACE, M. G.	<i>Illinois.</i>
ALFRED BRASHER, M. D.	<i>Lafayette Parish, La.</i>

1821.

H. B. TOMLINSON,* A. L.	<i>Cumberland, Md.</i>
LEONARD ROBERTS,	<i>Washington, Pa.</i>
HUGH WALLACE, A. L.	<i>Illinois.</i>
J. K. MASON,* M. D.	<i>Uniontown, Pa.</i>
W. HILTON, M. G.	<i>Washington, Pa.</i>
GEORGE FLEMING,* M. D.	<i>Washington, Pa.</i>
WILLIAM TAYLOR,*	<i>Wheeling, Va.</i>
COOPER ROBERTS,	<i>Washington, Co., Pa.</i>
J. A. PATTERSON,* A. L.	<i>Brooke, Co., Va.</i>
CHARLES STEWART, M. G.	<i>Lexington, Ky.</i>

1822.

ISAAC CLARK,	<i>Adams Co., Pa.</i>
THOMAS LIVINGSTON,* A. L.	<i>Pittsburgh, Pa.</i>
WM. B. JOHNSON,	<i>Columbus, Ohio.</i>
JAS. P. HENDERSON, M. D.	<i>Elizabethtown, Pa.</i>
JOS. SMITH, A. M.	<i>Washington, Pa.</i>
HON. ISAAC LEET,*	" "
M. C. CUNNINGHAM,	<i>Beaver, "</i>
J. C. M'COLLOUGH, M. D.	<i>Lewistown, "</i>
GEORGE ASHMAN,	<i>Connellsville, "</i>
SAMUEL D. KENNEDY,*	<i>Uniontown, "</i>

1823.

SAMUEL M'FARLAND, A. L.	<i>Washington, Pa.</i>
R. S. CUMMINS,* M. D.	<i>Concordia, Miss.</i>
JAMES BLANE, A. L.	<i>Columbia, Ark.</i>
PATTERSON OFFICER,	<i>Natchez, Miss.</i>
ROBERT BEATTY,	<i>Detroit, Mich.</i>
HAMILTON WALLACE,	<i>Indiana, Pa.</i>
JAMES SMITH, A. M.	<i>Ligonier, "</i>
J. W. HARRIS,	<i>Washington, Pa.</i>
JAMES GRAY,	" "
D. PENTECOST, A. L.	" "
GEO. W. ACHESON,* A. L.	" "
WILLIAM TAYLOR,* A. L.	" "
JACOB JENNINGS,* A. L.	<i>Indiana Co., "</i>
THOS. S. HUMRICKHOUSE, A. L.	<i>Coshecton, Ohio.</i>
DANIEL BARBER,	<i>Natchez, Miss.</i>
J. G. MONTGOMERY, A. L.	<i>Pennsylvania.</i>
J. M. OLIPHANT,	<i>Uniontown, Pa.</i>
T. L. LAIRD, M. G.	<i>Waynesburgh, Pa.</i>

1824.

J. F. J. MITTAG, A. L.	<i>South Carolina.</i>
GEORGE W. STREAN,	<i>Washington Pa.</i>
T. S. SHIELDS, A. L.	" "
N. M'GUFFIN,	<i>Knox Co., Ohio.</i>

NAMES.	RESIDENCE.
WM. S. M'MASTERS, A. L.	<i>New Orleans, La.</i>
JOHN MILLIGAN,	" "
JOHN DICKEY, M. G.	<i>Mansfield, Ohio.</i>
WILSON MARSHALL,*	<i>Washington, Pa.</i>
A. W. ACHESON, A. L.	" "
JOHN ACHESON,*	" "
JOSEPH RITNER, JR.,* U. S. A.,	" "
THOMAS ACHESON, M. D.	" "

## 1825.

W. B. SMITH, M. G.	<i>Washington, Pa.</i>
JOHN SCOTT,	<i>Steubenville, Ohio.</i>
JOHN MITCHELL, M. G.	<i>Washington, Pa.</i>
JAMES DALE,	<i>Westmoreland, Co., Pa.</i>
JAMES JENNINGS,	<i>Greene Co., Pa.</i>
HUGH WILSON,*	<i>Washington, Pa.</i>
SAM'L COLVER, M. D.	<i>Jefferson, "</i>
CHARLES M. RANDALL, A. L.	<i>Doylestown, "</i>
JACOB SMITH,	<i>Washington, "</i>
BENJAMIN RAMSAY, A. L.	" "
B. T. WRIGHT, A. L.	<i>Steubenville, Ohio.</i>

## 1826.

ROBERT RAMSAY, M. D.	<i>Washington, Pa.</i>
A. B. SWEITZER, U. S. Att'y,	<i>Pittsburgh, "</i>
G. A. HUMRICKHOUSE,	<i>Brownsville, "</i>
JOHN L. DAWSON, U. S. D. A.	" "
HON. S. L. BLAINE,	<i>Maysville, Ky.</i>
HON. LEWIS STEENROD, A. L.	<i>Wheeling, Va.</i>
ROSS BLACK, A. L.*	<i>Monongahela City,, Pa.</i>
E. H. CALDWELL, A. L.	<i>Wheeling, Va.</i>
R. H. SHANNON, A. L.	<i>Kentucky.</i>

## 1827.

C. B. M'COLLOUGH,	<i>Washington, Pa.</i>
B. S. APFLEGATE,	<i>Brooke Co., Va.</i>
JOHN STOCKTON, M. G.	<i>Cross Creek, Pa.</i>
B. BIDDLE,*	<i>Carlisle, "</i>
BENJAMIN SAWHILL, M. G.	<i>Chicago, Ill.</i>
JOHN BROWNLEE,	<i>Washington, Pa.</i>
J. R. BYRNE, A. L.	<i>Fauquier Co., Va.</i>
WILLIAM WILSON, JR.,	<i>Pittsburgh, Pa.</i>
R. F. BIDDLE, M. D.	<i>Monongahela City, Pa.</i>
S. H. FRANK,	<i>Washington, "</i>

## 1830.

JAMES GARRETT,	<i>Washington, Pa.</i>
H. WOODS,	<i>Wheeling, Va.</i>
WM. M'KENNAN, A. L.	<i>Washington, Pa.</i>
SAM'L D. CALLAHAN, M. G.	<i>Eklton, Md.</i>
JOHN L. COOK,	<i>Washington Co., Pa.</i>
GEO. GORDON, M. G.	<i>Frankfort, Pa.</i>
HUGH WORKMAN,*	<i>New Orleans, La.</i>
ROBERT CALDWELL, A. L.	<i>Washington, Pa.</i>

NAMES.	RESIDENCE.
ISAIAH STEEN, A. L.	Wheeling, Va.
ABNER JACKSON,*	Hartford, Conn.
NICHOLAS MURRAY, M. G., Prof. Lang.	Washington College.
JOHN MITCHELL,	Ohio Co., Va.
WM. KOONTZ,*	Washington, Pa.

1831.

HON. JAMES COOPER, U. S. Sen.	Pottsville, Pa.
J. B. BANE,	Washington Co., Pa.
JAMES PERRY,	Zanesville, Ohio.
E. P. CUMMINS, A. L.	Concordia, Miss.
J. HALLAM,	Washington, Pa.
A. G. MARSHMAN,	" "
A. N. GUILLE, A. L.	Zanesville, Ohio.
WM. GARRETT, A. L.	Washington, Pa.
GEO. P. HAMILTON,	Carlisle, "
WM. SAMPLE,	Iowa.
J. J. MARCHAND, M. D.	Uniontown, Pa.
J. M. STEWART.	Harrisburgh, Pa.
J. M. BOGGS, M. G.	Ohio.
ANDREW BOGGS,	Ohio.
JAS. PATTERSON,	Belmont Co., Ohio.
DAVID WISHART,	Florence, Pa.
R. WOODS, A. L.	Pittsburgh, Pa.
D. SAMPLE,	Washington, "
N. C. SNIDER, A. L.	Chambersburg, Pa.
WILLIAM DECAMP, A. L.	Wellsburg, Va.
DANIEL ELLIOTT,* A. L.	Pittsburgh, Pa.
JAMES ORR, A. L.	Washington, "
SAM'L. L. RUSSELL, A. L.	Bedford, "
JACOB MILLER, A. L.	Uniontown, "
IRVING WILSON,	New Orleans, La.
F. F. SLAYMAKER, A. M.	Lancaster, Pa.
C. C. KAINE,*	Harrisburg, "
WM. V. DAVIS,	Chambersburg, Pa.
J. B. LANCE,	Mercersburg, "
C. WEIRICH,*	Washington, "
JOHN SHIELDS,	Beaver Co., "
JONATHAN D. LEET, A. L., Mem. Leg.	Washington, "
ALEX. MURDOCH, A. L.	" "
WM. GOSBORN,	Wheeling, Va.

1832.

THOS. P. OFFICER, A. M.	Montgomery, Ala.
J. B. M'KENNAN,	Brownsville, Pa.
NAT. HOGG, A. L.	Ohio.
J. B. TAYLOR,	Newark, N. J.
WM. DEHASS, M. G.	Washington, Pa.
SAM'L. MADLEY, M. D.	Lewistown, "
WM. ANDERSON,*	Calcutta, Ohio.
DAVID POOL, A. L.	Harrisburg, Pa.
T. N. LANE,* A. L.	Chambersburg, Pa.
HON. JAS. DUNCAN, LL.D.	Beaver Co., "
SAM'L. WILSON, JR.,	"

NAMES.	RESIDENCE.
W. L. LAFFERTY, M. D.	<i>Dover, Del.</i>
D. BLAIR, A. L.	<i>Huntingden, Pa.</i>
ISAAC WORRELL,	<i>Chester, "</i>
WM. BRADLEY,	<i>Franklin Co., Pa.</i>
H. C. MOORE.	<i>Beaver "</i>
PHILIP DODRIDGE,	<i>Wellsburg, Va.</i>
F. T. G. BEALL,	<i>Clarksburg, Md.</i>
S. DIVIN,	<i>York Co., Pa.</i>
S. NELSON,	<i>" "</i>
S. CHAMBERS,	<i>Mercersburg, Pa.</i>
E. BLAIR,	<i>Westmoreland Co., Pa.</i>
WORKMAN SAMPLE,	<i>Fairfield, Iowa.</i>
WM. VICKERY,*	<i>Beaver, Pa.</i>
FRANKLIN DUNAM, M. D.	<i>Pennsylvania.</i>
HOLMES M'CLAY,	<i>Lewistown, Pa.</i>
WILLIAM HUGHES,	<i>Cincinnati, Ohio.</i>
JOSEPH KERR,	<i>Allegheny Co., Pa.</i>
WILLIAM MARSHMAN,	<i>Ohio.</i>
LEWIS ROBERTS, A. L.	<i>Waynesburg, Pa.</i>
E. M. SAYERS, A. L.	<i>" "</i>

## 1833.

MICHAEL WOLF,	<i>Washington, "</i>
J. H. BERRYHILL, A. L.	<i>Harrisburg, "</i>
M. A. HAYNES, U. S. A.	<i>Connellsville, Tenn.</i>
W. L. MASSY,	<i>" "</i>
JAS. M'LEAN, A. M.	<i>Washington, Pa.</i>
JOHN WILSON,	<i>" "</i>
W. L. LINDSEY,*	<i>West Middletown, Pa.</i>
WILLIAM T. JOYNES, A. L.	<i>Petersburg, Va.</i>
L. L. JOYNESS, M. D.	<i>Baltimore, Md.</i>
HEATON HILL,	<i>Greene Co., Pa.</i>
STEPHEN BLACHLEY,	<i>Washington, "</i>
A. M'LEAN SCOTT,	<i>Licking Co., Ohio.</i>
C. M. P. HENRY,* M. D.	<i>Charles " Va.</i>
SAM'L. K. DAWSON, U. S. A.	
DAVID WOLF,	<i>Washington, Pa.</i>
R. M. JONES,	<i>St. Mary's Co., Md.</i>
WM. S. BOYER, A. M.	<i>Harrisburg, Pa.</i>
ALEX. JONES,* A. M.	<i>St. Mary's Co., Md.</i>
LEWIS RAUGHAN,	<i>Frederick " "</i>
OLIVER ORMSBY,	<i>Pittsburgh, Pa.</i>
RICHARD CRAIGHEAD, M. G.	<i>Carlisle, Pa.</i>
GEO. E. BOWDOIN, M. D.	<i>Northampton, Co. Va.</i>
JOHN R. BOWDOIN,	<i>" "</i>
SAM'L D. HENDERSON, M. D.	<i>Accomack Co., Va.,</i>
EDMUND M'KINNEY, M. G.	<i>Harrisburg, Pa.</i>

## 1834.

R. T. M'KIBBON,	<i>Philadelphia, Pa.</i>
R. H. KOONTZ, A. L.	<i>Washington, Pa.</i>
WM. WORKMAN,	<i>" "</i>
S. MURDOCH, M. D.	<i>Richmond, Va.</i>

NAMES.	RESIDENCE.
E. C. WEST,	<i>Perry County, Pa.</i>
T. W. GRAYSON, Ed, Wash. Ex.	<i>Washington, "</i>
HAYNE MARSHALL,	<i>Pennsylvania.</i>
RICHARD J. LAWRENCE, M. D.	<i>Cumberland, Md.</i>
THOMAS C. LAWRENCE, A. L.	<i>" "</i>
ROBT. M. WILLIAMS,	<i>Montgomery Co., Md.</i>
ALFRED CALDWELL, A. L.	<i>Wheeling, Va.</i>
SAMUEL SALIM,*	<i>Washington County, Md.</i>
WM. E. AUSTIN,* A. L.	<i>Pittsburg, Pa.</i>
JAS. H. WHITE,	<i>Washington County, Pa.</i>
L. J. GOFFIGIN,	<i>Accomac, Va.</i>
R. W. HERBERT,	<i>Northampton Co., Va.</i>
LEWIS ZEIGLER,	<i>Jefferson Co., Va.</i>
JOS. F. IRONS,* U. S. A.	<i>Canonsburg, Pa.</i>
R. M. HENDERSON,	<i>Accomac, Va.</i>
RICHARD HENDERSON,	<i>Washington, Pa.</i>
JOHN C. HOWELL,	<i>Philadelphia, Pa.</i>
ROBT. H. CUMMINS, M. D.	<i>Wheeling, Va.</i>

1835.

JOHN A. WILLS, A. L.	<i>Pittsburgh, Pa.</i>
ROBT. M. CARR,	<i>Ducks Co., Pa.</i>
ROBT. A. YOUNG, A. M.	<i>Northampton, Co. Va.</i>
THOMAS HUNTER,	<i>Washington, Pa.</i>
ELI MOORE, M. D.	<i>Wellsburg, Va.</i>
O. F. MOORE, A. L.	<i>Steubenville, Ohio.</i>
JAS. DUNGAN,	<i>Beaver, Pa.</i>
A. BRUCE,	<i>Maryland.</i>
GEO. T. JARVIES,	<i>Northampton Co. Va.</i>
C. C. STEWART,	<i>Fairfax, Va.</i>
JAS. ARMSTRONG, A. L.	<i>New Lisbon, Ohio.</i>
ALEX. WILSON,	<i>Louisiana.</i>

1836.

GEO. W. MORGAN, Brig. Gen. U. S. A.	<i>Washington, Pa.</i>
JOHN CORNWALL,	<i>" "</i>
JACOB DAGER,	<i>" "</i>
CLARKE M'DOWELL,	<i>Virginia.</i>
ARCHIBALD M'ELROY,*	<i>Ohio.</i>
JOHN M'CALL,	<i>Boston, Mass.</i>
WM. DAGG,*	<i>Ohio.</i>
AUGUSTUS M. CRIGE,	<i>New York.</i>
J. K. BOYER, A. L.	<i>Harrisburg, Pa.</i>
JOHN SHAFFER, M. D.	<i>Elizabethtown, Alleg. Co. Pa.</i>
W. D. MORGAN,	<i>New Lisbon, Ohio.</i>
MATTHEW H. CLARK, M. D.	<i>Washington, "</i>
WILLIAM MONTGOMERY, A. L.	<i>" "</i>
MATTHEW CAREY,	<i>Philadelphia, Pa.</i>
JAMES KOONTZ,	<i>Washington, "</i>
J. J. JOHNSON,*	<i>" "</i>
WILEY H. OLDHAM, A. L.	<i>Grave Creek, Va.</i>
JAMES BELL,	<i>Pennsylvania.</i>
JOHN HUGHES,	<i>Washington Co., Pa.</i>
C. C. BEMBERGER, M. G.	<i>Ohio.</i>



NAMES.	RESIDENCE.
— BECK,	<i>West Liberty, Va.</i>
G. W. M'KENNA,	<i>Hillsborough, Pa.</i>
S. CONNER,	" "
R. P. LANE, M. D.	<i>Washington, Pa.</i>
G. WALACE M'GIFFIN, A. L.	" "
NORTON M' GIFFIN, A. L.	" "
WM. E. RUSSELL,	<i>New Lisbon, Ohio.</i>
WM M'K. MORGAN, M. D.	<i>Philadelphia, Pa.</i>

1837.

JOHN BLANNEY, M. G.	<i>Ohio Co., Va.</i>
THOMAS ALLISON, M. D.	<i>Pennsylvania.</i>
JOHN M. BUKE,	<i>Washington City, D. C.</i>
JOHN A. M'CURDY,	" "
SAMUEL HEPBURN,	<i>Georgetown, Va.</i>
JAMES FOX, A. L.	<i>Humittstown, Pa.</i>
FRANCIS M'CREARY,	<i>Erie Co., Pa.</i>
JOSEPH ROGERS,	<i>Washington, Pa.</i>
SAMUEL GASTON,*	<i>Washington Co., Pa.</i>
WOOD PAULL,* M. D.	<i>Wheeling, Va.</i>
S. C. PEPPARD, A. L.	<i>Wayne Co. Ohio.</i>
J. H. M'COMBS,	<i>Washington Co., Pa.</i>
J. S. SIMPSON,	" " "
GEORGE ACHESON, A. L.	<i>Fairfield, Iowa.</i>
B. S. HEWITT,	<i>Huntingdon Co. Pa.</i>
WILLIAM COLMERY, M. G.	<i>New Albany, Indiana.</i>
ELISHA ELLIOTT,	<i>Washington Co., Pa.</i>
JOHN M. BUSHFIELD,	<i>Ohio Co. Va.</i>
JAMES M'CLARKEY,	<i>Washington Co. Pa.</i>
ISAAC N. WOODLE,	<i>Wisconsin Territory.</i>
ARTHUR WATSON,	<i>Accomack Co., Va.,</i>
GILLET WATSON,	" "
JAS. B. BLOCKSON, A. L.	<i>New Lisbon, Ohio.</i>
JAMES BOYCE,	<i>Washington Co., Pa.</i>
A. C. SCOTT,	<i>Mount Vernon, Ohio.</i>
GEO. B. M'COMBS,	<i>Columbus, Ohio.</i>
FRANKLIN MOORE, M. G.	<i>Beaver Co., Pa.</i>
W. P. HARSHE, M. G.	<i>Allen Co., Ohio.</i>
DAVID REED, A. L.	<i>Pittsburgh, Pa.</i>
ALEXANDER BLAIR,	<i>Washington, "</i>
J. RUSSELL WILSON, M. D.	" "
J. WALKER RANKIN,	<i>Wooster, Ohio.</i>
WILLIAM GRAYSON, A. L.	<i>Washington, Pa.</i>
JAS. RANKIN, St. Theo.	<i>Canonsburg, "</i>
E. T. BROOKES, M. G.	<i>Vermont.</i>
SOD. ADTAR, A. L.	<i>Monongahela City, Pa.</i>
T. NISGOL,	<i>Washington, "</i>

1838.

WM. J. WILLS, M. D.	<i>Pittsburgh, Pa.</i>
J. L. WILLS,*	" "
JAS. SCOTT,	<i>Washington Co., "</i>
J. W. WHITMAN,	<i>Pennsylvania.</i>
REED T. STEWART,*	<i>Erie, Pa.</i>

NAMES.	RESIDENCE.
WM. GRAHAM,	Pennsylvania.
J. M. PUGH, Prof. Math.	Jackson, Miss.
JAS C. ACHESON,	Washington, Pa.
OSWALD J. B. FINNEY, M. D.	Accomac, Va.
LEWIS C. H. FINNEY,	" "
JOHN GROVE,	Lancaster, Pa.
JACOB GROVE,	" "
JAMES HARPER,	Zanesville, Ohio.
GEO. S. HART, A. L.	Washington, Pa.
THOMAS HAZLETTE,	Zanesville, Ohio.
DAVID MARPLE,	" "
JAMES M'CONNELL, M. D.	Indiana.
JOSEPH MEANS, A. L.	Steuensville, Ohio.
R. C. BROWN, A. L.	Brooke Co. Va.
WM. RILEY,	Accomac, Va.
JOHN A. SMITH,	Florence, Pa.
W. B. STEWART, M. G.	Govanstown, Md.
SAMUEL WEIRICH,	Washington Co., Pa.
LEWIS B. WILLIAMS,	Washington, Pa.

1839.

NATHANIEL T. PUGH, A. L.	Mississippi.
JOHN BROWN,	Ohio.
ANDREW M'DONALD, A. L.	West Alexander, Pa.
ABSALOM BAIRD, U. S. A.	West Point.
ISAAC E. EATON, A. L.	Morristown, Ohio.
WM. M. REED,	Washington, Pa.
JOHN B. WILLIAMS, A. L.	Mercer co. "
JAMES MILLER,	" " "
WM. R. OLIVER,	Washington, Pa.
DANIEL BLACHLEY, State Senator.	
H. P. M'MICHAEL,*	Washington, Pa.
O. WITHROW,	Pennsylvania.
C. P. WOLCOTT,	Stenbenville, Ohio.
GRANVILLE S. P. BROWN,	Virginig.
JOHN ROBINSON,	Westmoreland Co., Pa.
JOHN T. BROWNLEE, St. Theo.	Canonsburg, "
HUGH W. TENNOR,	Washington, "
JOHN N. WILSON,	Louisiana.
JOSEPH GALLAGHER,	Pittsburgh, Pa.
ALLEN T. BYERS, U. S. N.	New Lisbon, Ohio.
THOMAS MITCHELL,	Washington Co., Pa.
JOHN CHARLTON, M. D.	" "
B. W. SHARP, A. L.	Boonsville, Mo.
JOHN ALLISON,	Washington co., Pa.
GEO. W. MILLER,	" " "
ROBT. L. WISHART, M. D.	Clayville, "
W. H. STEWARD,	New York.
C. A. BLYTHE,	Philadelphia, Pa.
JOHN M'CLAIN,	Florence, Pa.
FRANKLIN W. KNOX,	Wheeling, Va.
JAMES MURDOCH,	Washington, Pa.
ZEPH. B. KNIGHT, A. L.	Pontiac, Mich.

## NAMES.

## RESIDENCE.

RICHARD C. STOCTON,	Uniontown, Pa.
JOHN C. HASTINGS,	Washington, "
ANGUS CHUTE,	Missouri.
THOMAS HAZLETT,*	Washington, Pa.
SANFORD C. HOSKINSON,	Tyler Co. Va.
J. CHAPLIN,	Washington, Pa.
OBADIAH LANGFITT,	Brooke Co., Va.

1840.

JOSEPH S. BRADDOCK,	Washington co., Pa.
DAVID M'BRYAR,	Westmoreland " "
J. DICKERSON,	Washington " "
JAMES L. PATTERSON,	Florence, "
D. W. ELLIOTT,	Martinsburg, Ohio.
ROBERT M'AYLE,	Washington co., Pa.
ISRAEL WARD,	Licking Co., Ohio.
HAMILTON BELL,*	Washington, Pa.
R. J. HAMMOND, M. G.,	New York.
JOHN CLARKE,	Ohio.
T. H. BELL,	Washington co., Pa.
JOHN W. ROLLINS,	Missouri.
R. B. CHAPLIN,	Washington, Pa.
J. D. WHEELER,	Guernsey, Ohio.
A. M'ILVAINE, St. Theo.	Allegheny Co. Pa.
JOSEPH S. BROWN,	Pittsburgh, "
W. F. HAMILTON,	Ginger Hill, "

1841.

ANDREW HOPKINS, A. L.	Washington, Pa.
JOHN S. B. KUNTZ, St. Med.	" "
JAMES H. MENOWN,	Allegheny Co. Pa.
J. SCOTT MORRISON, A. L.	Monongahela City, Pa.
GEO. H. OLIVER, A. L.	Washington, "
WILLIAM ARBUCKLE,	Accomac, Va.
W. M. BAIRD, St. Law.	Washington, Pa.
ADAM C. MORROW,	" "
ALEX. M. GOW, St. Law.	" "
J. H. NEGLEY,	Butler Co., "
O. J. KING, St. Theo.	Allegheny, Co., Pa.
G. L. CURTIS,*	Michigan.
ELIAS FLENNIKEN DODD,	Amity, Pa.
SAMUEL BARR,	Pittsburgh, "
JOHN M. DINSMORE,	West Alexander, Pa.
JOHN GUY,	" "
J. B. LEACH,	Parkersburgh, Va.
H. W. MAINS,	Mansfield, Ohio.
JAMES BUCHANAN,	Greene Co., Pa.
THEODORE WOODS,	Mission,
SAMUEL M'DOWELL,	Mansfield, Ohio.
JOHN L. H. VALLANDINGHAM,	New Lisbon, Ohio.
EDGAR W. WOODS,	Missouri.
THOS. S. LEASON, M. G.	Butler Co. Pa.
CHARLES M. GILKEY,	Centreville, "
W. S. WELCH,	Butler co. " Digitized by Google

NAMES.	RESIDENCE.
JOHN M'FARLAND,	Monongahela City, Pa.
ROBERT W. HAZLETT,	Washington, "
JAMES CUMMINS, St. Med.	Wheeling, Va.
SAMUEL SNODGRASS,	Ohio Co. Va.
GEORGE POPE,	Yazoo city, Miss.
J. B. M'KENNAN.	Brownsville, Pa.
WALKER THOMPSON,	" "
JOHN A. RANKIN,	Washington, Pa.

1842.

SAMUEL A. GILMORE,	Butler Co, Pa.
JOHN S. DYE,	Washington, "
F. B. DINSMORE,	West Alexander, Pa.
HARRISON ELLIOTT, A. M.	Martinsburg, Ohio.
WM. POTTER,	Washington, Pa.
O. H. MILLER, M. G.	Westmoreland, "
CEPHAS GREGG,	Brownsville, "
JOHN B. KREFFS, St. Law.	" "
DAVID POTTER,	Washington, Pa.
THOMAS H. MORROW.	" "
JOHN KECK,	Westmoreland, "
ROBERT M'GICKLEY,* U. S. A.	Greensburg, "
W. P. RICHARDSON,	Wash. co., "
THOMAS H. DINSMORE,	West Alexander, Pa.
THOMAS STORER,	Monongahela City, "
ENOCH WRIGHT,	Washington co., "
ROBERT C. WALKER,	Elizabethtown, "
ALEX. FERGUS, Prof. Rich. Col.	Richmond, Va.
NEAL G. BLAINE,	Brownsville, Pa.
THOMAS MEANS, St. Law.	Steubenville, Ohio,
W. C. ADAMS,	Armstrong, Pa.
JAMES PAULL,	Wheeling, Va.
JOHN D. BROWN, St. Law.	Kingwood, "
W. B. HAGANS, St. Law.	" "
BENJ. W. ALLEN,	" "
JAMES FORSYTHE, St. Theo.	Washington co., Pa,

1843.

WM. J. BROWN,	Augusta, Va.
JAMES M. PRIOR, St. Med.	Pittsburgh, Pa.
ALEX. M. JACOB, A. L.	Wheeling, Va.
JOHN G. JACOB,	Wellsburg, Va.
SPENCE H. LAMB,	Memphis, Tenn.
A. G. STINGER, St. Law.	Parkersburg, Va.
SAMUEL T. CHARLTON, St. Med.	Alexander, Pa.
CHARLES A. WOODWARD,	Maumee City, Ohio.
LEWIS MORRIS,	Brownsville, Pa.
R. V. SIMERAL,	Union Vale, Ohio.
E. L. BLAINE, Jr.	Brownsville, Pa.
WM. T. SMITH,	Blairsville, "
JAMES SMITH,	Washington, Pa.
JACK TWYFORD,	Amanda, Ky.
LAWRENCE JUDSON, St. Law.	Washington Co., Pa.
ISAAC LYTLE,	" "

NAMES.	RESIDENCE.
M. BYERS KUNNS, St. Law.	Greensburg, Pa.
N. N. PUMPHREY,	Wellsburg, Va.
ROBERT NICCOLS,	West Newton, Pa.
LEWIS LUTTIN,	Allegheny Co., Pa.
WM. JAMESON,	West Middletown, Pa.
JOHN STANARD, St. Law.	Pittsburgh, Pa.
WM. HUGHES,	Salem Roads, "
WM. L. PATTERSON, St. Med.	Pittsburgh, Pa.
WM. H. H. M. PUSEY,	East Bethlehem, "
THOMAS NICCOLS,	Bellvernon, "
THOS. LLOYD MOORE, St. Law.	Clarksburg, Va.
GARDNER SCOTT,*	Wellsburg, "
WM. C. WARREN,	Erie, Pa.
WRAY GRAYSON, St. MED.	Washington, Pa.

1844.

DAVID ACHESON, JR.,	Birmingham, Pa.
L. A. HAGANS,	Brandonville, Va.
S. M. ANDERSON, M. G.	Butler co., Pa.
JAS. C. M'CULLOUGH,	Pigeon Creek, Pa.
ROBERT GILMORE,	Ohio co., Va.
J. F. COOPER,	Brownsville, Pa.
JAMES G. BLAINE. Prof. Lang. West Mil. Inst.,	Georgetown, Ky.
WM. A. GITTINGS,	Zanesville, Ohio.
WM. JACKMAN,	Washington co., Pa.
F. M. M'CLASKEY,	Mt. Pleasant, "
CHESTERFIELD ROBB,	Pittsburgh, "
N. N. WATERMAN,	" "
THOS. B. SEARIGHT,	Fayette co., "
JOHN W. CHANDLER,	Westmoreland co., Pa.
SIDNEY BEDFORD,*	Paris, Ky.
LYMAN W. POTTER, A. I.	New Lisbon, Ohio.
JAS. P. FULTON,	Monongahela City, Pa.
BENJ. STEWART,	Mercer, "
J. V. LEMOYNE, St. Law.	Washington, "
LAFAYETTE MARKLE, St. Law.	West Newton, "
SAM'L M'GREW,	" "
DAVID HARDY,	Wooster, Ohio.
WM. B. WATERMAN,	Pittsburgh, Pa.
A. J. M'NULTY,	Blairsville, "
WM. F. LOGAN, St. Med.	Westmoreland co., Pa.
JAS. N. MURDOCH, St. Law.	Parkersburg, Va.
JOHN C. SPENCER,	" "
ALEX. W. GRIFFITH,	Virginia.
SHRIVER D. STEWART,	Uniontown, Pa.
JOSHUA JACKMAN,	Washington co., Pa.
ED. J. MORGAN,	Dunningville, "
M. H. HAYS,	Washington, "
R. E. WILLIAMS,	Kentucky.
FRANKLIN LINDLEY,	Wash. co., Pa.
JOHN N. LINDLEY,	Athens, Ohio.
SAM'L FARLEY,	Wash. co., Pa.

1845.

ABRAM PHILLIPS.

Ellerslie, Geo.

NAMES.	RESIDENCE.
GEO. W. PHILLIPS,	<i>Ellerslie, Geo.</i>
B. L. CHANDLER,	<i>Fauquier co., Va.</i>
G. M. MILLER,	<i>West Newton, Pa.</i>
W. H. MARKLE,	" "
JOHN C. P. SMITH, St. Law.	<i>Greensburg, "</i>
JAMES PAULL,	<i>Fayette co., "</i>
PETER GRIFFIN,	<i>Washington, "</i>
CHAS. A. DRAYO,	<i>Allegheny co., "</i>
SAM'L HARPER,	<i>Finleyville, "</i>
CHAS. RICHARDSON, A. I.	<i>New Lisbon, Ohio.</i>
JOS. RICHARDSON, St. Med.	" "
GEO. M. ENDLEY,	" "
JOHN D. M'GILL,	<i>Mercer, Pa.</i>
WM. C. OLIVER,	" "
W. L. OLIVER,	<i>Washington co., Pa.</i>
WM. BEST,	" "
SAM'L L. CAMPBELL,	<i>Uniontown, "</i>
DAVID E. WOOD,	<i>Pulaski, "</i>
CLARK D. RANRIN, St. Med.	<i>Pittsburgh, "</i>
S. PORTER SKYLES,	<i>Ligonier Valley, "</i>
JOHN C. REID, St. Med.	<i>Erie, "</i>
A. S. THOMAS,	<i>Blairsville, "</i>
JOSEPH SPRIGGS,	<i>Wash., "</i>
GEO. W. LYON, St. Law.	<i>Huntingdon, co., "</i>
GEO. BAIRD, JR., St. Med.	<i>Wash., "</i>
H. E. POGUE,	<i>Amanda, Ky.</i>
JOS. L. ASHBY,	<i>Sharpsburg, Ky.</i>
J. H. TAYLOR,	<i>Connellsville, Pa.</i>
J. P. HORNISH,	<i>Greensburg, "</i>
JOSIAH C. COOPER,	<i>Maple Creek, "</i>
JNO. H. STORER, Prin. Monong'a Academy, Monongahela city, Pa.	
WM. HENDERSON MOORE,	<i>Penn's Valley, "</i>
WM. R. KING,	<i>Bedford, "</i>
G. W. MILLER,	<i>Brownsville, "</i>
WM. M. ORR, St. Law.	<i>Wayne co., Ohio.</i>
ISAAC A. WALKER,	<i>Allegheny, co., Pa.</i>
WM. STEVENSON,	<i>Tyrone, Ireland.</i>
JAS. H. FORSYTHE,	<i>Wheeling, Va.</i>
GEO. D. CURTIS,	<i>Annadale, "</i>
JOHN KELLY,	<i>Wheeling, "</i>
JAS. H. SMITH,	<i>Allegheny co., Pa.</i>
RICHARD H. LEE,	<i>Wash., "</i>
CORBAN A. GILBERT, M. G.	<i>Fayette co., "</i>
JOHN M'KENNAN,	<i>Wash., "</i>
JOHN W. DORSEY,	<i>Wheeling, Va.</i>
WM. ORR,	<i>Harrisburg, Pa.</i>
BOLIVAR G. KREPPS,*	<i>Brownsville, "</i>
JAS. H. HOPKINS,	<i>Washington, "</i>
ALEX. C. JONES, Va. Mil. Acad.	<i>Lexington, Va.</i>
J. H. TAYLOR,	<i>Connellsville, Pa.</i>

1846.

WM. NEWLON MILLER,  
JAMES JOHNSON,

*Murrysville, West'd. co., Pa.*  
*Connellsville, "*

NAMES.	RESIDENCE.
JORDON STEWART, St. Med,	Library, Pa.
JESSE FAIRCHILD,	
HUGH W. FORBES,	Dalton, Ohio.
WM. YOUNG,	Mercer Co., Pa.
J. N. LAUGHRY,	Blairsville, "
WM. B. KENNEDY, St. Med.	Washington Co., Pa,
J. BREDIN, Midshipman,	U. S. Navy.
B. K. MILLER,	Milwaukee, Wisconsin Territory.
J. G. ROBINSON,	Washington, Pa.
JAS. C. DILL,	Armough, "
BRIGHT BIRCH,	Washington Co., Pa.
JOHN SAMPLE,	" "
J. A. RAMSEY,	" "
ALEX. E. M'CONNELL, St. Law.	New Orleans, La.
J. HENRY M'KEE,	St. Louis, Mo.
L. AQUILA SHAW,	Allegheny Co., Pa.
JOHN H. MORROW,	Dulton, Wayne Co., Ohio.
JAS. S. STEWART,	Westmoreland Co., Pa.
URIAH SPENCER,	Washington City, D. C.
A. TODD BAIRD,	Washington, Pa.
E. C. BUNKER,	Kingwood, Va.
JONATHAN WOTRING, St. Med.	Washington Co., Pa.
WM. H. TAYLOR,	" "
R. C. COLMERY, St. Theo.	Hayesville, Ohio.
WM. SHIPPEN,	Shipperville, Pa.
A. P. MORRISON, Prof. Monro. Acad.	Monongahela City, Pa.
A. IRONS,	Beaver Co., "
J. H. LONG,	Clarion Co., "
A. K. EBERHEART,	Belle Vernon, "
JAS. W. BLACK,	Westmoreland, "

1847.

ROBERT K. WILSON,	Washington, Pa.
E. R. THURMAN,	Memphis, Tenn.
JAMES M'CONNELL, St. Med.	New Orleans, La.
ISAAC V. RIDDLE,	Washington, Pa.
D. W. BREADEN,	" "
JAMES H. ANDREW,	Xenia, Ohio.
JNO. D. HENDERSON,	Washington, Pa.
JOS. M. BUKEY,	West Liberty, Va.
E. R. F. MORGAN,	" "
J. T. BOYLE,	Clarion Co., "
LEWIS WILLIAMS,	Frostburg, Md.
DAVID EDMISTON, St. Law.	Cherokee, Logan Co., Ohio.
ANDROS GUILLE,	Zanesville, Ohio.
W. H. FIFE,	Washington, Pa.
ROBT. STEWART,	Blair Co., "
J. T. FIFE,	Washington, "
J. SCOTT COLMERY,	Hayesville, Ohio.
WILLIAM R. WIGGINS, St. Law.	Orford, N- C.
ANTHONY HARTZ, A. L.	Pittsburgh, Pa.
H. Q. GRAHAM,	West Union, Ohio.
DAVID B. GRAHAM,	" " "
J. YOUNG,	Mercer, Pa,

NAMES.	RESIDENCE.
O. P. GAMBOLL,*	<i>Allegheny, Co., Pa.</i>
B. W. LACY,	<i>Pen Yan, Yates Co., N. Y.</i>
WILLIAM E. CURREY,	<i>Allegheny Co. Pa.</i>
A. HERVEY CAUGHT,	<i>Erie, "</i>
ALEX. R. HAMILTON,	<i>Washington County, Pa.</i>
SAMUEL DAVENPORT,	<i>Woodfield, Ohio.</i>
J. HERVEY ROBINSON,	<i>Mercer, Pa.</i>
J. M. GALLAGHER,	<i>Pittsburg, Pa.</i>
R. FRANKLIN BUNTING,	<i>Hookstown, "</i>
A. SCOTT RITCHIE,	<i>West Middletown, Pa.</i>
MILTON ALLEN,	<i>Washington Co., "</i>
CHARLES W. COOPER,	<i>Van Buren, "</i>
J. M'KEE,	<i>Washington co., "</i>
ROBERT PLATFORD,	<i>Brownsville, "</i>
D. P. STEWART,	<i>Washington, "</i>
W. H. BYRNS,	<i>New Lisbon, Ohio.</i>
DAVID SNODGRASS,	<i>Short Creek, Ohio co., Va.</i>
W. D. PRICE,	<i>Washington, Pa.</i>
J. L. CONNELLY,	<i>Canonsburg, "</i>
S. ADDISON OLIVER,	<i>Van Buren, "</i>
T. P. SMITH,	<i>Independence, Mo.</i>
THOMAS P. FERGUS,	<i>Washington co., Pa.</i>
J. T. RUSSELL,	<i>Sistersville, Va.</i>
T. C. M'CLURE,	<i>Lancaster, Pa.</i>
JOHN LINTNER,	<i>Blairsville, "</i>
HUGH D. M'CANN, St. Law.	<i>Erie, "</i>
LYCURGUS H. GREEN,	<i>New Lisbon, Ohio.</i>
DOUGLASS WILSON,	<i>Washington co., Pa.</i>
S. M. POTTER,	<i>" " "</i>
JAMES B. HOOK,	<i>Waynesburg, "</i>
JOHN W. BOYLE,	<i>Washington, "</i>
SAMUEL DOAKE,	<i>" "</i>
ALEX. C. GRAFF,	<i>Pittsburgh, "</i>

1848.

W. WILLARD LAVERTY,	<i>Jefferson co, Ohio.</i>
J. HENRY KAUFFMAN,	<i>Lancaster co., Pa.</i>
JOHN K. MELLHORN,	<i>Erie, "</i>
ISAAC VANCE,	<i>Washington Co., Pa.</i>
HENRY W. BLACHLEY,	<i>" "</i>
W. LONG STEWART,	<i>Saltsburg, Pa</i>
E. GEORGE TURNER,	<i>Portsmouth, Ohio.</i>
A. O. SCOTT,	<i>Gettysburg, Pa.</i>
WM. B. M'KENZIE,	<i>New Lisbon, Ohio.</i>
WILLIAM SHOEFFER,	<i>Washington, Pa.</i>
W. S. RUSSELL,	<i>Sistersville, Va.</i>
J. M. GASTON,	<i>Washington co., Pa.</i>
J. M. ESTEP,	<i>Cookstown, "</i>
T. PATTERSON SMITH,	<i>Monongahela City, Pa.</i>
S. RAMSEY,	<i>Jefferson co., Ohio.</i>
D. BARCLAY M'CREARY,	<i>Erie, Pa.</i>
JAMES W. BROWN,	<i>Kingswood, Va.</i>
HENRY A. C. HOBLITZELL,	<i>Elizabeth, Va.</i>



## NAMES.

## RESIDENCE.

FREEMAN BRADY,  
JOHN C. WILSON,

*Washington, Pa.*  
" "

## 1849.

GEO. D. CHICHESTER,  
JAMES F. CRAIG,  
SAMUEL R. LATTI,  
WILLIAM C. A. LAWRENCE,  
SAMUEL LOGAN,  
GEO. N. MATTHEWS,  
CARNAHAN N. POWER,  
JAS. W. M'LANAHAN, Midshipman.  
CASPER WYLAND,  
JAMES M. SMITH,  
W. Q. SHANNON,  
HORACE LUDINGTON,  
R. M. SILVEY,  
T. W. LOCKARD,  
J. E. BELCH,  
J. A. HALL,  
J. W. HATHAWAY,  
S. WILLIAMS,  
W. A. EASTON,  
J. M. COLEMAN,  
J. B. JOHNSON,  
J. W. KENNEY,  
MORRIS HUNT,  
B. F. GALLAGHER,  
G. W. HUNT.  
H. R. BENHAM,  
D. R. TODD,  
E. H. IRISH,  
W. FULTON,  
JAS. M'DONOUGH,

*Providence, Va.*  
*Venango, Pa.*  
*Blairsville, "*  
*Harrisburg, "*  
*New Salem, Pa.*  
*Smithfield, Ohio.*  
*Elizabethtown, Alleg. Co. Pa.*  
*Annapolis, Md.*  
*Washington, Pa.*  
*Louisville, Ky.*  
*Columbus, Ohio.*  
*Uniontown, Pa.*  
*Washington, "*  
*Lancaster, Ohio.*  
*Blair Co., Pa.*  
*Warren, "*  
*Lebanon, Ohio.*  
*Venango co, Pa.*  
*Lancaster "*  
*Indiana "*  
*Cumberland Co., Pa.*  
*Washington Co., Pa.*  
*Lebanon, Ohio.*  
" "  
" "  
" "  
" "  
*New Lisbon, Ohio.*  
*Westmoreland Co., Pa.*  
*Washington Co., Pa.*

## 1850.

D. L. HAUN,  
J. B. GALWAY,  
A. J. KELLY,  
JOSEPH HANNA,  
D. L. C. BROOKS,  
W. W. MILLS,  
G. W. LOBINGIER,  
J. S. LOBINGIER,  
J. E. PATTERSON,  
J. A. BROOKS,  
M. W. AMICK,  
G. S. EBERHART,  
A. P. BURNHAM,  
P. SMITH,  
J. L. BOREMAN,  
D. W. RIGGS,  
F. M. FINDLEY,  
J. FORSYTH,

*Georgetown, Ky.*  
*Beallsville, Pa.*  
*Taylorstown, "*  
*Washington "*  
*New Lisbon, Ohio.*  
*Washington, Pa.*  
*Laurelville "*  
*Mt. Pleasant, "*  
*New Lisbon, Ohio.*  
" " "  
*Wheeling, Va.*  
*Rochester, Pa.*  
*Blair Co., "*  
*Elizabeth, Pa.*  
*Parkersburgh, Va.*  
*Library, Pa.*  
*Finleyville, "*  
" "

NAMES.	RESIDENCE.
G. P. FULTON,	<i>Monongahela City, Pa.</i>
D. D. HAVELY,	<i>New Martinsville, Va.</i>
R. J. HAGER,	<i>Belmont County Ohio.</i>
W. L. P. M. HAGER,	" " "
C. KING,	<i>Westmoreland co., Pa.</i>
J. C. HARRIS,	<i>Montoe co., "</i>
A. M'BRIDE,	<i>Washington co., "</i>
E. G. SLOAN,	<i>Brownsville, "</i>
D. S. REYNOLDS,	<i>Washington, co., "</i>
J. M. MILLER,	<i>Milwaukee, Wis.</i>
JACK P. THOMPSON,	<i>New Orleans, La.</i>
ALEX. HARRIS,	<i>Juniatta Co., Pa.</i>
OTHO S. HALLOWAY,	<i>Flushing, Ohio.</i>
R. M. GIBSON,	<i>Washington Co., Pa.</i>
R. M'CLAY,	" " "
JAMES ROSS THOMPSON,	<i>Erie, Pa.</i>

## PRESENT MEMBERS.

NAMES.	RESIDENCE.
M. W. AMICK,	<i>Wheeling, Va.</i>
J. E. BELCH,	<i>Blair Co., Pa.</i>
H. R. BENHAM,	<i>Lebanon, "</i>
J. S. BOREMAN,	<i>Parkersburgh, Va.</i>
FREEMAN BRADY,	<i>Washington, Pa.</i>
J. BROOKS,	<i>New Lisbon, Ohio.</i>
D. L. C. BROOKS,	" " "
A. P. BURNHAM,	<i>Blair Co., Pa.</i>
D. G. BRADFORD,	<i>Maysville, Ky.</i>
JAMES F. CRAIG,	<i>Venango Co., Pa.</i>
J. M. COLEMAN,	<i>Indiana Co., Pa.</i>
J. M. ESTEP,	<i>Cookstown, Pa.</i>
W. A. EASTON,	<i>Lancaster Co., Pa.</i>
G. LEANDER EBERHART,	<i>Rochester, "</i>
THOMAS P. FERGUS,	<i>Washington Co., Pa.</i>
W. FULTON,	<i>Westmoreland Co., Pa.</i>
G. N. FULTON,	<i>Monongahela City, Pa.</i>
F. M. FINDLEY,	<i>Finleyville, "</i>
J. FORSYTHE,	" " "
B. F. GALLAGHER,	<i>Lebanon, Ohio.</i>
J. M. GASTON,	<i>Washington, co., Pa.</i>
ROBERT GILMORE,	<i>Ohio co., Va.</i>
LYCURGUS H. GREEN,	<i>New Lisbon, Ohio.</i>
J. B. GALWAY,	<i>Beallsville, Pa.</i>
R. M. GIBSON,	<i>Washington Co., Pa.</i>
J. W. HATHAWAY,	<i>Lebanon, Ohio.</i>
O. D. HAVELY,	<i>New Martinsville.</i>

NAMES.	RESIDENCE.
D. S. HAUN,	Georgetown, Ky.
B. J. HAGER,	Belmont Co., Ohio.
W. L. P. M. HAGER,	" " "
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John Allison,	Washington co., Pa.
Geo. W. Miller,	" "
Robt. L. Wishart, M. D.	Claysville, Pa.
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C. A. Blythe,	
Jno. M'Clain,	
Franklin W. Knox,	
Jas Murdoch,	
Zeph. B. Knight, A. L.	Pontiac, Mich.
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Angus Chute,	Missouri.
Thos. Hazlett, *	
Sanford C. Hoskinson,	Tyler co. Va.
J. Chaplin,	Washington, Pa.
Obadiah Langfitt,	Brooke co., Va.
	1840.
Joseph S. Braddock,	Washington co., Pa.
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Aaron Kerr,	
J. Dickerson,	
Jas. L. Patterson,	
D. W. Elliott,	
Robert M'Ayale,	Washington co., Pa.
Israel Ward,	Licking co., Ohio.
Hamilton Bell,	
R. J. Hammond, M. G.	New York.
John Clarke,	Ohio.
T. H. Bell,	Wash. co. Pa.
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J. D. Wheeler,	Guernsey co., Ohio.
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1841.	
Andrew Hopkins, ST LAW.	Washington, Pa.
Jno S. B. Koontz, ST. MED.	" "
Jas. H. Manown,	Wash. co., "
J. Scott Morrison, A. L.	Monongahela City, Pa.
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William Arbuckle,	Accomac co., Va.
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Adam C. Morrow,	" "
Alex. M. Gow,	" "
J. H. Negley,	Butler co., "
O J. King, ST THEO.	Allegheny co., Pa.
G. L. Curtis,	
Elias F. Dodd,	Amity, Pa.
Sam'l Barr,	Pittsburgh, Pa.
John M. Dinsmore,	West Alexander, Pa.
John Guy,	" "
J. B. Leach,	Parkersburg, Va.
H. W. Mains,	Mansfield, Ohio.
Jas. Buchanan,	Greene co., Pa.
Theodore Woods,	
Sam'l M'Dowell,	Mansfield, Ohio.
John L. H. Vallandigham,	New Lisbon, "
Edgar W. Woods,	
Thos. S. Leason, M. G.	Butler co., Pa.
Chas. M. Gilkey,	
W. S. Welch,	
John M'Farland,	
Robert W. Hazlett,	
James Cummins, ST. MED.	Wheeling, Va.
Sam'l Snodgrass,	Ohio co., "
Geo. Pope,	Yazoo City, Miss.
J. B. M'Kennan,	Brownsville, Pa.
Walker Thompson,	
John A. Rankin,	Washington, "



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1842.	
Sam'l A. Gilmore,	Butler co., Pa.
John S. Dye,	
F. B. Dinsmore,	West Alexander, Pa.
Harrison Elliott,	Martinsburg, Ohio.
Wm. Porter,	
O. H. Miller, M. G.	Westmoreland co. Pa.
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Thomas H. Morrow,	" "
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Robert M'Ginley, <i>Volunteer</i>	in Mexico.
W. P. Richardson,	Washington co., Pa.
Thos. H. Dinsmore,	West Alexander "
Thos. Storer,	Monongahela City "
Enoch Wright,	Washington co., "
Robt. C. Walker,	Elizabeth, "
Alex. Fergus,	" "
Neal G. Blaine,	Brownsville, "
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W. B. Hagans, "	" "
Benj. W. Allen,	" "
James Forsythe,	Washington co., Pa.

## 1843.

Wm. J. Brown,	Augusta co., Va.
Jas. M. Pryor, ST. MED.	Pittsburgh, Pa.
Alex. M. Jacob, ST. LAW.	Wheeling, Va.
John G. Jacob,	Wellsburg, Va.
Spence H. Lamb,	Memphis, Tenn.
Al. G. Stringer, ST. LAW.	Parkersburg, Va.
Sam'l T. Charlton, ST. MED.	Alexander, Pa.
Chas. A. Woodward,	Maumee City, Ohio.
Lewis Morris,	Brownsville, Pa.

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E. L. Blaine Jr.,	Brownsville, Pa.
Wm. T. Smith,	Blairsville, "
James Smith,	Washington, "
Jack Twyford,	Amanda, Ky.
Lawrence Judson,	Washington co., Pa.
Isaac Lytle,	" "
H. Byers Kuhns,	Greensburg, "
N. N. Pumphrey,	Wellsburg, Va.
Robert Niccols,	West Newton, Pa.
Lewis Luttin,	Allegheny co., "
Wm. Jameson,	West Middletown, Pa.
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Wm. Hugus,	Salem Roads, "
Wm. L. Patterson, ST. MED.	Pittsburgh, "
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Thomas Niccols,	Bellevernon, "
Thos. Lloyd Moore, ST. LAW.	Clarksburg, Va.
Gardner Scott, *	
Wm. C. Warren, ST. LAW.	Erie, Pa.
Wray Grayson, ST. MED.	Washington, Pa.
	1844,
David Acheson Jr.	Birmingham, Pa.
L. A. Hagans,	Brandonville, Va.
S. M. Anderson,	Butler co., Pa.
Jas. C. M'Cullough,	Pigeon Creek, Pa.
Robert Gilmore,	Ohio co., Va.
J. F. Cooper,	Brownsville, Pa.
James G. Blaine,	West Brownsville, "
Wm. A. Gittings,	Zanesville, Ohio,
Wm. Jackman,	Washington co., Pa.
F. M. M'Claskey,	Mt. Pleasant, "
Chesterfield Robb,	Pittsburgh, "
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Sam'l M'Grew,	" "
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John C. Spencer,	" "
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Shriver D. Stewart,	Uniontown, Pa.
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M. H. Hayes,	Washington, "
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John N. Lindley,	Athens, Ohio.
Sam'l Farley,	Washington co., Pa.
1845.	
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Geo. W. Phillips,	
B. L. Chandler,	Fauquier co., Va.
G. M. Miller,	West Newton, Pa.
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John C. P. Smith, ST. LAW.	Greensburg, "
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Sam'l Harper,	Finleyville, "
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G. W. Miller,	Brownsville, "
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Jordon Stewart,	Library, "
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J. N. Laughry,	Blairsville, "
Wm. B. Kennedy,	Washington co., Pa.
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Bright Birch,	Washington co., Pa.
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J. A. Ramsey,	" "
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J. Henry M'Kee,	St. Louis, Mo.
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John H. Morrow,	Dalton Wayne co., Ohio.
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Andros Guille,	Zanesville, "
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1810.		
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George W. Ewing,		Houston, Texas.
S. Peebles.		
J. Brading.		
H. Johnstone.		
1811.		
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John S. Brady, A. M.,	A. L.,	Washington, Pa.

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John Cunningham, J. Officer.	M. D.,	Florence, Pa.
H. Finley.		
H. Cotton,* A. M., W. Moderwell,* A. M.,	M. D., M. G.,	
W. D. Snodgrass, A. M., D. D., W. Rankin, A. M.,	M. G., M. D.,	New York City.
W. Rankin, A. M.,	M. D.,	Shippensburg, Pa.
1813.		
James Piper, A. M., J. W. Clemens,* A. M.,	A. L., M. D.,	Uniontown, Pa.
William Walker. C. Charlton.		
Henry Moore, A. M., R. Moore.		Wheeling, Va.
W. Heaton,* A. M., J. Cozad, A. M.,	M. D., M. G.,	Indiana.
R. M. Laird, A. M., C. A. Ruff.	M. G.,	
James M. Spriggs. A. W. Pegue,* A. M.,	M. G.,	
R. Brotherton. C. Patterson.		
1814.		
Samuel Fitzhugh, A. M., Thomas Hanna,	A. L.,	New York. Ohio.

NAMES,	PROFESSION.	RESIDENCE.
J. W. Poage,* A. M.,	M. G.,	
R. Moderwell.		
C. Stevenson.		
George W. Reed.*		
Isaac Keller, A. M.,	M. G.,	Peoria, Ill.
Wm. Johnstone.		
Edward Glover.		

## 1815.

Joseph M'Carrell, A. M.,	M. G.,	Newberg, N. Y.
Lanslock Krepps.		
Henry Stansbury, A. M.,	A. L.,	Lancaster, Ohio.
James Langly, A. M.,		Washington, Pa.
J. Scott.		
A. Vanmeter,		Ohio.
W. Burgett.		
David Colmery,* A. M.,	M. G.,	
William M'Connell, A. M.,	A. L.,	Wheeling, Va.
H. Peebles.		

## 1816.

Matthew Miller,*	M. D.,	
Samuel Hazlett,		Pennsylvania.
George Lantz,*		Ohio.
Wm. Blair,	M. G.,	Virginia.
Edward Brooks,	A. L.,	Indiana.
Wm. M'Mahon.		
A. Pettit.		
James Simonson,	A. L.,	Uniontown, Pa.
Charles Lewis.		
D. M'Cormick.		
W. Q. Beattie,* A. M.,		
Joseph S. Christmas,* A. M.,	M. G.,	
Samuel Evans,	A. L.,	Uniontown, Pa.
W. M'Clure,	A. L.,	Harrisburg, Pa.
C. Henry.		
Robert Mercer, A. M.,	M. D.,	Indiana.

## 1817.

Hon. Charles M. Reed, A. M.,	A. L.,	Erie, Pa.
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NAMES.	PROFESSION.	RESIDENCE.
John W. Hawkins, A. M.,	M. G.,	Carmi, Ill.
Francis M'Farland, D. D.,	M. G.,	Wheeling, Va.
John Cropper.		
Edwin Garter.		
Birmingham Clark,* A. M.,	M. D.,	
N. Hunton,	PROF.	
James Workman,* A. M.,	A. L.,	
Edward Simpson, A. M.,	A. L.,	Pittsburgh, Pa.
H. Booring.		
E. Gilbraith.		
J. M'Farland.		
A. G. Miller, A. M.,	JUDGE U. S. C.	Wisconsin Ter.
W. R. M'Connell, A. M.,	A. L.,	Wheeling, Va.
Lawrence Miner,	A. L.,	Waynesburgh, Pa.
James Reeves.		
George W. Harris, A. M.,	A. L.,	Harrisburg, Pa.
1818.		
Hon. Isaac Leet,* A. M.,	A. L.,	
Chauncey W. Wilcox.		
William R. Bowman,* A. M.,	M. G.,	
William W. Morris,		North Carolina.
Richard Fitzhugh.		
William C. Anderson, A. M.,	M. G.,	Dayton, Ohio.
James W. M'Kennan, A. M.,	M. G.,	Wheeling, Va.
Samuel C. Jennings,	M. G.,	Pittsburgh, Pa.
Joshua Wells.	A. L.,	
J. M. Laird, A. M.,	A. L.,	
John H. Walker, A. M.,	A. L.,	Erie, Pa.
James Palmer.		
William Kline.		
Frederick Ruthrauff.		
G. Gates, A. M.,	M. G.,	Louisville, Ky.
John H. Waugh,* A. M.,	A. L.,	
T. Ring.		
R. J. Langhorne.		
Cyrus Jacob,	A. L.,	Lancaster Co., Pa.
1819.		
Wm. H. M'Guffey, A. M., D. D.,	FR. M. PH.	Virginia University.

NAMES.	PROFESSION.	RESIDENCE.
Alexander Wilson,* A. M.,	A. L.,	
Wm. Addison.		
Christian Reppart.		
J. Pughey.		
Thomas L. Anderson, A. M.,	M. G.,	Indiana.
Joseph H. Kuhns, A. M.,	A. L.,	Greensburg, Pa.
R. J. M'Kaig, A. M.,	M. D.,	New Lisbon, Ohio.
Samuel M'Farren, A. M., D. D.,	M. G.,	Congruity, Pa.
Joseph S. Moore,* A. M.,		
J. A. Ruthrauff.		

1820.

A. Bryson.\*  
H. Cooke.  
W. M'Creary.  
Jas. M'Kean.

1821.

John Scott, A. M., D. D., M. G., PR. FEM, AC. Cincinnati, Ohio.  
Alex. M'Candless, A. M., M. G. Woodsfield, Ohio.  
James Campbell.\*  
J. Adams.  
William Thomas.  
David O. Walker.  
S. Dickerson.

1822.

Hon. Henry A. Wise, A. M., A. L., Late Min. to Brazil.  
John G. Montgomery, A. M., A. L., Pennsylvania.  
R. R. Reed, A. M., M. D., Washington, Pa.  
Wm. M'Kinley.  
D. M. Barber, A. M., M. G., Bald Eagle, Pa.  
Henry Connelly, A. M., M. G., New York.  
J. A. Ramage, M. D., St. Clairsville, O.  
Jno. Ramsey.  
Samuel Wilson.  
Thomas E. Hughes, Indiana.  
Joseph M. Martin, A. M., M. D.,  
Wm. M'Landburgh.  
Wm. M'Cleary.

NAMES.	PROFESSION.	RESIDENCE.
1823.		
Thomas J. M'Kaig, A. M.,	A. L.,	Cumberland, Md.
Wm. Gallagher, A. M.,	M. D.,	Philadelphia, Pa.
D. D. Chesnut,* A. M.,	M. G.,	
George Morton.		
James C. Acheson,		Washington, Pa.
F. C. Campbell,* A. M.,	A. L.,	
Milton B. Kirtly.		
B. S. Stewart,* A. M.,	A. L.,	
D. D. Hoge, A. M.,	A. L.,	Florida.
1824.		
John S. Blayne, A. M.,	M. G.,	Deerfield, Va.
Alex. M'Connell.*		
Thomas Cratty,* A. M.,	M. G.,	
Rasselas Castner.		
Wm. Allison,* A. M.,	A. L.,	
Solomon Spindler.		
John Stephenson.		
John Bonner.		
David Mitchell.*		
John N. Smith, A. M.,	M. D.,	Paris, Ky.
Henry Holmes.*		
Samuel M'Lean,		Greensburgh, Pa.
David Sample.		
John C. Wise,		Accomac Co., Pa.
Henry B. Tomlinson.		
James Anderson, A. M.,	M. G.,	West Rushville, O.
1825.		
Hon. Moses Hampton, A. M.,	M. C.,	Allegheny City, Pa.
Thomas M. Chesnut, A. M.,	M. G.,	Rossville, Indiana.
William S. Burch.		
Hiram Leonard,		Columbus, Ohio.
John W. Wayland.		
James M'Kendy.		
Frederick Brentlinger,	M. D.,	Wheeling, Va.
Samuel Anderson.*		
William M'Kaig, A. M.,	A. L.,	Cumberland, Md.



NAMES.	PROFESSION.	RESIDENCE.
1826.		
Hon. Thomas W. Bartley,	EX-GOV.	Ohio.
William Thistle, A. M.,	M. D.,	
Samuel Sloan.		
William S. Stevens.*		
John Hays.		
Lewis Bollman,	A. L.,	Indiana.
Robert Dinsmore,		Washington Co., Pa.
1827.		
Samuel Moody, A. M.,	M. G.,	Ohio.
Aaron Aten,		Ohio.
James P. Carlton.		
James S. Rollins.		
Thomas Miller.		
Alexander C. Jamison.		
D. D. Jamison.		
John H. Miller, A. M.,		
George Davidson,	M. D.,	
Robert Davidson,	M. D.,	
H. W. Carter.		
Alexander Russell.		
1828.		
Charles L. V. Bureau,	A. L.,	Gallipolis, Ohio.
Oliver Colwell.*		
J. Byers.		
J. L. Dunwiddie,		Mercer, Pa.
James A. Sterling,* A. M.,		
William D. M'Cartney, A. M.,	M. G.,	Hanover, Ohio.
1830.		
Thomas H. Elliott, A. M.,	M. D.,	Allegheny City, Pa.
E. S. Graham,* A. M.,	M. G.,	
W. K. Johnson.*		
W. F. Hawkins, A. M.,	M. D.,	Connellsville, Pa.
Samuel Wilson.		
David Wishart,		Florence, Pa.
Daniel Leet, A. M.,	A. L.,	Missouri.
Thomas J. Morgan,	A. L.,	Wash'n City, D. C.
W. D. Morgan,	EDITOR.	Ohio.
A. M. S. Gordon,*		

NAMES.	PROFESSION.	RESIDENCE.
Samuel B. Robinson,	A. L.,	Beverly, Ohio.
John Kerr, A. M.,	M. G.,	Monongahela City.
Alfred Paull, A. M.,	M. G.,	Captina, Ohio.
William M'Combs, A. M.	M. G.,	Canfield, Ohio.
James Paull, A. M.,	A. L.,	Wheeling, Va.
Robert Woods, A. M.,		Pittsburgh, Pa.
J. M'Clintock, A. M.	M. G.,	Carmichaeltown, Pa.
Christian Eyster,	A. L.,	Pittsburgh, Pa.
1831.		
T. F. Magill, A. M.,	M. G.,	Urbana, Ohio.
Andrew Bruce, A. M.,	M. D.,	Mount Savage, Md.
George Harris,	EX-MEM. LEG.	Georgia.
George Eckert,		Philadelphia.
John H. French,*	M. G.,	
T. M. Boggs, A. M.,	M. G.,	Marietta, Pa.
John M'Kall,		
David Sample.		
Robert Fulton,* A. M.,	M. G.,	
Samuel Fulton, A. M.,	M. G.,	Pittsburgh, Pa.
James M'Lean, A. M.,	M. G.,	Sandusky City.
A. B. Harris,		Montgomery Co., O.
Samuel Russell, A. M.,	A. L.,	Bedford, Pa.
H. B. Cunningham, A. M.,	M. G.,	Mecklinburgh, N. C.
James Fleming, A. M.,	M. G.,	West Union, Va.
William Bradley, A. M.,	M. G.,	Mercersburgh, Va.
James Dinsmore, A. M.,	PR. WASH. COL.	Tennessee.
Alexander Marshman,		Washington, Pa.
Benjamin Sawhill,		Washington Co., Pa.
Henry M'Guffie.		
D. R. Kelly.		
A. N. Guille, A. M.,	A. L.,	Zanesville, O.
J. R. Dundass, A. M.,	M. G.,	Mingo, Pa.
Joseph Buchanan.		
James Boggs, A. M.,	M. G.,	Ohio.
D. L. J. Blair.		
W. L. Lafferty.		
George Gordon, A. M.,	M. G.,	Frankfort, Pa.
William Bell, A. M.,	M. G.,	Boonville, Mo.
T. M. Newell, A. M.,	M. G.,	Wellsburgh, Va.

NAMES.	PROFESSION.	RESIDENCE.
1832.		
Nicholas Murray, A. M., M. G., PR. IN COL.		Washington, Pa.
John H. Berryhill, A. M.,	A. L.,	Harrisburg, Pa.
J. B. Anderson, A. M.,	PROF.	New Albany, Ia.
R. Stevenson.		
R. Wishart,		Washington Co., Pa.
George Gonzales.		
Pliny Twitchell.		
Alexander M'Guffie.		
T. W. Haynes.		
M. A. Haynes,		Tennessee.
John Sweeney.		
Alfred Day.		
J. M. Smith, A. M.,	M. G.,	Tarentum, Pa.
John Caruthers, A. M.,	M. G.,	Mahoning, Pa.
J. R. Gilland.		
A. M. Harshey, A. M.,	M. G.,	Hagerstown, Md.
Wm. Hamilton, A. M.,	MISSIONARY.	Iowa.
J. S. Dickey.		
John Hattery, A. M.,	M. G.,	Freeport, O.
Wm. Crawford.		
Albert Torrance.		
J. Munroe.		
Alfred Holmes.*		
Wm. R. Work.		
N. J. Futhy.		
W. L. Lindsay.		
John Neel, A. M.,	M. G.,	Mercer County, Pa.
E. J. Agnew,		Washington Co., Pa.
L. B. Williams,	ARTIST.	Washington, Pa.
J. P. Hudson,		Virginia.
Daniel M'Anall.		
J. R. Wilson.		
S. M. Bell.		
John Gordon.		
David Williams.		
Samuel Agnew,		Washington Co., Pa.
J. B. M'Farland.		
William Morrison.		

NAMES.	PROFESSION.	RESIDENCE.
W. B. Fulweiler, A. M.		
C. S. Passavant,	M. G.,	Pittsburgh, Pa.
A. M. Scott.		
1833.		
D. Mahon, A. M.,	M. D.,	Fairfield, Pa.
J. J. Hamilton, A. M.,	M. G.,	Sunbury, Pa.
William L. Massey.		
J. J. Brownson, A. M.,	M. G.,	Gettysburg, Pa.
N. M. Crane, A. M.,	MISSIONARY.	India.
John M. Anderson.		
Richard Curran, A. M.,	M. G.,	
Wm. P. Irland.		
J. W. Moody, A. M.,	M. D.,	Greensburgh, Ia.
John Titus.	A. L.,	Kentucky.
D. S. M'Combs.		Virginia.
David M'Bride.		West Liberty, Va.
S. Romans.		
James A. Sterling.*		
John A. Wills, A. M.,	A. L.,	Pittsburgh, Pa.
George Hamilton.		
Thaddeus Dodd,	M. D.,	Hillsborough, Pa.
Hiram Kaine,	EDITOR.	Pittsburgh, Pa.
Reese Happersett, A. M.,	M. G.,	Baltimore, Md.
William Pinkerton, A. M.,	M. G.,	Livingston, Va.
J. G. Ralston, A. M.,	M. G.,	Chester Co., Pa.
W. M'Combs, A. M.,	M. G.,	Ohio.
J. D. Whittam, A. M.,	M. G.,	Keene, Ohio.
John M. Smith, A. M.,	M. G.,	Warren, Ohio.
1834.		
John Bell.		
Samuel Hughus.		
J. B. M'Coy,* A. M.,	M. G.,	
Hugh Cassels.		
Alexander Wilson,		Louisiana.
D. Pool.		
John M'Gentry.		
J. M'Bride.		
B. Gonzales.		

NAMES.	PROFESSION.	RESIDENCE.
S. Blachly.		
A. M. Carr.		
Gilbert M. Hair, A. M.,	M. G.,	Covington, Ky.
Hugh Wasson.*		
David Robinson, A. M.,	M. G.,	Mill Creek, Pa.
John Cary.		
M. W. M'Call, A. M.,	TEACHER.	Blairsville, Pa.
John Marshall,		Brooke County, Va.
R. J. Baird,		Pennsylvania.
F. Thompson.		
T. Upshur.		Pennsylvania.
G. W. Morgan,	COL. U. S. ARMY IN MEXICO.	
D. Wolf.		
James Armstrong, A. M.,	A. L.,	New Lisbon, Ohio.
C. V. M'Caig, A. M.,	M. G.,	Candor, Pa.
J. M. Reed, A. M.,	TEACHER.	Lexington, Ky.
S. M. Templeton, A. M.,	M. G.,	Princeton, Ky.
John M. Faris, A. M.,	M. G.,	Fredericktown, O.
Wm. Tumblin,		Pennsylvania.
B. T. Plummer,		Hookstown, Pa.

1835,

A. Leonard, A. M.,	M. G.,	Iowa.
W. W. Bonnell, A. M.,	M. G.,	Chambersburg, Pa.
George V. Lawrence,	MEM, LEG.	Washington Co., Pa.
James E. Stevenson,* A. M.,	M. G.,	
J. M. Bonnell, A. M.,	M. G.,	Greenfield, Pa.
Thomas H. Vance,* A. M.,	M. D.,	
C. Prather.		
J. Lowry.*		
Alfred Caldwell, A. M.,	A. L.,	Wheeling, Va.
Robert Colwell.		
Matthew Brown,*		
D. R. Templeton,* A. M.,		
William Bonar, A. M.,	M. G.,	Sisterville.
Alexander Dinsmore, A. M.,	PROF.	Richmond, Ky.
T. S. Smith.		
Leroy Kramer.		
Lysander Patterson.		

NAMES.	PROFESSION.	RESIDENCE.
James C. Moody, A. M., John M'Clure.	A. L.,	New Albany, Ia.
D. E. Thomas.		
Joseph D. Wolf, A. M.,	M. G.,	Washington Co., Pa.
Samuel R. Hammill, A. M.,	A. L.,	Carlisle, Pa.
Joseph Sheets, A. M.,	M. D.,	Frostburg, Md.

**1836.**

Joseph Gordon, A. M.,	M. G.,	N. Philadelphia, O.
Christian W. Slagle, A. M.,	A. L.,	Fairfield, Iowa.
Thomas Officer, A. M.,	M. G.,	Columbus, Ohio.
William L. Orr, A. M.,	M. D.,	Fairfield, Iowa.
James D. Mason, A. M.,	M. G.,	Rural Village, Pa.
J. A. Farrerly.		
John Marple, A. M.,	A. L.,	Pennsylvania.
J. F. Dilley,		Maryland.
Thomas Dagg,		
Oliver O. M'Lean, A. M.,	M. G.,	Dickinson, Pa.
John G. Logan.		
John B. Henry.*		
W. H. H. Ferguson.		
R. C. Rankin, A. M.,	A. L.,	Mercer, Pa.
Hugh Tenner,		Pennsylvania.
Matthew B. Grier, A. M.,	M. G.,	Philadelphia, Pa.
W. H. Sloan.		
J. M. Boggs,	M. G.,	
J. D. Cunningham, A. M.,	M. G.,	
H. H. Clark, A. M.,	A. L.,	Washington Co., Pa.
E. P. Hale, A. M.,		PHYSICIAN. Claysville, Pa.
W. D. F. Lauck.		
J. V. Miller.*		
James P. Thompson,*	M. G.,	
G. A. Reed.		
E. J. Henry,	A. L.,	Cincinnati, Ohio.
Thomas R. Simpson,		Pennsylvania.
Thomas M. Finney, A. M.,	M. G.,	N. Philadelphia, O.

1837.

**Thomas W. Young,** Accomac Co., Va.  
**Samuel S. Fulton, A. M.,** M. G., Taylorsville, Ky.

NAMES.	PROFESSION.	RESIDENCE.
William B. Martin, A. M.,	A. L.,	Wheeling, Va.
James H. Higbee,	M. G.,	Pennsylvania.
David B. Jenks,	A. L.,	Virginia.
James M'Cullug.		
Alexander M'Keever,		Pennsylvania.
Benjamin Jones,		Chester Co., Pa.
David W. Patterson, A. M.,	A. L.,	Lancaster, Pa.
Thomas C. Massey, A. M.,	M. G.,	Huntingdon, Pa.
Allison Eyster.		Chambersburg, Pa.
David Wilson.*		
S. B. Ainsly.		Pennsylvania.
John M. Hastings,		Pennsylvania.
Silas Condit, A. M.,	M. D.,	Mississippi.
Joseph B. Welch,		Pennsylvania.
E. B. Dawson, A. M.,	A. L.,	Uniontown, Pa.
C. H. H. Beeson,		Uniontown, Pa.
Francis F. Fry,		Wheeling, Va.
Ralph Douglass,	M. G.,	Virginia.
Sherrard Clemens, A. M.,	A. L.,	Wheeling, Va.
William Ewing,	ST. THEO.	Allegheny City, Pa.
Alexander Cunningham, A. M.,	M. G.,	Crawford Co., Pa.
Addison Marshel,		
J. B. Lefevre.		
N. M'Dowell, A. M.,	M. G.,	Washington Co., Pa.
R. H. Lafferty, A. M.,	M. G.,	Springfield, Ill.

F838.

B. W. Hair,		Pennsylvania.
D. Van Vooris.		Pennsylvania.
Peter F. Jones,		Brooke Co., Va.
Caleb Baldwin, A. M.,	A. L.,	Iowa.
William Hillis,		Westm'd Co., Pa.
L. D. Wetmore,		Warren Co., Pa.
J. W. Miles,		Warren Co., Pa.
Charles C. M'Culloh, A. M.,	A. L.,	Cumberland, Md.
B. D. Fry,		Kenawha Co., Va.
Montgomery P. Higgins,		Virginia.
J. B. Kotcheval,		Romney, Va.
John M. Clay,		Ashland, Ky.

NAMES.	PROFESSION.	RESIDENCE.
Littleton Nock, A. M.,	A. L.,	Accomac Co., Va.
S. M. G. Schmucker, A. M.,	M. G.,	Lewistown, Pa.
David M'Conaughy, A. M.,	A. L.,	Gettysburg, Pa.
J. Kennedy Ewing,	ST. AT LAW.	Uniontown, Pa.
Henry Clay Durald,		Ashland, Ky.

1839.

Robert Milligan, A. M.,	PR. IN COL.	Washington, Pa.
Alexander M'Carrell, A. M.,	M. G.,	Union Co., Pa.
A. E. Williams,		Washington Co., Pa.
A. E. Jones,		Fayette Co., Pa.
D. Taggart,		Washington Co., Pa.
James Ely,	TEACHER.	Washington Co., Pa.
Joseph A. Reed, A. M.,	M. D.,	Washington, Pa.
T. D. Mahon,		Pittsburgh, Pa.
John Alexander,		New Athens, Ohio.
Cyrus Cummins, A. M.,	M. G.,	Canonsburg, Pa.
J. A. Dille,	A. L.,	Kingwood, Va.
D. Wishart French, A. M.,	M. G.,	Washington Co., Pa.
John R. Taylor,		Zanesville, Ohio.
John M'Dowell,		Washington Co., Pa.
A. P. Thompson,		York County, Pa.
Milo Templeton, A. M.,	M. G.,	West Alexander, Pa.
Andrew B. Mills,	ST. OF MED.	Monongahela City.
Thomas H. Logan,	ST. OF MED.	Washington, Pa.
Samuel Jamison,	ST. OF THEO.	Allegheny City, Pa.
Franklin Moore, A. M.,	M. G.,	Steubenville, Ohio.
Dewit C. Johnson,		Richmond, O.
James Marshman,		Washington, Pa.
Thomas Ryder,		Somerset Co., Md.
S. D. Hopkins,		Canada.

1840.

N. C. M'Farland,	ST. AT LAW.	Bucyrus, O.
Edward L. Bowers,	ST. AT LAW.	New Orleans, La.
Marcus W. Acheson,	ST. AT LAW.	Washington, Pa.
J. Scott Officer,	TEACHER.	Columbus, O.
Israel Weirich,	ST. OF MED.	Washington, Pa.
D. M. Stockton,		Uniontown, Pa.
Thomas M'Kennan,	ST. OF MED.	Brownsville, Pa.
Thomas H. Baird,	ST. AT LAW.	Pittsburgh, Pa.



NAMES.	PROFESSION.	RESIDENCE.
William R. Erskine,	TEACHER.	Dunn's Fort, Pa.
J. H. Vanvoorhis,		Monongahela City.
John F. Smith,		York County, Pa.
David Barclay,		Jefferson Co., Pa.
William P. Jenks,		Jefferson Co., Pa.
James M. Stewart.*		
George W. Fainestock,		Pittsburgh, Pa.
Nelson A. Adams,		Washington Co., Pa.
Robert Wishart,		Washington Co., Pa.
Warren Blachly,		Washington Co., Pa.
Richard Williams,		Washington Co., Pa.
George L. Van Eman,		Youngstown, Ohio.
W. M. C. Quail,		Washington Co., Pa.
Walter Jones.*		
Samuel Blair,		Pittsburgh, Pa.
William M. Faber,		Pittsburgh, Pa.
Benjamin Reese,		Washington Co., Pa.
Henry M. Smith,		Licking Co., O.
T. F. Gilchrist,		Knox County, O.
E. W. Dawson.*		
M. J. Ayres,		Muskingum Co., O.
E. S. Erskine,		Washington Co., Pa.
1841.		
William P. Brinton,		West Chester, Pa.
Timothy Kirk,		Mt. Pleasant, O.
Cornelius Clarke,		Washington Co., Pa.
J. C. Messenger,		Washington Co., Pa.
J. Lahm,		
A. K. Bell, A. M.,	M. G.,	Hollidaysburg, Pa.
John G. Rihaldaffer,		Washington Co., Pa.
John Humrickhouse,		Coshocton, Ohio.
John S. Vanvoorhis, A. M.,	M. D.,	Monongahela City.
John Moore,	M. G.,	Fairview, Pa.
John J. Clark,		Washington, Pa.
John W. Wishart,	ST. OF MED.	Washington, Pa.
Joseph Morrison,		
A. H. Fuller,		Uniontown, Pa.
John C. Hupp, A. M.,	M. D.,	Washington, Pa.

NAMES.	PROFESSION.	RESIDENCE.
David M'Coy.		
W. C. Mason,	ST. OF THEO.	Allegheny City, Pa.
Cephas Dodd,		Washington Co., Pa.
William P. Harshie, A. M.,	M. G.,	Fairmount, Va.
Samuel Milligan,	M. D.,	Hamilton Co., Ohio.
David C. Reed,	ST. OF THEO.	Allegheny City, Pa.
R. M. Fink,		Washington Co., Pa.
Samuel Richards,		Clinton County, Pa.
William S. Moore,	ST. AT LAW.	Washington, Pa.
Thomas Marshman,	ST. OF MED.	Washington, Pa.
Samuel Ruple,	M. G.,	Washington, Pa.
A. M. Alexander,		St. Clairsville, Ohio.
Uriah Thomas,		Washington, Pa.
1842.		
Byron Porter,	ST. OF THEO.	Canonsburgh, Pa.
D. S. Wilson,	ST. AT LAW.	Washington, Pa.
Hugh H. Davis,		Washington Co., Pa.
John Marquis,	ST. OF THEO.	Allegheny City, Pa.
S. T. Harris,		Stark County, Ohio.
David Mahon,		Illinois.
Henry Foley,		Washington Co., Pa.
Joseph M'Coy,	ST. OF MED.	West Alexander, Pa.
Norman D. Fenton,		Baltimore, Md.
Huston Quail,		Washington Co., Pa.
Thomas Moore,	ST. OF THEO.	Allegheny City, Pa.
Francis Barlow,	ST. OF MED.	Washington, Pa.
George Ewing,	ST. OF MED.	Washington, Pa.
W. R. Newlon,	M. D.,	Westm'd. Co., Pa.
Robert J. Munce,		Washington Co., Pa.
Samuel E. Rankin,		Washington Co., Pa.
Oliver Ormsby,		Indiana.
William M. Thompson,	M. D.,	New Haven, Conn.
John J. Neel,	ST. OF THEO.	Allegheny City, Pa.
O. L. Williams,		Warren County, Va.
J. C. Moore.*		
Asa Johnston.		
Joseph White,	ST. OF THEO.	Allegheny City, Pa.
John G. Charters,		Washington Co., Pa.

NAMES.	PROFESSION.	RESIDENCE.
James Lynn,		Washington Co., Pa.
David Ramsey,		Washington Co., Pa.
Nelson E. M'Dowell,	ST. OF MED.	Washington, Pa.
Samuel Brownlee,		Washington Co., Pa.
Harvey J. Vankirk,	TEACHER.	Kentucky.
James Eckert,		Fairfield, Iowa.
Fulton A. Hutchison,	ST. OF THEO.	Canonsburgh, Pa.
Randall Ross,	ST. OF THEO.	Allegheny City, Pa.
Samuel Herron,		Washington Co., Pa.
John Huey,		Washington, Pa.
1843.		
J. M. H. Gordon,		Monongahela City.
John Sanns,	ST. OF MED.	Portsmouth, Ohio.
John Donan,	ST. OF MED.	Washington, Pa.
J. H. Wallace, A. M.,	A. L.,	New Lisbon, Ohio.
J. H. Wilson,		Beaver County, Pa.
Thomas S. Walker,	SURVEYOR.	Missouri.
Alexander M'Coy,	TEACHER.	Mansfield, Ohio.
Charles J. Stouffer,		West Newton, Pa.
Edwin H. Stow,	ST. AT LAW.	Pittsburgh, Pa.
John M'Millan,		Washington, Pa.
John N. Arnold,		Washington Co., Pa.
Samuel M'Farland,	TEACHER.	Steubenville, Ohio.
William Leet,		Beaver County, Pa.
James M. Clark,		Candor, Pa.
A. Barr,		Columbus, Ohio.
Robert Johnston,	ST. OF THEO.	Allegheny City, Pa.
James R. Hughes,	ST. OF THEO.	Allegheny City, Pa.
M. E. Johnston,	ST. OF THEO.	Allegheny City, Pa.
William Reed,	ST. AT LAW.	Calcutta, Ohio.
Charles J. Menager,		Gallipolis, Ohio.
H. Merryman,		Wellsburgh, Va.
Wm. H. Templeton,		Chester County, Pa.
William Shearer,		Washington Co., Pa.
John Y. Calhoon,	TEACHER.	West Alexander, Pa.
John B. Crouch,		Pigeon Creek, Pa.
1844.		
J. C. Robinson,		Gallipolis, Ohio.
Simon Snyder,		Newville, Pa.

NAMES.	PROFESSION.	RESIDENCE.
J. F. Slagle,		Washington, Pa.
R. J. Menager,		Gallipolis, Ohio.
John D. Pollock,	TEACHER.	Tennessee.
Samuel Patton,		Amity, Pa.
George Birch,		Washington Co., Pa.
William Linn,	ST. AT LAW.	Washington, Pa.
John Davis,	ST. OF THEO.	Allegheny City, Pa.
J. W. Church,	ST. AT LAW.	Canfield, Ohio.
John W. Martin,		Washington, Pa.
John Dare,		Upper Canada.
John E. Hull,		Cumberland, Md.
Samuel M. Hutchison,		Washington, Pa.
Aaron Sides,		Allegheny Co., Md.
Hugh O. Rosborough,		Washington Co., Pa.
John Coburn,		Beaver County, Pa.
Samuel Ackelson,	ST. OF MED.	Washington, Pa.
James E. Cooke,		Wheeling, Va.
Oliphant M. Todd,	TEACHER.	Steubenville, Ohio.
Faris C. Blayney,		Ohio County, Va.
Robert Algo,		Mount Pleasant, Pa.
Lucius W. Stockton,		Washington, Pa.
W. J. Glass,	ST. AT LAW.	Beaver County, Pa.
J. Monroe Shaffer,		Washington, Pa.
Francis Egan,		Washington, Pa.
W. K. Gaston,	ST. AT LAW.	Columbiana Co., O.
James H. Reed,		Calcutta, Ohio.
James Ewing Work,*	ST. AT LAW.	
John H. Hampton,		Allegheny City, Pa.
H. Hoffman,		Frostburg, Md.
H. B. Bruce,		Little Crossings, Md
John J. Bruce,		Little Crossings, Md
Alexander Cockayne,		Elizabeth, Va.
Robert Streat,		Washington Co., Pa.
George W. Bennett,		Washington Co., Pa.
Jerome P. Marsh,		Uniontown, Pa.

1845.

H. Smith,	Nashville, Tenn.
J. E. Carson,	Mt. Jackson, Pa.

NAMES.	PROFESSION.	RESIDENCE.
Henry Creaton,		Columbiana Co., O.
William B. Telfair,		Wilmington, Ohio.
John Brice,		Washington, Pa.
Jacob Brown,		Little Crossings, Md
John D. Creigh,		Fayette Co., Pa.
E. Jolly,		Washington Co., Pa.
Jacob Moninger,		Washington Co., Pa.
Robert Officer,		Washington Co., Pa.
J. Trusdale,		Fredericksburg, O.
W. W. Sharp,	ST. OF MED.	Washington, Pa.
William Jewell,		Trumbull Co., Ohio.
G. W. Miller,		Washington Co., Pa.
John Ewing,		Washington, Pa.
Alexander Wilson,		Washington, Pa.
W. Madison Lupton,		Winchester, Va.
John D. Wood,		Gainesborough, Va.
George L. Smith,		Back Creek Val. Va.
E. B. Neely,		Washington City.
John C. Hervey,		Wellsburgh, Va.
Joseph S. Hervey,		Wellsburgh, Va.
D. F. M'Farland,		Cross Creek, Pa.
Philip D. Fisher,		Columbus, Ohio.
John S. Vance,		Cross Creek, Pa.
J. Whitsett,		Perryopolis, Pa.
John C. Jack,		Berlin, Iowa.
Thomas Creighton,		Washington Co., O.
William Hutchinson,		Washington, Pa.
Henry S. Newcomer,		Jacob's Creek, Pa.
J. S. Alexander,		Monongahela City.
W. W. Smith,		Washington, Pa.
John G. Clark,		Washington Co., Pa.
Alfred Grim,		Washington Co., Pa.
Thomas Gregg,		Washington, Pa.

1846.

J. R. Moore,	Wellsville, Ohio.
Robert Wylie,	Washington, Pa.
S. H. Bartram,	Marion, Ohio.
A. M. Seaton,	Sewickley, Pa.

NAMES.	PROFESSION.	RESIDENCE
Samuel Power,		Allegheny Co., Pa.
John A. Carter,		Independence, Pa.
William F. Porter,		Allegheny Co., Pa.
William L. Wallace,		Wheeling, Va.
George B. Hudson,		Washington, Pa.
A. Williams, Jr.,		Washington Co., Pa.
J. F. Boyd,		Allegheny, Co., Pa.
Alexander Sawhill,		Washington Co., Pa.
Cyrus G. Braddock,		Greene Co., Pa.
J. W. M'Clusky,		Indiana Co., Pa.
George K. Ormond,		Armstrong Co., Pa.
John Hukill,		Steubenville, Ohio.
J. B. Stewart,		Allegheny Co., Pa.
Silas Clark, Jr.,		Washington Co., Pa.
James Milliken,		Washington Co., Pa.
William M'C. Gibson,		Washington Co., Pa.
John S. Marquis,		Cross Creek, Pa.
R. C. Holliday,		Marshall Co., Va.
J. B. Whitten.		Pittsburgh, Pa.
William Grindstaff,		Marshall Co., Va.
M'K. Hervey,		Ohio County, Va.
William Boon,		Washington Co., Pa.
T. Wilson Porter,	ST. AT LAW.	Merrittstown, Pa.
S. K. Brobst,	M. G.,	Allentown, Pa.
J. H. Craig,		Washington Co., Pa.
George S. Holmes,		Washington, Pa.
David G. Bradford,		Washington Co., Pa.
A. W. Wishart,		Washington, Pa.
William G. Crawford,		Washington, Pa.
J. Black,		Stewartsville, Pa.
William A. Fleming,		Jacksonville, Pa.
Jonathan B. Forney,		West Liberty, Ohio.
William Hartley,		Bedford, Pa.
Lewis S. Blachly,		Niles, Ohio.
L. W. Blachly,		New Castle, Pa.
Shepard M'Makin,		Wheeling, Va.
R. Robe,		Guernsey Co., Ohio.

1847.

Orlando Poindexter,  
Hugh D. M'Cann,

Pittsburgh, Pa.  
Erie, Pa.

# P R E S E N T   M E M B E R S .

Names.	Residence.
Andrew Barr,	Columbus, Ohio.
J. Black,	Stewartsville, Pa.
Lewis S. Blachly,	Niles, Ohio.
L. W. Blachly,	New Castle, Pa.
William Boon,	Washington Co., Pa.
J. F. Boyd,	Allegheny Co., Pa.
Cyrus G. Braddock,	Greene County, Pa.
David G. Bradford,	Washington Co., Pa.
John Brice,	Washington, Pa.
Rev. S. K. Brobst,	Allentown, Pa.
John J. Bruce,	Little Crossings, Md
John A. Carter,	Independence, Pa.
James M. Clark,	Candor, Pa.
Silas Clark, Jr.,	Washington Co., Pa.
James E. Cooke,	Wheeling, Va.
J. H. Craig,	Washington Co., Pa.
William G. Crawford,	Washington, Pa.
John D. Creigh,	Fayette Co., Pa.
Thomas Creighton,	Washington Co., O.
Cephas Dodd,	Washington Co., Pa.
John Ewing,	Washington, Pa.
Norman D. Fenton,	Baltimore, Md.
Philip D. Fisher,	Columbus, Ohio.
William A. Fleming,	Jacksonville, Pa.
Jonathan B. Forney.	West Liberty, Ohio.
William M'C. Gibson,	Washington Co., Pa.
Gundstaff	Marshall Co., Va.

Names.	Residence.
John H. Hampton,	Allegheny City, Pa.
William Hartley,	Bedford, Pa.
Joseph S. Hervey,	Wellsburgh, Va.
John C. Hervey,	Wellsburgh, Va.
M <sup>K</sup> . Hervey,	Ohio County, Va.
R. C. Holliday,	Marshall Co., Va.
George S. Holmes,	Washington, Pa.
George B. Hudson,	Washington, Pa.
John Hukill,	Steubenville, Ohio.
William Hutchinson,	Washington, Pa.
John C. Jack,	Berlin, Iowa.
William Linn,	Washington Co., Pa.
Jerome P. Marsh,	Uniontown, Pa.
John S. Marquis,	Cross Creek, Pa.
John W. Martin,	Washington Co., Pa.
Hugh D. M'Cann,	Erie, Pa.
J. W. M'Clusky,	Indiana Co., Pa.
David F. M'Farland,	Cross Creek, Pa.
James Milliken,	Washington Co., Pa.
William S. Moore,	Washington Co., Pa.
J. R. Moore,	Wellsville, Ohio.
Robert J. Munce,	Washington Co., Pa.
Edward B. Neely,	Washington City.
George K. Ormond,	Armstrong Co., Pa.
Robert Officer,	Washington, Pa.
Orlando Poindexter,	Pittsburgh, Pa.
T. Wilson Porter,	Merrittstown. Pa.
William F. Porter,	Allegheny Co., Pa.
Samuel Power,	Allegheny Co., Pa.
Huston Quail,	Washington Co., Pa.
Hugh O. Rosborough,	Washington Co., Pa.
Robert Robe,	Guernsey Co., Ohio.
J. Munroe Shaffer,	Washington, Pa.
Aaron Sides,	Allegheny Co., Md.
J. F. Slagle,	Washington, Pa.
William W. Smith,	Washington, Pa.
J. B. Stewart,	Allegheny Co., Pa.
Charles J. Stouffer,	West Newton, Pa.
Robert Strcan,	Washington Co., Pa.



Names.	Residence.
William B. Telfair,	Wilmington, Ohio.
A. Williams, Jr.	Washington Co., Pa.
J. B. Whitten,	Pittsburgh, Pa.
Alexander Wilson,	Washington, Pa.
Alexander W. Wishart,	Washington, Pa.
<b>PRESENT MEMBERS,</b>	<b>71.</b>

## ABBREVIATIONS.

- A. M., Master of Arts.
- M. G., Minister of the Gospel.
- A. L., Attorney at Law.
- M. D., Doctor of Medicine.
- M. C., Member of Congress.
- ST. THEO., Student of Theology.
- ST. AT LAW., Student at Law.
- ST. OF MED., Student of Medicine.

The persons to whose names the asterisk (\*) is affixed, are dead.





# THE Dental Register of the West.

VOL. I. ]

OCTOBER, 1847.

[ NO. 1.

## *Proceedings of the Third Annual Meeting of the Mississippi Valley Association of Dental Surgeons.*

The third annual meeting of the Mississippi Valley Association of Dental Surgeons, commenced its session in the Lecture room of "The Ohio College of Dental Surgery," in Cincinnati, Tuesday September 7, 1847, at 10 o'clock, A. M. A quorum not being present, the society adjourned to meet at 4 o'clock, P. M.

4 o'clock, P. M.

The society met, and after the calling of the roll, proceeded to organize. The President being prevented from attending by family affliction, Dr. Ide, first Vice President, took the chair.

Reports from Committees were called for by the chair, whereupon Dr. J. Taylor rose and remarked, that a number of the members of the Executive and Examining Committees were absent, and moved that the chair proceed to fill the vacancies in said Committees; which was carried.

The Committees, when the vacancies were filled, stood as follows, viz:

*Examining Committee*—Drs. J. TAYLOR, J. P. ULLERY, and A. BERRY.

*Executive Committee*—Drs. M. ROGERS, J. ALLEN, J. TAYLOR, A. BERRY, and C. BONSALE.

The Treasurer presented his report, which, on motion, was re-

ferred to an auditory Committee, to be appointed by the chair. Drs. JAS. TAYLOR, J. ALLEN and A. BERRY, were appointed said committee.

The committee on the communication from Prof. Drake, to this society, at its last session, reported that they had learned from Prof. Drake, that he had concluded to defer the publication of his proposed medical work for a short time, and the committee, not having their report ready, was continued.

On motion, Dr. Berry proceeded to read an address—in accordance with a resolution passed at the last meeting of this society—on the use of Tobacco, as connected with Dental Hygiene.

Remarks were offered on the subject of Dr. Berry's address, by Drs. Allen, Rogers, and James Taylor, commending in the main the doctrines and views presented by Dr. Berry.

When, on motion, the address was received to be placed among the archives of the society.

On motion, adjourned to meet at half past 7 o'clock, at the office of Drs. Ross and Berry.

#### EVENING SESSION, 7½ O'CLOCK.

In the absence of the Recording Secretary, Dr. C. Bonsall was elected Secretary pro tem.

The Corresponding Secretary presented his report as follows:

That the Publishing Committee placed in my hands, for distribution, several hundred copies of the minutes of the proceedings of the society, at its last session—nearly all of which has been sent to various members of the profession throughout the country—also to many distinguished literary men, the object being to honorably bring the society before the public, which, alike with the profession, feel an interest in the advance of Dental Science.

According to resolutions of the Society, some three weeks since, notice was given of the present meeting in several of the leading papers of this city, Louisville and Maysville.

Also that several letters have been received from the following members of the society, containing their annual dues, and explaining the cause of non attendance: Drs. B. B. Brown, St. Louis, Joseph Sanford, Chillicothe, Edward Buckwell, Zanesville, Samuel Griffith, Louisville, Joseph Taylor, Maysville, and D. P. Hunt, Indianapolis; which, with this report, is respectfully submitted.

JAMES TAYLOR, COR. SEC'Y.

Which was, on motion, adopted, and ordered to be placed on file.

Letters from Drs. D. P. Hunt, B. B. Brown, Samuel Griffith, E. Buckwell, and Joseph Sanford, were presented by the corresponding Secretary, and ordered to be filed.

The committee to whom was referred the Treasurer's accounts, submitted their report, which, on motion, was accepted, and the committee discharged.

*Auditing Committee's Report.*—That they had examined the Treasurer's account, and find it to be correct.

A report was received from the Executive Committee on the publication of a Quarterly Journal, which elicited an animated discussion. The subject was recommitted with instructions to the committee to make further enquiries in relation to the cost of publishing and report before final adjournment.

Ordered that the sum of \$2.00 be paid to the Corresponding Secretary to satisfy a bill for Postage, Stationery, &c

An address from Dr. Allen on the contour of the face was read, which was accepted. The Dr. exhibited several Daguerreotype likenesses, with and without his apparatus for improving the contour of the face, and gave a description of said apparatus. After considerable discussion on the subject of the Address, it was ordered that it should be placed among the archives of the society.

On motion, adjourned to meet to-morrow at 3 o'clock, P. M., at the Ohio College of Dental Surgery.

WEDNESDAY, SEPT. 8, 3 o'clock, P. M.

The society met pursuant to adjournment, Dr. Edward Taylor, President, in the chair.

The minutes of the preceding meetings were read and approved.

The President then proceeded to read the opening address, which was received and placed on file.

The Committee on the publication of a Dental Periodical, reported that they have obtained statistics with respect to the cost of publishing a quarterly journal, and think the cost entirely within the ability of the society, and those in the profession interested,

and we believe willing to aid in supporting such a work, and would therefore advise the publication of such a periodical.

JAS. TAYLOR, *Chairman*,

After considerable discussion on the subject, in which Drs. Bonsall, Berry, James Taylor, Rogers, and Allen participated; on motion of Dr. Berry, it was *Resolved*, That this society proceed to publish a Quarterly Journal, to consist of at least 48 pages; the first issue to number 500, the following 300 copies.

On motion of Dr. Bonsall, *Resolved*, That the Committee of Publication shall consist of *three*, who shall be elected, and shall *edit* and *publish* said Journal.

On motion of Dr. Rogers, the society went into the election of officers for the following year, which resulted as follows, viz:

*Pres't*, WM. B. ROSS.

*1st V. Pres't*, W. E. IDE.

*2d V. Pres't*, D. J. HUNT.

*3d V. Pres't*, B. B. BROWN.

*Recording Secretary*, J. ALLEN.

*Cor. Secretary*, JAMES TAYLOR.

*Treasurer*, C. BONSTALL.

<i>Examining Com.</i>	{	W. H. GODDARD,
		M. ROGERS,
		EDWARD TAYLOR.
		SAMUEL GRIFFITH,
<i>Executive Com.</i>	{	A. BERRY,
		J. ALLEN.
		S. P. HULLIHEN,
<i>Editing and Pub'ng Com.</i>	{	B. B. BROWN,
		JAMES TAYLOR.

On motion, the sum of one dollar was ordered to be paid to the Janitor of the College. On motion of Dr. Taylor, a vote of thanks was tendered to the Recording Secretary for his fidelity in office for the past 3 years.

On motion, adjourned to meet at Dr. Taylor's office, at half past 7 o'clock, P. M.

EVENING SESSION, 7½ O'CLOCK.

The President called the society to order. The minutes of the afternoon were read and approved.

After some discussion on the subject, it was *Resolved*, That the

Journal to be published by this society shall be called the "Dental Register of the West."

An address was read by Dr. Rogers, on "Nerve killing," which was accepted, and ordered to be placed on file.

Dr. J. Taylor then proceeded to read an address on Dental Hygiene, which was also accepted and placed on file.

The following gentlemen were appointed to deliver addresses at the next annual meeting—the President to deliver the opening address, viz:

DR. B. B. BROWN, on

" WM. M. HUNTER, on Black Teeth.

" H. CRANE, " Plugging Teeth.

" JOSEPH SANFORD, " Extracting Teeth.

" W. E. IDE, " Irregularities of the teeth.

" J. W. COOK, " Cleanliness of the mouth.

" C. Bonsall, " Pivot teeth.

Ordered, that the proceedings of this meeting be published in the first number of the Dental Register.

Minutes read and approved, and the society adjourned to meet on the first Tuesday in September, 1848, at 10 o'clock, A. M., in the Ohio College of Dental Surgery.

E. TAYLOR, *Pres't.*

WM. B. ROSS, *Sec'y.*

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*Address by E. TAYLOR, M. D. D. D. S., President Mississippi Valley Association of Dental Surgeons; delivered at its Third Annual Meeting.*

GENTLEMEN OF THE SOCIETY:

A kind Providence has permitted us again to assemble to confer together upon the high interests of our profession.

Called by your suffrages to preside over your deliberations, and to address you on this occasion, I know of no theme more fitting for our deliberation, than the importance of high professional attainment.

We are banded together for the purpose of elevating the stand-



ard of our profession. We here form a common fund, into which each member casts, of moral and professional character, his all. The aggregate therefore forms our professional force, and that force will be of course greater or less, as may be our individual contributions. That each of us have a large amount of capital thus invested, should be our highest ambition, for thus invested it yields largely to the benefit of the community, and insures an ample return of interest to each individual stockholder.

It is the bounden duty of every man to avail himself of all proper means to acquire sound practical information in his profession or pursuit. This in an eminent degree is the duty of every Dental operator. The functions of the organs upon which he is called to operate, are so important to a healthful economy, and to the comfort of the individual, that their preservation demands the most enlightened skill. So low are their recuperative powers, that we cannot rely upon them, as in other parts of the system, to remedy that which has been left defective; an unskillful operation is therefore a permanent injury; and he who would knowingly and wilfully thus tamper with the health and comfort of human life, is worse than the burglar who breaks into your house at night, and purloins your money, and then sets his match to consume your dwelling.

All correct practice is based upon correct theory, and correct theory is only attained by close observation and experience. To begin aright we must avail ourselves of the observation and experience of those who have preceded us in investigations. We must however carefully sift their *facts* from their *opinions*, and toil and delve after facts for ourselves, lest we be led into erroneous views and practices by the errors of others, upon whose dictation we may have too implicitly relied. To take the ipse dixit of any man, without the exercise of our own judgement, is to degrade our own minds, is to throw contempt upon those powers which God has given us to guide and control our actions, and is to jeopard the truth. We must prove all things, and hold fast to that only which is true. We must not be satisfied with the superficial gleanings of science, but must lay our foundations deep and strong. We must thoroughly acquaint ourselves with the organs upon which we are called to ope-

rate; their nature, character and relations. Nor shall we find our field a limited one. So finely interwoven and extensively spread out are the intricacies of our system, that he who would trace out one thread, must in a measure unravel the whole.

The importance of thoroughly understanding these organs, in all their connections and dependencies, must commend itself to every practical Dentist of any observation. Nor is this acquaintance to be had without much thought and investigation.

Nature sometimes, in the excess of her liberality, endows minds so capacious in their perceptions and understandings, and opens so wide to them her arcana of nervines, marmocilicons, and succedaneums, that in a few weeks she transforms the most stupid clown into the most accomplished and skillful operator. And in this age we must acknowledge, she has been quite prodigal in the number of her beneficiaries. These prodigies of science and skill, from their acme of intellectual height, can look down with pitying complacency upon common minds, plodding their way up the rugged ascent with self denying zeal, and cautious diligence. I believe that our society is not honored with any such membership, and it is well perhaps that it is not, for we would most likely soon be called to its obsequies, as these brilliant geniuses are very short-lived. Meteors are they that dazzle for a moment, explode, and are gone. Like Jonah's gourd, they grow up in a night, and perish in a night; nor are we allowed to anger at their fate.

Be it then, ours, by the old paths to pursue our investigations. The science of man, or of the animal economy, has been divided into so many branches, that to take them up in detail, and enforce an acquaintance with each from its own advantages, would be alike laborious and unsuitable, on this occasion. Our acquaintance with a system should always be co-extensive with the results which we are liable to affect in our action upon that system. It requires but little anatomical knowledge to pare a finger nail, but operations affecting the whole animal economy, as do the dental, demand an extensive and thorough acquaintance with that economy, in its different parts, and their relations, and the laws which govern and affect their condition. Without such knowledge we grope in the dark, and are as apt to fall into the pits of

error, as to plant our feet upon the rock of truth. Who would entrust himself on a voyage with a Captain who was unacquainted with the coasts, or maps and charts of the great ocean, upon which he was to sail, yet such a Captain would show as little presumption in unfurling his banner to the breeze, as he that would offer to guide a diseased part through the labarynths of the physical system, to the desired haven of health, without a knowledge of those paths of sympathy and communion, which characterize that system.

The opportunities of acquiring this knowledge have become so accessible, that he who would take upon himself the responsibilities of the profession, is wholly inexcusable for not availing himself of those advantages. Anastomosing, as our profession does, with all the branches of the curative art, an acquaintance with the whole is highly important. We find of all these departments, with that more particularly our own the latch string hanging out with the public notice to "come in," conspicuously posted on the doors. Besides these rooms with private ushers, we have our Halls of science, rearing their stately domes among us, and inviting us to their Collegiate honors. These institutions offer peculiar advantages for the attainment of professional knowledge. With a corps of Professors devoting their special attention to teaching their different branches, by preparing their own minds, and systematizing their knowledge, and illustrating and demonstrating it orally, and subject to the inquisitive investigations of the pupils; they *should* be able to impart a far greater amount of knowledge, in a manner much more appreciable, than the private teacher of equal attainments. If these institutions should prove themselves worthy of the great objects and interests which they were created to effect and promote, as we have reason to believe that they will, then will they prove an honor to the profession, and a blessing to mankind.

The character and dignity of our Profession demands the most liberal attainments. The members of the other liberal professions, with whom we aim and *intend* to place ourselves upon a level, are required to make attainments commensurate, in some degree at least, with the interests they are called upon to promote. It is

the tendency of all correct knowledge, to enlarge and liberalize the human mind, and in proportion as he attains and wisely applies it, will he command that respect to his character and position in society, which it should be the aim of each to attain.

It is therefore in our hands to place the character of our Profession in any position we may wish it to occupy, by qualifying ourselves for that sphere in society which may be desirable to us. We cannot expect to associate with those with whom we have no attainments, feelings or sympathies in common. To attain to the fellowship of the wise, the virtuous, the good, we must be wise and virtuous ourselves. Each individual may build up a character for himself, but it must be as a family that we build up a character for our profession. One diseased member taints the whole system. In proportion to the health of the members is the health of the body. The family suffers when one member is degraded, and the more do they suffer as the proportion is increased, and thus it is in a profession. If a majority of its members be ignorant and degraded, the profession must be in disrepute, but if they be intelligent, and honorable in their deportment, the profession is in esteem. How important is it then that each of us seek not only to maintain a character for ourselves, but that the escutcheon of our profession be unblemished and pure. Let not then detraction's tooth enter the character of a fellow professional, for through our own veins must the accursed poison be diffused. It is the prerogative of the swine to root up the mire and filth, in which to wallow and revel, and it were well if the propensity was confined to the species. We cannot be too strongly impressed with the fact, that each of us has an interest, a *deep* interest in the character of every one claiming to be a member of our profession. 'Tis only by having every fountain pure, that the stream may be made to reflect heaven's own purity from its pelucid bosom. We cannot but admire that natural law of society, which thus binds the interests of one to all, and brings in requisition the strong principle of self-interest to the promotion of the good of others.

The day is fast passing away, if not already past, in which the ignorant may reap the rewards of the learned. Public opin-

ion, as well as self-interest, demand an enlightened practice. We may recognise this from the fact that our empyrics, who are expert in discerning and adapting themselves to the demands of public opinion, are now very careful to let the public know that they have spent long years in the study, and that large attainments have been made, and that the business can now be done up by them and none other, in accordance with the wonderful developments of modern science, and while he can gain credence to his scientific attainments, he does well. But a discerning public soon places a man upon his true level. So much have the community been imposed upon by these charlatans, that they are now disposed to investigate a man's claims, before they yield him their confidence. And however much they may respect the *man*, if they find him destitute of suitable attainments, he is sure to get the "go by" in all important operations; thus an uneducated Dentist loses largely in a pecuniary point of view. We Americans are said to be a money-loving people, and I know that I appeal to a strong principle when I show that self-interest demands the highest attainments. Who are the men that not only commanded the respect, but the patronage of our country? They were the Greenwoods, the Hudsons, the Haydens, the Ratterys, whose names are still held in grateful remembrance. And who are now amassing fortunes in our profession, if any there be thus fortunate? they are those who stand highest for their professional attainments. A splendid array of instruments may attract the eye. A fine address may strike the fancy and ingratiate favor, and each for a time may procure a run of business; but it is only correct, scientific practice that can stand the test of time and procure a substantial, permanent business.

Many an honest man will spend more time, and money too, in the course of a few years in repairing, so far as he can, his imperfect operations, than would have been requisite to have prepared him to have performed them permanently in the first place.

There is no capital so well, so safely invested, as that invested and deposited in the mind. No Swartwouts can banish with it, no thief break through and steal it, and nothing but the moth of sloth can corrupt or render it useless. It yields a two-fold interest, in

respect for his character and cash for his pocket: prepares him intellectually and pecuniarily for honor, influence and usefulness in society. It elevates him to the dignity of his nature, and fits him for the objects of his existence.

It is an obligation that we owe to the community, that we thoroughly qualify ourselves for the duties of our profession. Simple justice demands it at our hands. The law makes the Attorney liable for any loss that may be sustained by his client through his ignorance or neglect. The Physician is held liable for damages for malpractice, nor can he plead ignorance in excuse, as this only aggravates the evil, and doubtless damages would also be sustained against Dental Empyricism, and the equity of the law commend itself to us all.

An individual submitting himself to an operation, necessarily submits himself to the judgment and honesty of the operator. If he knew the steps necessary to a perfect operation, he cannot, from the nature of the case, see that they are all observed. He *must* trust to the skill and integrity of the operator. Who would not brand with infamy the man who would pass upon a blind man a worthless piece of paper for a bank note? The veriest savage will see to the safety of the guest who commits himself to his hospitality. The wild beast of prey will scarce molest the victim cast upon his mercy. More unprincipled, savage, and ferocious is he who will take advantage of the trust imposed in him professionally.

Few things contribute so much to our health and comfort, as a healthy sound and complete denture, and yet how many hundreds of such dentures have we seen injured, yea, ruined by improper treatment. I can see but little difference between him who, under a professional garb, steals my money, and the highway robber, "he who steals my purse, steals trash," and yet suffers an ignominious punishment; but he that robs me of my money and teeth both, is perhaps esteemed a shrewd fellow. I would not trust a man in my mouth, that I would not in my pocket.

Were it not that we see it to be the case, we could not believe it possible that men claiming the honors of a liberal profession be so wanting in the elements of moral character, so lost to every impulse of right as to perform operations which they know to be

improper, for the sake of filling their own pockets. Yet there are scores of such men prowling through our country, going from house to house, pressing their destructive agency upon the unwary, and ruining their tens of thousands either by their culpable ignorance or iniquitous villiany. Nor is the evil confined to these perlieus of our profession. Men who occupy high prominences in our profession, are sometimes found so debased in principles as to prostitute the profession for lucre's sake. We are at a loss for language sufficiently to reprobate such courses of practice.

It was to raise a barrier against such practices. To foculize the light in the profession against the deeds of darkness, and amidst the mists of ignorance. It was to plant a standard, around which might gather those who wished to see their profession elevated to its proper dignity. To shame the ignorant and depraved; to encourage and stimulate each other to greater attainments, that this Society was organised and has been sustained.

When these objects shall have been attained, then may we consent for our Society to go down to an honored grave, and the requiem over it shall be, of good intended and good accomplished.

We have seen, then, that our own best interests and the interests of the community, and common morality demands of us high professional attainments. Let us not, then, prove recreant to these demands, but by a determined perseverance in the use of all the means of improvement within our reach, prepare ourselves to meet all the claims that our profession and the community may have upon us. This being done, our reward is sure.

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*Address on Tobacco, delivered before the Mississippi Valley Association of Dental Surgeons, at its Third Annual Meeting, by A. BERRY, D. D. S.*

MR. PRESIDENT AND GENTLEMEN:

Having been appointed at our last annual meeting to deliver an address on the use of Tobacco, at this anniversary, I proceed to discharge the duty, fearful, however, that I shall fail to interest you in what I may offer.

Tobacco was discovered by the Spaniards when they invaded South America, and by them introduced into Spain and Portugal. It was taken to England by Sir Frances Drake, in 1586, and to France about the same time, by John Nicot, as a curiosity.

The use of this plant, perhaps the most disgusting to the natural appetite of any substance in the vegetable kingdom, soon spread throughout the civilized world. It met with considerable opposition from intelligent, and philanthropic men; but this seemed only to make the evil more extensive. The civil and ecclesiastical authorities interposed and attempted to eradicate it ere age had given it vigor.

James I. noted for his learning, good sense, and zeal for the welfare of his subjects, in his *Counterblaste to Tobacco*, denounces it as "sinful and shameless lust," and warns them "not to sin against God and harm their own goods, and render themselves scorned and contemned by strangers who should come among them, by persevering in a custom loathsome to the eye, hateful to the nose, baneful to the brain, dangerous to the lungs, and in the black and stink, fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless." He also prohibited any Virginia planter from raising more than one hundred pounds of Tobacco annually.

Pope Urban VIII, published a decree of excommunication against all who should be guilty of taking snuff in the church.

In Russia, smoking tobacco was prohibited under penalty of having the nose cut off.

Tobacco was brought to Constantinople by the Dutch, in 1617, and its use was at first strongly opposed by the Mufti, as a violation of the Koran. A Turk found smoking, was led through the streets of the city with his pipe transfixed in his nose. But the Grand Vizier becoming fond of the weed, distributed it in rations to the Janizaries. This powerful body soon silenced all opposition; and thenceforth the Moslemuna sat in security beneath the Crescent, although enveloped in clouds from their favorite pipes.

The Puritan Fathers of New England, distinguished above all other people for purity of morals, and integrity of purpose, endeavored by severe enactments, to prevent the use of tobacco in their commonwealths.



All efforts to prevent the use of this weed, proved futile. In every country where it can be obtained, the high and the low, the rich and the poor, the learned and the ignorant, the moral and the vicious, the priest ministering at the altars of our holy religion and the conjuror of most debasing heathen rites, all luxuriate in the powers of this triumphant plant. It is regarded as a potent auxiliary to human happiness. In the hour of suffering and adversity, it assuages pain and dispels the weighty sorrows of the mind; and in the enjoyment of every luxury, this seems to afford the greatest delight.

Tobacco possesses properties narcotic, sedative, diuretic, emetic, cathartic, and errbine. In moderate doses it produces a languor very grateful to those accustomed to it. In large doses it causes vertigo, nausea and general debility of the nervous and circulating functions, which may terminate fatally. It yields by distillation, omphyreumatic oil, which is a virulent poison. A case is recorded of a child, whose death was caused by rubbing oil from the bowl of a pipe on a ringworm. A similar result followed the application of expressed juice of tobacco leaves to the head of a child for tinea capitis.

Mr. Brodie applied one drop of the oil to the tongue of a cat, and in fifteen minutes, when it had apparently recovered from its effects, he applied another drop and produced death in five minutes.

Dr. Mussey, in a considerable number of experiments, found that three drops of the oil rubbed on the tongue of a full sized cat, caused death in from three to ten minutes, and in one instance, in two minutes and forty-five seconds.

Does the use of tobacco injure the health? The habitual use of tobacco weakens the functions of the digestive apparatus, and deranges the nervous system, and must, in this way, be indirectly prejudicial to the teeth. Sound and healthy teeth and gums in the mouth of a person of delicate health, are an anomaly.

Most dental writers, who have mentioned the subject, consider tobacco injurious to the teeth.

Fouchard says, "the smoking tobacco is also very injurious to the teeth; it makes them black and ugly; and besides, if the pre-

caution is not taken to cover the end of the pipe, the rubbing which it makes against the teeth never fails, in the using of it, to uncover their sensible part."

Langbotham remarks, "the smoking or chewing this herb is frequently introduced for the vehement pain of the tooth ache, and with most constitutions, paves the way to a far more dangerous disease than it is intended to remove, by its acrid and internally violent qualities; and the chemical oil which it leaves within the hollow of the teeth, disposes them to blackness and premature decay, which, though less obnoxious for the present, proves a lasting enemy to the mouth and stomach.

Dr. Fitch says: "there is an impurity or acrimony about some tobacco, which causes it to injure the teeth; but my observations as to the effects of good tobacco are, that by some individuals it may be chewed with impunity, and that smoking tobacco may be allowed, and probably used as an errbine, it never injures the teeth; but as it is a dirty, and in many instances, pernicious substance, perhaps its use might, with advantage, be entirely dispensed with."

Dr. Mussey, whose long and extensive medical practice and habits of close observation entitle his remarks to great weight, says: "the opinion that the use of tobacco preserves the teeth is supported neither by physiology or observation. Constantly applied to the interior of the mouth, whether in the form of cud or smoke, this narcotic must tend to enfeeble the gums and the membrane covering the necks and roots of the teeth, and in this way must rather eccelerate than retard their decay. We accordingly find, that tobacco consumers are not favored with better teeth than others; and on the average, they exhibit these organs in a less perfect state of preservation. Sailors make free use of tobacco, and they have bad teeth."

On the leaves of tobacco when gathered, there is always some dust from the soil that is not entirely removed in the process of manufacturing, which, by its mechanical action, abrades the teeth in chewing the cud. And if the dropping of water wears away stones, will not the constant grinding of tobacco, under the pressure of the masseter muscle, wear away the teeth?

I have seen several cases of tobacco chewers who, before they had lived half of the three score and ten, had worn the teeth on which they masticated their cud, so as to make the corresponding sides of their faces shorter than the other sides. They assured me that they could not quit the use of tobacco, and that to chew it on the teeth unaccustomed to it, produced nausea. In one of these cases considerable deformity was caused by the wearing away of the front teeth of one side; while those of the other remained of full length.

The narcotic and nauseating properties of tobacco, may remove the pain of an aching tooth, for which it is frequently prescribed, instead of the forceps. A gentleman of my acquaintance, being directed by his physician to chew tobacco for the toothache, continued the practice for thirty years, when upon mature deliberation he concluded he had chewed long enough for a pain that never occurred but once, and sagely resolved to abandon the filthy habit. He did so, but not without experiencing considerable suffering for several days.

The opinion that chewing tobacco preserves the teeth from decay is, I think, erroneous. It arises, probably, from the fact that many persons find their teeth to decay less rapidly after commencing its use than before; but they resort to it at a time when their teeth contain a larger proportion of lime than at an earlier period, and are therefore less liable to be affected with caries. And besides, people generally take better care of their teeth, after they arrive at the age in which they usually commence chewing tobacco than previously to that time, preventing in a great degree the causes of their decay.

The pressure of the cud on the gums of the molares and bicuspides, not unfrequently causes them to recede, leaving the roots of these teeth exposed and liable to decay; while the gums are in many cases inflamed, and seldom in a perfectly healthy condition.

The smoking of tobacco injures the teeth by the sudden changes of temperature, to which it exposes them. It renders the mouth most disgustingly filthy, coating the inner surfaces of the teeth with black empyreumatic oil, exhaling an odor like that of a much used tobacco pipe, and inducing diseased action in the gums.

In some sections of our country rubbing snuff on the teeth and gums, called dipping, is in common and popular use, especially among the ladies. It is applied with little swabs or brushes made by chewing the ends of pieces of soft wood. The pretended reason for dipping—and no one could indulge in so filthy and disgusting a habit without some excuse for it—is that it preserves the teeth from decay. A “social dip” requires some half a dozen participants, each with a brush, which they all dip into one bottle of snuff and rub their teeth and gums for a considerable length of time; while the stimulus of the snuff adds excitement to the conversation. By this practice the snuff is frequently impacted in the interstices of the teeth, and insinuated beneath the edges of the gums, which is sometimes so extensive in its effects as to cause a loosening of the teeth. From several years observation of the teeth of a large number of persons who use snuff in this manner, I am induced to believe, that it has no tendency to preserve the teeth from decay; and that they are more likely to be attacked with caries from the general diseased state of the gums.

In many instances the snuff communicates to the teeth a dirty yellowish tinge, very unpleasant in its appearance. To no young lady long accustomed to dipping, would the language of an Indian to his lady-love be appropriate: “Mila has the eyes of the ermine; and the hair of a field of rice; *her mouth is a rosy shell garnished with pearls.*”

It may be proper for us as servitors of the health of the teeth, to inquire what we can do to remove the evils resulting from the use of tobacco. To this question, I answer, we should exhibit a good example in reference to it. Tobacco should be put under the same ban with alcoholic drinks. We should touch not, taste not the unclean thing. We should on all proper occasions, give our testimony against indulging in the filthy, health destroying habit of using tobacco in any form.

To JAMES TAYLOR, M. D. D. D. S., Professor of Practical Dentistry and Pharmacy, in the Ohio College, of Dental Surgery, Cincinnati.

DEAR SIR:

I perceive, by the February No. of the "New York Dental Recorder," which you were so good as to allow me to read, that a considerable controversy has been raised in New York, by the action of a Dental Society, in regard to a quack and most reprehensible method of filling carious teeth with an amalgam of gold or silver, and we presume, more frequently, tin or lead.

I would here remark, that it behoves us, who live far over the mountains, to see that our practice in the only Dental School in the West, be regulated by sound principles; let others do as they may.

In an examination of the subject before us, it becomes, in the first place, to attend to a few elementary particulars, which some may call small things, but to my mind, are, at the very foundation of the investigation.

The composition of the tooth, consisting of more than one-third *cellular tissue*, one-half *phosphate of lime*, one-tenth *carbonate of lime*, and a small fraction of fluoride of calcium, is an item to be remembered. The enamel differs from the body of the tooth only in the amount of phosphate of lime, which, on careful decomposition, is found to be 75 per cent.

It is a fact tolerably well decided, that the *silicious coating* of the wheat straw, Indian corn stalk, various grasses—of the cane, ratan, bamboo, &c., is *reticulated*. Also, that the enamel of various oceanic and fluviatile shells possess the same form of structure. The microscopic examination of the exterior of a well conditioned tooth leads to the same result, i. e. a smooth reticulated or net work coating.

Secondly. Eremacansis is *slow combustion* or *gradual decay*, and has been ably investigated by Liebig, and confirmed by Dumas Gregory, and all chemists, who endeavor to keep pace with the rapid march of this noble science. This process of decay, slow combustion or oxidation, so important to the *Dental practitioner* requires certain conditions to promote it. There must be moisture;

a certain temperature above  $32^{\circ}$ , a blood heat  $98^{\circ}$ ; or even higher, as in hot tea or coffee, or other heated articles of diet. There must be oxygen either from the atmosphere, or some other source, for Eremacansis decay, or slow oxidation can not proceed without this *latter*, which the atmosphere must, in 99 cases out of 100 furnish. Decay, or slow oxydation, then must begin in the external part of the tooth. In the interior oxygen could not be furnished, unless by some potent disease a passage be opened to the atmosphere. Eremacansis is the action of a substance in a state of decomposition, *the particles of which are in intestine-motion*—placed in contact with another substance, whose chemical affinities are easily overturned, so as to produce the same change in the latter substance: ego, suppose decaying *matter*, with the circumstances above detailed, be brought in contact with the external of a promising tooth, and continued for some time, what, in the living tooth is likely to be first affected? I have already spoken of reticulated the form of the enamel and of the cellular tissue, which contains nitrogen, and which all chemists admit to be held by the feeblest affinities. The substance in decomposition operates, in my view, first, on the nitrogen of the cellular tissue through the small openings of the enamel, and thus produces the same motion and decomposition in a fraction of the living tooth's tissue. I am aware that sometimes the caries seems to attack the phosphate of lime, while the tissue remains, but careful examination, will, I am persuaded, from the very first discloses in all such cases, a decidedly unhealthy state, in the tissue, though the greatest ravage may appear in the phosphate salt. It is my design to be concise, if practicable; and must thirdly consider the chemical action of substances employed in filling carious teeth on the organ in question, and on the general system. I have no objection to the employment of one metal, such as gold, silver, or platina, if in the state of delicate foil. I will not object to tin foil, if it be pure or free from lead, with which it is, in 9 cases out of 10, adulterated in the tin foil of commerce.

The filling ought always to be with one metal, and only one, to avoid galvanic action, which will result where two metals are employed together. A certain amount of electricity is incident

to every substance, whether organic or the contrary, and this is necessary in the organised to a healthy condition; but augment the amount and you invariably have unnatural action, which, if continued, will end in certain, and some times, fearful disease.

It may be said there are few metals which produce galvanic action. I deny the position, and my denial is confirmed by the gold plate and solder producing galvanic salivation, as reported in the February No. of the "New York Dental Recorder." Tin and copper vessels always are oxydizing and corroding, where the solder join the parts furnish a decided effect, produced by small quantities of galvanic electricity. The principle of delicate galvanic action is shown in Davy's beautiful contrivance for preserving the copper sheeting of vessels in oceanic waters, by *small substratum* of zinc or iron nails—changing by *induction* the electrical state of the copper. On the same *law* a copper kettle in boiling cider or pickles, is rendered measurably innocuous by immersing in the liquid a piece of pure metallic tin; without the tin it will be most certainly poisonous. The law of induction is illustrated by the practice of packing razors or surgical instruments in zinc cases to prevent rust; the electrical state of the steel instruments is changed to the same with the oxygen of the air; of course, union does not take place—even animal matter, as slices of brain and muscle, and vegetable—as sections of beet root and walnut tree furnish an example of distinct galvanic action where no metal is concerned—but to return to the amalgams noticed above, as used for filling carious teeth. Is it not true that the mercury miners at Idria in Austria, Almeden in Spain, or Guaneavilica in Peru, are frequently affected injuriously by the crude article in which they work? Is it not true that sailors carrying cargoes of metallic mercury are sometimes salivated? These facts show that mercury is easily changed so as to produce the effects noticed; I say changed, for few pure metals are poisonous. Copper, while clean, is inert, but let it be oxydized, &c. changed, and it becomes poisonous. Lead, when pure, I may affirm, is innocuous, but let it be oxydized, which it must be before combining with carbonic acid, and it is changed; carbonate of lead results, which produces painters colic, and many other forms of poisoning.

Amalgams are but another name for alloys. In alloys it is a principle that the compound is more changeable than the simples forming the combination. Alloys universally attract oxygen more energetically than the metals of which they are composed. Is not an alloy more inclined to oxidation, i. e. to chemical action, and of course, to galvanic action than its simples? Does not galvanic action, even in the common battery, primarily result from the oxidation of one metal in the series? Is not this the laws of the battery? Mercury and gold, mercury and silver, mercury and tin, are peculiar combinations or alloys, called amalgams, and these are most strikingly sensible to oxydation, and is not this, of itself, *prima facie* evidence that galvanic action, to no small extent, results. I speak theoretically, but I have little doubt of the fact, that a few combinations of an amalgam of gold, of silver, or of tin, (I will not mention bismuth or lead) arranged in order, would produce the effects of an imperfect battery. Is it not true, that an amalgam of zinc, tin and mercury (though the tin may be omitted) is considered necessary to the full excitation of the common electrical machine on which the friction of the amalgamed rubber is employed. I admit, with Davy, that the action of this amalgam is unexplained, but I have often thought that possibly the metals combined evolve by friction, galvanic electricity, which is so identical with that of the common glass machines that from this source and the neighboring bodies a large supply of electricity is regularly furnished. This is not more extraordinary than other facts. I have known considerable electricity collected from a piece of dry wood, moved swiftly in a turning lathe, another dry stick being applied to the former, to maintain the friction. Fire is easily produced by such friction. Hence Count Rumford's *wind fall* of continued friction, producing caloric as long as the motion was kept up, is not so strange after all. In the new Hydro Electrical machine, the wonderful evolution of the electrical fluid, from which sparks 20 inches long were drawn by Faraday, he inferred arose from the friction of the steam against the orifices of the tubes from which it was issuing.

The examples of the electrical amalgam, the dried wood, and the Hydro Electrical machine, are introduced to show the wonder-



ful variety and delicacy in electrical action, which no philosopher has satisfactorily explained. Why may not galvanic action be promoted by friction as well as acids? How do we know that an amalgamed rubber *mechanically* pumps up the electrical fluid? The accumulation of the fluid is known, but the why and wherefore we know not. The delicate galvanometer is affected by the movement of the hand on the slightest friction, clearly showing that the electrical or galvanic fluid is present. If a plate of zinc and a plate of copper, each with an insulating handle, be brought together and suddenly separated by a delicate electrometer, the zinc will be found in a positive state and the copper in a negative. Without this expedient they are both said to be positive. Whence the change? It will be answered by *induction*. Then one plate before the contact must have held more of the fluid than the other. May not the simple contact, producing friction, have generated or excited galvanic action? The subject is curious and recondite, but not probed to the bottom. It may be (a supposition) that friction on the amalgamed rubber, the dry wood, or in the Hydro-Electrical machine, is one means of promoting galvanic action.

The galvanic and electrical fluids are for the most part identical, except in the common machine, the fluid is more dense, in the other more rare, but in larger quantity. They both decompose; they both affect the living subject with as much similarity as their different circumstances and modifications permit. Galvanic action is so variant that it becomes the dentist to look well to its *laurels*, if he expect to excel in his profession, or be, as he professes, a benefactor of mankind.

Again, the amalgams so extensively employed in filling carious teeth before employed in such a service, ought to be subjected to the most rigid chemical examination, that the beauty of the face and the general health of the patient may be promoted—if these important points be not reached, the practice ought to be, must be abandoned, as wholly improper. If Ereman's is promoted by the absorption or action of oxygen—a chemical principle well established—I say, theoretically, but, as I believe, truly, the usual amalgam fillings above noticed, must promote decay. And in Dr. Allen's communication referring to the practice, which he seems

somewhat to condemn, the fact is abundantly confirmed; and on inquiry, I find a considerable amount of facts, in the West, fully establishing my previous reasonings.

I laid it down above, as a principle somewhat certainly established, that a pure metal, with few exceptions, is innoxious; but one, or especially a compound, easily attracting oxygen, is, in general, deleterious. Will not this remark, based on principles apply most pointedly to the practice in question?

Again: The cellular tissue of the tooth is filled with minute arteries, veins, absorbents and nerves;—leaving out of view galvanic actions—what must be the effect from the oxidation of the inserted amalgam? Will not the deleterious *ide* compound be absorbed? And can a substance certainly poisonous, be any advantage to nerve, artery, veins, blood, &c.? It will be thrown into the circulation, and though the poison may move slowly at first, it will most certainly, unless arrested, perform its work of destruction. Health must be prostrated, and an early grave will be the portion of the victim. Let chemists of experience, or physiologists who understand the chemistry of the system, (which the great Liebig unfolded, and which by others has been most triumphantly confirmed,) speak out, and they will, for the most part, confirm what I have advanced. No other rational conclusion can be drawn from the premises.

The communication from our esteemed friend, Dr. Slack, was received some months since, and was to have been revised by him, before going to press. But since the meeting of our Society, we have not had an opportunity of seeing the Dr., and feel unwilling that a paper so valuable should lay over to the next number of the Register. We would remark that we expect several such papers from the same pen, filling up a very important page in Dental Science as connected with Chemistry. The Dr. will pardon the liberty of leaving out some two or three paragraphs at the close of his communication, as we hope to have from him separate essays on the subjects to which he there refers.

We are glad to say that the practice of filling teeth with Amalgam, never found much favor with any of our best dentists in the West. Some, 'tis true, may have used it "years gone by," more to test its boasted virtues than from any firm belief in its utility; but soon finding by observation that it was a poor substitute for Gold, or even Tin, they have most generally

abandoned its use: so that we know not, at this time, more than two or three in the West of any note, who use this article, or pretend to compare it with even Tin-foil.—[CIN. ED.]

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*Extract from an Address delivered before the Mississippi Valley Association of Dental Surgeons, upon the Contour of the Face.*  
By DR. J. ALLEN. August, 1847.

MR. PRESIDENT:

In compliance with the duties assigned me at our last meeting, I will call your attention to the subject of the human face which in its most perfect state, presents a symmetrical rotundity that gives beauty and harmony to the form of the cheek, but which, by the ravages of time and disease, often become changed into a sunken, haggard or cadaverous form, changing so entirely the appearance of the lady or gentleman, that after an elapse of a few short years, distant friends on meeting them will scarce acknowledge a recognition.

The causes which produce this sad change in the face are generally the loss of the teeth, absorption of the alveolar processes, wasting of the flesh, &c., the two latter being consequent upon the former. That portion of the face which most usually falls in, is situated principally upon the exterior portion of the superior and inferior maxillary bones. The muscles which form this portion of the face are seven in number, viz: the zygomaticus major, zygomaticus minor, masseter, buccinator or trumpetors muscle, levator labii, superioris, alaeque nasi, levator anguli oris, and orbicularis oris. When these muscles occupy their natural or proper position, they give a certain degree of rotundity to the cheek. This rotundity is sustained by the maxillary arches, alveolar processes, teeth, gums, &c.; but when these natural organs fail, the cheeks of many persons fall in, particularly those of a nervous sanguine temperament, and the bare replacing of the teeth in the usual mode, does *not* restore the form of the face to its original configuration; (I have reference more particularly to the side teeth;) hence the frequent objections that are urged against the removal of teeth, even when they are so far decayed as to render extraction necessary.

Having frequently encountered this haggard looking wreck of humanity in the face which seemed to bid defiance to our skill, we finally resolved to make an effort to surmount it. But without a compass or guide, without one ray of light from the pages of history to show that any thing of the kind had been previously accomplished in connexion with our profession, our efforts for a time, were not without their attendant difficulties, but ultimate success finally crowned our efforts.

Schooled in the art of contending with formidable difficulties, we have been taught to believe that whatever obstacles we meet with in our profession, must be overcome. The appendage by which the form of the face can be restored to its original contour, is made of gold; and connected with the teeth and surrounding parts in such a manner as to bring out the muscles that may have fallen in, and again sustain them in their proper position. In many cases this appendage may be quite small. If, for instance, the zygomaticus minor is the only muscle that has fallen in, it would require but little to restore it to its proper place; but if in addition to this, the zygomaticus major and masseter muscles had also fallen in, it would require a much larger structure to reproduce a symmetrical form. These are the muscles which most usually becomes sunken from the loss of the molar teeth.

The loss of the bicuspidæ, cuspidati and incisive teeth, cause a falling in of the buccinator,—levator labii superioris alæque nasi, levator angulis oris, and orbicularis oris.

[*To be continued.*]

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**DR. J. ALLEN, *On destroying the Nerves of the Human Teeth.***

The practice of destroying the lining membranes of teeth, after they have been exposed to the action of external agents, in consequence of decay, has become very common. The writer therefore deems it proper to report the result of his experience and observations upon that subject. In the adoption of any theory or mode of practice, either in the medical or dental profession, it is

important that sound principles well attested, should be the foundation upon which they are based: Let us then examine the subject of killing the nerves of decayed teeth, and see whether it be a means of lessening or a means of increasing the aggregate amount of human suffering. A. had a tooth decayed to the lining membrane, and was very anxious to have it saved. The nerve was destroyed, and the tooth well filled, after which it ceased to be troublesome, and was again useful. Five years have elapsed, and that tooth is still rendering essential service, and has given little or no trouble since it was filled. B. had a tooth, the nerve of which was exposed and had been exceedingly troublesome for a long time. He also had the nerve killed, and the tooth plugged; but in about a week it became very painful: the filling was removed—the pain ceased, four days after it was refilled, but soon it became painful again; on removing the second plug, the pain subsided—it then remained without filling three or four months. It was then again refilled, and soon after became very sore and troublesome, and was removed. C. D. E. & F. had also teeth affected in a manner similar to those above mentioned, and with similar results. G. and H. had each a nerve killed: the teeth were filled, and thereby rendered useful for several months, but at length became sore from the effect of cold—ulcerations ensued at the apex of the fangs, and were necessarily removed. From the foregoing we find that one tooth out of the six thus treated was rendered useful and valuable; two others were temporarily restored, but finally lost; the other three were total failures—protracting suffering under the delusive hope of realizing a perfect restoration of those diseased teeth. These cases exhibit an average proportion of the number of teeth that may be rendered useful by filling after decay has extended to the lining membrane. It may be asked, if one tooth can be saved by filling after decay has reached the nerve, why may not another under the same apparent favorable circumstances be confidently expected to realize a like result? If the nerve of a tooth has been exposed but a short time, and the investing membrane yet unaffected by it, in a healthy mouth the nerve may be killed and then thoroughly removed; which can be done with small elastic instruments, with sharp retangular points

for cutting off and drawing out the nerve from near the apex of the fang. This done the tooth may be filled and rendered useful for many years. But if the lining membrane of a tooth has become exposed in an unhealthy mouth, and the investing membrane also become affected, then a successful result should not be anticipated; and unfortunately a very large proportion of the cases we are called upon to treat in this manner are of this class. Consequently the indiscriminate practice of destroying nerves and then filling the teeth must be fraught with consequences prejudicial to the profession, and deleterious to the health and comfort of the patients, and is at war with sound pathological principles.

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*On Filling Teeth, by E. TAYLOR, M. D. D. D. S., of Cincinnati.*

MESSRS. EDITORS:—

As it is designed to make the Register a work of practical utility to the members of the profession, I propose to submit my views; and, as well as I can, my practice in the “nice and difficult operation” of filling teeth to the consideration of your readers.

I do not hold myself perfect in the art, nor capable of giving directions how to attain perfection in it, but by comparing modes of practice with others, and taking that which appears to be improvement in their practice, and blending the excellencies, I hope to attain to a good degree of perfection.

It is not in one single lump, but extracted from numerous lumps of ore, that the miner expects to fill his stores with treasures.—Even so it is in knowledge: it is “here a little, and there a little,” that we pick up scraps which enrich mind. I only aim to deposit with you a few lumps of crude ore from which, if others can by smelting, refining and assaying, extract any of pure metal they are welcome of its use; and I hope others will cast in abundantly of purer ore, or may be of purer metal, and thus enrich your columns.

Well, sirs, the first thing toward filling a tooth is to have a patient, which by the bye is a matter of no inconsiderable impor-

tance. Instructions on this point are rather difficult to lay out. Probably, however, the best way to catch one would be to acquire a correct theoretic and practical knowledge of the Dental profession; be provided with proper instruments and material; a comfortable room, and a suitable chair near where the animals are said to frequent. Tack up a "shingle" at your door, or have a decent doorplate; announce yourself to the public in a neat little card; keep closely to the office, and when "out" maintain a genteel deportment. This is rather an old formula, and its efficacy by many is much questioned; and the following recipe is said to be a certain specific. It, however, begins a step further back.

Take	CARO VERDANT,	} a. a.
	EFFRONS,	
	IGNAVUS,	
	AROGANTIA.	

Brayed well in a mortar until well mixed, and of proper consistence; mould to suit the fancy; rub a little, a very little will do, against a Dentist's shop until it *shines*, and you have the operator. Take a room at some second rate Hotel, or, as we have seen, have a small room fixed on wheels so as to be moveable. You have a better chance of "heading" them in this way, but sometimes the rapidity of steam might be found expedient—then it would be best to be unincumbered by such machinery. Have six or eight awls pointed up, one ounce of mercury, do. of silver or tin filings, a little mortar of some kind to mix it in, and a piece of buckskin to strain it through. Being thus *well* provided, announce to the world that the celebrated Monsieur — has just arrived on the continent of North America with the most wonderful discovery that has marked this age of wonders, whereby, in justice to poor suffering humanity, he is in a moments time able infallibly and forever to cure all cases of Odontalgia (vulgarly called tooth ache), and save for life all teeth and stumps, by a painless operation, at one half the price usually charged by those calling themselves Dentists. That the numerous and pressing demands from the most distinguished men of other cities requiring his services, do not permit him to remain in this place to extend the bene-

fits of his discovery but for a few days. All those therefore who wish to avoid the barbarous operation of extraction, and wishing to *save* their teeth, will call at once on Monsieur — and examine his credentials, as he has certificates of the most astonishing cures from Physicians, Clergymen, Lawyers, Judges, Honorables, &c., suspended in frames around his room. Have your door and windows covered with signs, swagger about the bar-rooms, put on a foreign air, puff Havanas, and—but probably this will suffice. One great objection to this course is that it brings in a set of customers whose ears are sometimes inconveniently long; but they will generally suit the operator very well.

The patient being had, the next thing is to have him or her, as the case may be, well seated. For this purpose every Dentist should have a suitable chair, so as to render the patient as comfortable as may be, and yet have the head placed in a condition favorable for the operation, and steady and secure. There are several qualities desirable in an operating chair. The seat should be moveable, or a supply of cushions kept so as to raise or lower, as may be desired to bring the heads of the different patients to about the same height. We soon become accustomed to operating at a certain height, and will soon discover that we can operate at this height with more ease and greater facility than at any other. The height that I prefer is, to have the mouth on about a parallel with the middle of the humerus, when standing straight. At this height I have but little stooping, and yet it is not so high as to weary the arm in operating. Some situations on the lower teeth will require the patient to be seated lower, or a platform will be needed to stand on. We sometimes wish to throw the patient further back; the chair should therefore have this facility, as also to throw the head back or forward by a moveable head piece. It should be strong and set firmly.

To have a good light is also a very important matter—not so effulgent as to dazzle, but strong and steady. The eye of the operator is probably more tried than any other member of the body, and its comfort should be much consulted. I have operated by the light from every point, but decidedly prefer an unobstructed northern as sufficiently strong and far more comfortable to the eye than any other.



A suitable spittoon should also be provided, something that will be neat and convenient; and what is also very important, particularly in warm weather, is that it be kept clean and sweet. Indeed the whole arrangement of the room should be to make it in appearance and reality comfortable and *nice*.

There must also be a supply of proper instruments—some of these I purpose describing more particularly hereafter. They should be conveniently placed, and so arranged that the instrument desired may be picked up at once. “A place for every thing, and every thing in its place,” should not only be the motto but the practice of every Dentist. I deem it the best, and it is certainly most convenient to have the instruments so placed that they may be picked up without leaving the side, or being obliged to withdraw the other hand from the mouth of the patient. The case which I at present use, I think the most convenient of any that I have seen. It is in height about to my elbow, some twenty inches wide, and somewhat over four feet in length; and is in external appearance something like a plain sideboard. The top is a lid hinged on, and when open is held by a stop-hinge, which exposes all my excavators, pluggers, scalers, mirrors, &c., cased as convenience demands. Below this, I have a double range of drawers, six in all, in which I keep my forceps, foil, points, napkins, cotton, pivot teeth, and such instruments as I do not care to case. Below are two doors and shelves for such uses as may be desired. I have it placed at the side of my chair, and stand between its front and the patient, having it about thirty inches from the chair. It is so high that I do not have to stoop to pick up an instrument, and so close that I can reach any one in it without letting go the mouth of the patient. The drawers are secured by “drops” through their front ends, and the lid being down and locked, all are secure. Now we are ready for operating.

(To be continued.)

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*Diseased Gums, involved with general irritation of the mucous membrane of the Alimentary canal, by H. R. SMITH, D. D. S.*

TERRE HAUTE, SEPTEMBER 25, 1847.

DOCT. TAYLOR,

Dear Sir—Agreeable to your request I will give

you the history of a few cases, which I have met with in my practice this summer, which are to me of a singular and interesting character ; and such as I have never seen described in any work which I have perused. I was at first somewhat baffled in my attempts at treatment, and am still at a loss how to account for the cause of the disease.

There has about twenty cases fallen into my hands, some of which had been treated by physicians and abandoned. In some cases it had an epidemic form, affecting every member in a family; at other times only one or two. I will give two or three cases which will embrace the general character of the whole, also my course of treatment.

Soon after my return from Cincinnati, in March last, I was called to see a lady, aged 35, of a scrofulous diathesis, but health generally good.

She told me that in January her gums commenced being irritable, and her teeth sensitive. The gums soon had the appearance of being under the influence of mercury, and she supposed that it was the effect of having taken mercury about one year ago. The gums gradually became swollen and spongy, and bled on the slightest touch.

Canker (for so I shall call it for want of a better name,) commenced about the fauces, and spread entirely over the mucous membrane of the mouth and tongue. At times the canker appeared in small white pimples, at others in elevated patches about the size of a half dime, with white margins. Again it would be one continued surface of white canker.

When I first saw her the canker had extended to the stomach, and whenever she received any food or fluids a severe burning sensation was produced in the stomach, which would last from one to two hours, causing considerable febrile excitement. The mucous membrane of the mouth seemed to be entirely destroyed ; a foetid muco-purulent discharge from around the necks of all the teeth ; the teeth protruded from the alveola, very loose, and turning black ; the sublingual and submaxillary glands very much swollen, and painful on pressure, retching at the stomach and occasional vomiting, with a constant spitting of a thick, viscid matter or saliva ;

at times a slight diarrhœa, and in the evening considerable vascular excitement.

Under these circumstances I commenced my treatment by removing the tartar which had collected in great quantities ; extracting all badly diseased teeth and roots, scarrifying the gums freely ; using warm water to aid the bleeding ; rubbing the gums with a wash of tinc. myrrh, catechu and manna. For a week or more this treatment appeared to answer a good purpose, but the disease then put on even worse appearances than before. I then, in turn, tried various remedies, which have been recommended for similar cures, but with little benefit.

At last I concluded that it was more owing to constitutional than local derangement. I then tried the tonic treatment, recommended by Harris, for diseases of this nature, but without success. I at once changed my treatment entirely, and adopted the anti-phillogistic course, restricting my patient to a low diet of vegetables, stale bread, milk and rice, cold or tepid mucilaginous drinks prohibiting tea and coffee, and food containing much salt or grease. Directed a gentle laxative every night ; a gargle for the throat of Inf. gold thread, blackberry root and honey ; a wash for the gums of tincture of myrrh, catechu, rhatany and honey, with free scarifications and frictions of the gums every two or three days. This treatment was successful, and in about three months she was quite well, excepting her teeth still remaining very loose, and without a prospect of ever becoming firm.

The second case which I shall mention was the daughter of the lady above mentioned, aged ten years. The canker commenced opposite the first inferior molar of the right side, and in twenty-four hours, when I first saw her, the whole of the gum and membrane of the cheek, on the right side, was deeply involved. The submaxillary, sublingual and parotid glands much swollen and very painful.

Treatment, a brisk cathartic at first, and followed by the same treatment as the other, with a similar result, except considerable sloughing of the gum and internal muscles of the cheek.

Case third, A gentleman, aged thirty-eight, of good constitution, and health generally good. The disease commenced while he was

at New Orleans on business, in January, similar to the first case, by swelling of the gums and canker about the fauces, came to my hands in April. Treatment, low diet, laxatives, mild tonics, and scarrification, friction and astringent washes, and, in this case, Nitrum Argentum to the gums. Result good, except considerable sloughing of the gums.

I could mention other cases, but I have already exceeded the limits which I intended, and as they are of a similar character it is unnecessary.

In some cases I found tonics beneficial, but for the most part I found a strict anti-phlogistic course the best. In nearly every case I had to extract more or less sound teeth, as they became so loose that they were of no use.

In one case I extracted four superior and six inferior front teeth, and all comparatively sound.

I would be happy to hear any suggestion that you or any other one might make in relation to the disease, or best course of treatment to pursue.

Respectfully,

H. R. SMITH.

The communication from Dr. Smith, of Terre Haute, is of more than ordinary interest. The cases which he reports very strikingly illustrate the fact, that mere mechanical knowledge, however important to the Dentist, yet could be of little avail in treating those cases, where the soft parts, and indeed the whole system is so much affected by disease. We imagine that the epidemic form, which the disease in question assumed, was much the same as that which shows itself during the prevalence of Dysentery or bowel complaints, like causes operating on the same temperaments, will generally produce the same results, unless, indeed, constitutional vigor in one case may alter the type of disease, or entirely prevent its development.

The first case alluded to, appears to have been aggravated much by the presence of foreign matter about the teeth, and marks conclusively the effect which Dental irritation exerts on disease in general. It is probable that the younger member of the same family escaped the same prolongation of disease, because her teeth were less decayed, and not so much coated with tartar. The attack certainly was equally if not more severe. When we come to compare cases, however, it is necessary to know more of the particulars of each case. We take it for granted that persons so young as ten years, have not so much disease of the teeth, and accumulation of foreign matter around them.

The extensive irritation, indeed we might say inflammation, of the mucous coat of the alimentary canal, indicates the necessity of a mild anti-philogestic treatment, and we see this treatment conjoined to the local treatment of the mouth, that which most certainly relieved the patient, both were apparently essential to the cure, at all events the preservation of the teeth depended upon the treatment of the mouth.

It is very easy to account for the connection of diseased action in the gums. The glands which were involved in the disease, and the stomach, and also the consequent diarrhœa, nothing more is necessary than to take a correct anatomical view of the connection of those parts. We hope, by the issue of our next number, to get some further particulars in relation to this disease from Dr. Smith—whether the teeth have since become carious in consequence of the disease—indicating an acid or irritated condition of the secretions of the mouth—whether the teeth of the children were much coated with tartar, and whether there exists a chronic form of diarrhœa in those cases where the teeth continue loose, and if so, see when, as this gives way to a proper treatment, with local tonics daily to the gums, keeping the teeth entirely free from extraneous matter, that they do not become more firm in their sockets. We should be glad to see such cases more frequently reported in Dental practice, and hope the Dr. will not only give us the promised case of malformation, but much else which his observation will force upon him.—CIN. ED.

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## Nerve Killing.

*Extract from the Introductory Lecture in the Ohio College of Dental Surgery, at the opening of the Session of 1846-7, By M. ROGERS, M. D., Professor of Dental Pathology and Therapeutics.*

When a new system of practice is introduced, the members of the profession should be able to examine it, and test its claims by the unerring principles of science. If it transgress a fixed law of the animal economy, it must fail, however plausible.

A few years ago the practice of destroying the nerve of an aching tooth with arsenic, cobalt or nitrate of silver was promulgated, and a practice set up by a certain class of practitioners of filling the tooth, with assurance to the patient that it would be free from pain afterwards, and as useful as ever. There are so many evils clustering around this fallacious doctrine that I pro-

pose to devote the remainder of this discourse to its examination.

To be clearly understood, a brief description of the structure of the teeth will be necessary.

That portion of the tooth above the gum is void of sensibility from the covering of a dense chrystalized substance, called the enamel. The rest of the solid part of the tooth is ivory or bone, dense and susceptible of a fine polish; yet when viewed with a microscope, equal to 2 or 300 diameters, innumerable little tubes are seen passing through every part of it. In the centre of the tooth is a cavity or canal, passing from the point of the fang to near the end above the gum. From this canal, as a centre, these little tubes all radiate to every part of the tooth.

A nerve, artery and vein enter this canal at the end of the fang, and expand into a kind of pulp, till it is entirely filled; from this pulp nerves and vessels enter these minute tubes, and extend to every portion of the ivory, till they terminate on the inner surface of the enamel. This is very manifest whenever the enamel is removed or the ivory perforated, even by a very finely pointed instrument, by its producing a very pungent thrill of pain.

The fifth pair of nerves arising from the base of the brain is immediately distributed to every part of the face, head, neck and throat. From this nerve the teeth are supplied. The pneumogastric nerve, presiding over the functions of the stomach, lungs and heart, receives a branch from this source. Thus it will be seen that a web or net-work of nerves is spread over the entire head, face, neck, throat, lungs, heart and stomach, penetrating their entire tissues, regulating their functions and uniting all in one intimate bond of sympathising action. Now who can be surprised to find that tooth-ache is one of the most distressing, unbearable pains that flesh is heir to?

The most common cause of tooth-ache is from decay in the crown of the tooth, which extends till it has penetrated the canal in the centre of the tooth, and exposes the central pulp above described.

This pulp is one of the most exquisitely sensitive textures in the whole body, and quickly becomes inflamed when exposed to the irritation of foreign substances.

Being confined within the firm sides of the tooth it cannot expand like other inflamed tissues, hence the exquisite pain; for the pain in an inflamed part is very much in proportion to the pressure made upon its nerves by the excessive fullness of the blood vessels. In this state, the individual not only loses the use of the diseased tooth, but most of the rest on that side of the mouth, for he cannot masticate upon any of the teeth near it without danger of pressing the food into the cavity, irritating the nerve and producing tooth-ache.

The nerve of a tooth thus exposed will die of itself if let alone. Some caustic substance that will always destroy living flesh when kept in contact with it, inserted into the cavity will destroy the nerve.

But it always destroys the whole nerve. Every living fibre and filament distributed throughout the minute tubes above described, perishes with it, excepting the short fibres on the outside of the fang, supplied by the periosteum, and these only penetrate a very little way. Within forty-eight hours after the application of the caustic, the tooth will begin to assume a dark hue, from which it never recovers. We have now a dead tooth, discolored and unsightly, in the place of the living semi-transparent pearly gem it was while the nerve was alive. The absorbents that carry off dead and useless matter in contact with living parts, cannot reach the gangrenous fibres, distributed as they are in these minute tubes through the entire substance of the tooth. Hence the continued discoloration of the tooth.

The death of the tooth is immediately followed by inflammation in the socket. The thin membrane which connects the tooth with the socket thickens, and the tooth raises from its place, so that the opposite jaw strikes it in closing the mouth. It is exceedingly tender to the touch. Cold or hot drinks cause severe pain. The adjoining teeth become sore and loosen in the socket. In about a week the inflammation subsides, the tooth gradually settles to its place. A delusive quiet now ensues. The cavity in the tooth may now be filled without pain, other than what is caused by soreness in the socket when pressed upon. The nerve killer can now assure his patient that the cure is complete, and retire from the scene.

Death is repulsive in all its forms. Living textures shrink instinctively from contact with it. The tooth in this state is dead and bears the same relation to living tissues as a splinter of wood, and is only held in its place by the periosteum. A series of efforts now follow from the surrounding parts to expel it from the system. Inflammation first caused in the destroying nerve does not wholly subside. A sack is soon formed around the end of the root, but before this can take place, the jaw bone around the point of the fang has to be removed by absorption to make room for it. Into this sack matter constantly exudes from its inner surface.

The absorbents in their turn are able to remove it, while the system is healthful, but so soon as the individual takes cold, a violent inflammation arises in the socket, matter forms so much faster than the absorbents can remove it, that the pressure becomes intense, causing first a dull pain, increasing slowly, aching and throbbing till all the face on that side becomes more or less affected.

The sufferer can now trace the anatomical connexion between the nerves of the teeth and the rest of the face. If situated in front, the lip, root of the nose, and the eye are swollen and intensely painful. If at the side, it affects the temple and cheek. If back at the angle of the mouth, the ear, neck and throat swell and are painful, the muscles of the jaw become stiff, and almost close the mouth; head-ache, with fever and throbbing along the course of the sympathising nerves continue without intermission.

The removal of the tooth at this stage will arrest this wild commotion, and shortly restore the patient to health. When left to its course, day after day of the most severe suffering continues, till the matter, which first formed at the point of the fang, can make its way through the side of the jaw bone, or else lift the tooth up in the socket, until it forces a passage out by the side of the fang and bursts upon the gum.

All this is but an effort of nature, to expel the dead tooth from its connexion and contact with the living textures. The gum boil subsides, and the tooth settles down again to its place, but not in peace. A continual warfare is kept up. The Roman Senate were not more intent upon the expulsion of Hannibal from Italy, than are the living textures to be rid of a dead tooth. The sack remains,



a fistulous opening upon the gum gives exit constantly to offensive purulent matter. This vile product mingles with the saliva, and with the food, is swallowed with it, and is absorbed into the blood, to taint it, contaminate the secretions and disturb the healthful functions.

Few persons have even a remote conception of the amount of matter that oozes out of these fistulous openings, and mixes with the food in a single day. Then its exceedingly offensive character. Every practitioner of medicine knows that the odor of matter issuing from a diseased bone is among the most disagreeable that he is called to encounter in the whole range of surgery. Then its effect upon the breath. In conversation this taint is imparted more or less to every word that flows from the lips. This matter is not neutralized by its mixture with blood, it is still foreign to the system, and every tissue it comes in contact with, in the course of circulation, repels it till it is thrown out of the system by secretion and exhalation.

The amount of fluid thrown out of the system by exhalation from the lungs, and the skin is much greater than is generally supposed. A mouth that contains three or four of these dead teeth, has as many fistulous abscesses upon the gums pouring out this offensive matter, nearly all of which mixes with the saliva and food, and is swallowed, has a constant source from which the blood is contaminated.

The moisture in the breath is an exhalative from the blood circulating in the lungs, so that the *breath is tainted* with this offensive odor whether it passes through the mouth or not.

Next to the lungs the whole surface of the body is constantly throwing out, either by the sensible or insensible perspiration, the foreign matter contained in the blood.

Persons of neat and cleanly habits would be shocked at the idea of carrying a contaminated atmosphere with them, yet this is true, to some extent, of every person who carries these dead teeth in the mouth.

The evil does not stop here. This contaminating matter passes out through the pores of the skin, and is liable to soil the complexion. This is a more serious evil than many suppose. The

nerves of the skin are endowed with a high degree of sensibility ; any acrid matter constantly passing out through these minute vessels cannot fail to irritate them, and produce discoloration of the skin, and in many instances to cause eruptive diseases. The little pimples upon the face are often only the inflamed pores of the skin.

It is generally understood that a fine complexion indicates good health, it also implies that the teeth are healthful. I will here say to the fair portion or my audience, that if you keep dead teeth in your mouth, you will do it at the expense of your complexion, your health and your beauty. I have dwelt longer on this topic because these effects upon the constitution seem to be passed over by writers upon the teeth. The inducements to keep dead teeth in the mouth, arising from the natural dread that every body feels at the idea of extraction, was great enough before the nerve killing practice was introduced. I feel that it is the duty of the profession to set the evils of this practice fully before the public mind, that all the results of killing the nerve of a tooth and retaining it in the mouth may be known.

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The present and interesting case of Third Dentition, from our friend JOSEPH SANFORD, Dentist, of Chillicothe, Ohio. But few cases of the kind are recorded, and it is interesting, from the fact that it shows the powerful effort sometimes made by nature to repair the ravages made on the system by disease. Tis true, cases are on record, where she has more successfully repaired the breach than in the present instance—for Good, in his work on Neurology, gives one or two cases, where the teeth were perfect and had their usual connection with the jaw, and consequently were of service to the individual. I do not recollect of any case out of some five or six recorded, that occurred where the person was under the age of fifty or even sixty years of age.

Dr. Sanford very kindly forwarded me a specimen of these teeth, which have been deposited in the museum of the Ohio College of Dental Surgery. We hope the Profession will more generally adopt the practice of recording all anomalous cases that occur in practice.

We give the etter entire, for it gives a short and concise history of the case.—CIN. ED.

*Case of Third Dentition, by JOSEPH SANFORD, Dentist.*

CHILLICOTHE, OHIO.

PROFESSOR JAMES TAYLOR:

*Dear Sir*—The case of Third Dentition, which has come under my observation, differs, in some respects, from any that I have seen on record. The subject is a widow, aged eighty-two. When in her sixtieth year she lost her last tooth. The above is confirmed by one of her daughters. So from their statement there was a lapse of twenty-two years intervening between her second and third sets of teeth. I have paid some attention to this old lady through her third dentition, and find but one tooth which is anything like perfection—that is the one I sent you. Ten teeth in all have made their appearance. Two lower incisors, two upper front incisors, four bicuspides above right and left, two lower bicuspides left side. These teeth, with the one exception, are small pieces of brown bone when cut, and act as foreign bodies, which become very painful to the patient, and have to be extracted as fast as cut.

The one which was perfectly formed was very white when first extracted, but has since turned brown as you will perceive.

Respectfully, yours, &c.,

JOSEPH SANFORD.

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*The Letheon.*

We take pleasure in informing our readers that Dr. Morton has discontinued selling rights to use the Letheon, and has authorized us to tender the free use of it to every member of the Dental profession in this country, excepting in those places for which he has sold the exclusive right to use it, over which he of course has now no control.

Although not advocates for its use, we think Dr. Morton entitled to the thanks of the Dental profession for his liberality.

We learn that measures are being taken in England to induce the British Government to make him a large grant for his discovery; should this be done, he intends to refund to the purchasers every dollar he has received from the sale of rights.

The best mode of administering the Letheon is to saturate a sponge with pure ether, and allow the patient to inhale the vapor from it ; all inhaling instruments are unfit for the purpose, and should be avoided.

STOCKTON & Co., *Dental Intelligencers.*

*On the Use of Letheon, by JOSEPH TAYLOR, D. D. S.*

MAYSAILLE, Oct. 10th, 1847.

TO THE EDITORS OF THE DENTAL REGISTER :

*Gentlemen* :—Since the propriety of using Dr. Morton's Letheon for alleviating pain during Surgical operations has excited so much interest in the public mind—and as the propriety of administering it indiscriminately is as yet questionable, it would seem highly necessary that we should have some way of discriminating how and to whom it should be administered. Although men of eminence in the medical profession have thrown much light upon the subject, and have given some excellent rules by which those who administer it should be governed—yet there being such diversity of effects produced by the same causes, and the symptoms and considerations laid down as our guide so often failing—I have thought it would be of interest to some to give publicity to a few cases which have come within my observation. Notwithstanding upon a very large majority of persons the same symptoms and effects are produced, yet the following will show how difficult it is to discriminate upon cases which are more diversified.

A lady of sanguine temperament called on me a few months since, for the purpose of having a tooth extracted under the influence of the vapor, requesting me to give her as little as possible to produce the desired effect. Accordingly, after inhaling a very small portion, she observed that she felt its influence. I then separated the gum from one side of the tooth, and inquired if she felt any pain. She answered in the negative ; and after the gum was entirely separated, I interrogated her again ; her answer was still the same, observing that I must be in haste, that she felt it passing off. I immediately removed the tooth, and, to her great delight, without any suffering whatever. This is the most favorable case out of about three hundred and fifty which have occurred in my practice ; it required less of the vapor, while its duration

gave me sufficient time to extract two teeth—at the same time, leaving her perfectly conscious, conversed as usual without exhibiting any of the symptoms which occur generally. In contrast with the above, I would relate the case of Dr. G., a gentleman of a high nervous and bilious temperament, who prevailed upon me (much against my will) to administer it to him. After inhaling it for about forty seconds, his breathing became long, full and easy, and in a few moments his face became somewhat florid, the pupil of his eye dilated, and exhibited some agitation, when with one stretch of his arm he sent me, Letheon and all some distance across the room. I immediately presented myself to him again and with some difficulty succeeded in removing the tooth, causing much suffering, which continued some time after the effects of the Letheon passed off; he was unconscious of every thing except the pain consequent upon the operation, which he described as being excruciating. In this instance it would seem that the nerves of the brain being very susceptible, became over excited; consequently the blood terminated to the head before it took effect upon the nerves in general. These two cases present the extreme, both for and against its use; however, neither of the cases would apply in general, the most usual result being a relaxation of the whole muscular system and complete insensibility to every thing, which continues about thirty seconds.

I have thought it requisite to introduce a case to show that the Letheon can be administered to the aged as well as any.

About five months ago I called on a lady about sixty-eight years of age, who had been laboring under pulmonary disease for several years, for the purpose of extracting a tooth. She requested me to put her under the influence of the vapor; I hesitated, but as it was the direction of her physician, I immediately proceeded to perform the operation, which was done without giving her any pain whatever. The vapor appeared to have salutary effects. I had forgotten to name that she had been confined to her bed for several months. She rested the following night better than usual. The next morning she requested me to give it to her again, as its influence was so very pleasant, which I did with the same success, and all passed off without any bad effects upon her

And another case occurred, dissimilar to either. A gentleman who inhaled it, and upon whom it had the most happy effect, causing the most thrilling sensation of pleasure, submitted cheerfully to an operation which was entirely unknown to him until he awoke from his reverie, when he assured me that he did not know that I was present. A day or two afterwards I administered it to him again, producing the same pleasant sensation, but an unwillingness to have me operate; since when he has inhaled it two or three times, always producing the same symptoms, yet evading me when I attempted to approach. Each time it had less effect upon him; the last time it passed off almost as soon as he ceased inhaling it. Others again have taken it seven or eight times, always with success; yet I could perceive the more frequently it was inhaled, the more it took to produce the desired effect, and would pass off more rapidly. It is but seldom that a person of a very excitable nervous temperament can be brought sufficiently under its influence so as to prevent all pain consequent upon a severe operation, though it may mitigate it, and in some instances it would be admissible to give it to such. Yet if we do not succeed by the first effort, it is but seldom that a repetition will produce the desired result. There are many other cases which I could enumerate, but as I have already trespassed upon your columns, I would close by referring to one of interest, the import of which is set forth in a note from Dr. McGarrough, the Surgeon who performed the operation, which I enclose to you.

Yours, &c.,

JOS. TAYLOR.

GREENFIELD, Oct. 11th 1847.

DR. JOSEPH TAYLOR:

*Dear Sir:*—I received yours of the 4th inst., in which you expressed a wish to know how Mrs. Gulliford got along, to whom you administered the Letheon when I amputated her breast.

I am happy to have it in my power to state that I have never seen a wound of the same magnitude heal so completely by the first intention. I enquired of her whether she felt any pain during the operation. She said she felt none, but thought she was

contending in argument with some person. She had none of that prostration and nervous debility which often follow operations of magnitude. She told me that she supposed that there never was a woman who had lost a breast with as little suffering. This is a century of invention. Thoughts are carried along cold wires with the velocity of lightning. Breasts and limbs are amputated without pain.

Yours respectfully,

T. McGARROUGH.

We had intended selecting from the various amount of matter written on the use of the Ether some two articles for this No. of the Register, but the article from Dr. J. Taylor, Maysville, answers our object fully as well, for it presents both views of the subject, and is the result of a very extended practice. Our use of the article has been rather limited, and we still prefer operating without it. Yet we may say that the cases in which we have used it, it has prove successful.

We append the following in relation to its exhibition from "Wood's Quarterly Retrospect":

#### RULES FOR EXHIBITION.

1st. The ether employed should be the purest washed sulphuric ether.

2d. The patient should be allowed to respire atmospheric air alone for a few moments, if the apparatus is so formed as to allow of it; if not, the nose should not be closed, until several respirations have been taken, and the patient begins to breathe without trepidation.

3d. The ether should not be turned on in a full jet at once, but the stopcock should be so regulated as gradually to accustom the bronchial tubes to the vapor.

At this time coughing is apt to ensue, especially if the ether be not perfectly pure; this symptom, however, soon subsides, or can be moderated by regulating the jet of the ether.

4th. Surgeons differ in opinion as to the exact point at which inhalation should be suspended; we believe that for surgical purposes, Mr. Robinson's test, as afforded by the state of the eye, will be a sufficiently good guide.

5th. In prolonged operations, it is necessary to alternate respi-

ration of pure atmospheric air, with that of ether vapor; this is accomplished by removing the clip from the nose, or, still better, in those instruments which are so made, by turning off the ether and turning on the air.—*Ranking's Abstract, July, 1847.*

#### TIME REQUIRED TO PRODUCE INSENSIBILITY.

This varies mainly, we believe, according to the degree of skill with which the vapor is exhibited. We have seen it produced in two minutes, and only imperfectly induced at the expiration of twenty; in the latter instances we have generally observed some imperfection in the instrument, or in the application of the mouth piece. Insensibility is more rapidly produced in children and women than in men, and the period appears to be abridged by repetition of the inhalation.

#### PERIOD DURING WHICH INSENSIBILITY REMAINS.

This is also subject to variation, the average duration may be stated to be from two to six minutes. Sometimes, and especially in those ill-managed cases in which the patient is more suffocated than etherized, he does not perfectly recover his consciousness for half an hour or more. The restoration is sometimes gradual, at others sudden, the patient instantly starting up as from a dream. He is for a moment or two, somewhat incoherent, and staggers about as if half drunk. No ill effects are left behind in the majority of cases; but in some, more or less headache remains for the rest of the day.—*Ranking's Abstract, July, 1847.*

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DR. TAYLOR:

*Dear Sir*—I understood, on my return from the East, that a resolution was passed, at the last annual meeting of the "Mississippi Association of Surgeon Dentists," to publish a "Quarterly Journal," to be devoted exclusively to the theory and practice of Dental Surgery. Now, sir, I am not informed whether any particular *modus operandi* was contemplated in that resolution. If the Association has fully matured a plan, without having given to its principal agents discretionary power, I need not have troubled



you with this communication. But if such power do exist, I beg leave to make some suggestions that have presented themselves to my mind.

That a publication devoted exclusively to the theory and practice of dentistry, will be of great service to the profession, and indirectly to the public, no one can deny who is acquainted with the difficulty of obtaining practical information upon this subject. But the public has an interest in this matter that should not be overlooked, and, it will not be denied, that the profession generally are justly censurable for a dereliction of duty in not having, long since, spread documents before the public containing such information as would result in saving teeth from childhood to old age. If health, beauty, and the pleasure of perfect mastication are worth anything, they are worth more than wealth can give, and hence we discover the importance of our profession, and the responsibility resting upon those to whose care its duties are entrusted. The public then has a deep and abiding interest in this important subject, and should such information, as will avert the evils arising from a loss of the human teeth, be communicated through this source, there is not a doubt but that it will meet their hearty co-operation.

Respectfully,

CINCINNATI, OCTOBER 14, 1847.

H. CRANE.

We hope the work will be such as to commend itself to the patronage of all who are interested in the preservation of their teeth. The Editors have thrown around them no restrictions, the object being to disseminate useful knowledge to the public as well as the profession. We regard the interest of both as identical.—CIN. ED.

---

A lady visited me a short time since, and requested me to replace some four or five plugs, that had rather uncerimoniously left as many of her molar teeth. She stated that they were inserted by an excellent dentist, but that she had been so careless as to eat molasses candy, and that it had stuck to the plugs and pulled them out.

Charitable soul! She is certainly worthy of a better planet. I relate the above anecdote of this good old lady, merely to say, that a plug properly inserted cannot be removed from the tooth with anything besides metallic tooth picks, unless the tooth breaks.

H. CRANE.

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WHEELING, SEPTEMBER 17, 1847.

DR. TAYLOR:

*Dear Sir*—I was glad to hear of the harmonious action of the late meeting of the "Mississippi Valley Association of Dental Surgeons," and of the very important measures they decided upon; particularly the publication of the "Dental Register of the West." I am, however, extremely sorry that I was chosen one of its editors; although it is a situation I should be proud to occupy, and still more proud if I could attend to the duties, and thereby make myself useful to the profession; but suffering as I am from a nervous affection of a very anomalous character, which is always aggravated by much mental exercise or anxiety, I am admonished that it would be doing myself great injustice to add another to the many onerous engagements already pressing on me. Though I shall ever esteem it a very great privilege to be allowed to contribute to the pages of the Dental Register; yet, at the same time, I must respectfully and emphatically beg leave to decline being one of its editors.

I am, dear Sir,

Very respectfully,

Yours, &c.,

S. P. HULLIHEN.

The publication of the above letter is due from our friend, Dr. Hullihen. We are sure the Society will regret the cause which compels the Dr. to decline the duty assigned him. We had hoped to have been materially assisted by his good counsel and ready pen in this, as we think, very important enterprise—important because we view every measure which contributes to the diffusion of correct principles as such.

It affords us pleasure, however, to know, that although the Doctor de-

clines serving as one of the Editors for the Register, yet his heart and pen will be with us, and we hope his health may soon be restored, so that our future numbers will be enriched from the results of his observation and practice.

In connection with this, we would remark, that owing to the absence of our colleague, at St. Louis, our letter informing him of his election as one of the Editors, was not received in time for preparation and transmission of any manuscript, before it was thought advisable the Register should go to press. It will afford the members of the Society some pleasure to know that he will aid us in the work, and takes much interest in so desirable an enterprise.—CIN. Ed.

### *To Cure the Tooth-Ache.*

The patient is enjoined not to narrate what is done to him, or the pain will return, (but a repetition will restore the cure;) bah!

All the finger and toe nails are to be trimmed, the pieces off of each are to be lain on a rag or paper; to which also is to be lain a lock of hair taken from the head; then the gum of the tooth is to be gouged or pierced, to add some blood to the nails and hair; then the whole is to be wrapped together in the bank of some creek or gulley, at a place where no creature crosses. The operator may keep the putting away to himself if he pleases.

Respectfully, yours,

TO PROFESSOR TAYLOR.

R. C. CARTER.

The above, handed in by Dr. Carter, is one of the peculiar ways which ignorance and superstition plays upon the credulity of suffering humanity; to show what ignorance will lead to, we may give, in future, many such methods of cure—those having faith can use them if they desire.—CIN. Ed.

### *"Staple Rivet Teeth."*

We have recently made an important improvement in our plate teeth, by which the liability of the rivets to draw from the teeth is prevented. It consists in introducing the two rivets into a tooth, in the form of a staple. We have also made some other improvements in the manufacture of min-

eral teeth, whereby their resemblance to natural teeth is rendered so close, as almost to defy detection, when placed in the mouth by a skilful practitioner.

We have a very large and full assortment on hand, at our establishments in Philadelphia and New York, which will enable us to supply orders of any size, on the shortest notice.

The above we take from Stockton, & Co., Dental Register. We are glad to see that an improvement, which has been so long needed, has at length made its appearance. As Dentists, we naturally look to the manufacturer for improvements in this department. We hope that this spirit of improvement may prevail, until the body shall be made so perfect, that it will hold together as tenaciously as these "Staple Rivets" retain their position in the teeth. We have used some of the above manufacture, and, as yet, have not been mortified by having plates returned with teeth broken off—nothing is more annoying than the frequency with which many of our best looking teeth break or draw from the rivets which hold them to the plate. It matters not how well the dentist may have performed his work, he must stand responsible to his patient. The price of a tooth is nothing compared to the time consumed, the labor and the loss incident to the repair of such jobs.

We make not these remarks intending to reflect any discredit on teeth from the establishment named, for we have found them fully equal to any we have used. Yet we wish to draw the attention of manufacturers to the fact, that teeth are not made to perfection as yet—true, compared with those used fifteen years ago and they appear perfect.

Yet, in two or three particulars, improvements may be made: 1st. The palatal surface of the incisors and canine have not as much of the shape of the natural organs, as is desired to restore perfect enunciation. This is applicable also to the bicuspid and molars. The labial surface, although not always perfect, yet generally is much more so than the palatal.

2d. The strength or tenacity of the body is not generally such as it should be. This may, and often does depend on the preparation of the materials of which the body is composed. A coarse body will not make good teeth. Introduce, gentlemen, as many labor saving machines as you please, but fail not to employ sufficient labor to make as perfect as possible these important specimens of your skill. We hope, next year, to see the Mississippi Valley Association of Dental Surgeons offer a premium for the best formed and the most perfect teeth which may be presented at their next meeting.

We would remind Messrs. Stockton & Co., that they have an extensive establishment for the sale of their teeth in this city, and, that if they intend to retain the immense amount of business done at this depot for their benefit, it will be necessary to forward a large supply of their new teeth to our friend, on the corner of Fourth and Walnut.


Dentists generally of this city, (I might say of this great Valley,) feel interested in sustaining such an establishment. They cannot do this by


sending orders to the east. Many of us feel that it would be doing injustice to the accommodating agent, whom we have induced to embark in this business. In conclusion we would say, that we feel anxious to see "the other important improvements," referred to in the article which has drawn out these remarks. Dr. Brown, at the Melodeon corner, will, we know, give us timely warning of their arrival.—CIN. ED.

NOTE.—Since writing the above, we have been shown, by Dr. Brown, a lot of these teeth, just received from the manufacture, and we have no doubt they will soon be disposed of, at the small additional cost of one cent per tooth.—CIN. ED.

---

R. R. KELLOGG,  
(FROM NEW YORK),  
SURGEON DENTIST,

 Inserts Teeth in the latest Fashion on the new plan. He ascertains the number of decayed Teeth by pulsation, and performs a Surgical Operation which will in all cases cure the Tooth Ache. He also plugs and cleans in a very superior manner, and radically removes the cause by which they are destroyed. Satisfaction given or no pay required. Prices to suit the the times. Call and see.

 TOOTH POWDER always on hand of a very superior quality.

The above card was placed in our hands some two years since, when on our journey East. We had intended an initiation into some of the mysteries of the science as practiced and understood by our brethren of New York, while in that city. But unfortunately for the introduction of *improved* Dentistry in the West, a grave and very important question in relation to the use of Amalgam fillings for the teeth so completely absorbed the attention of the Profession while there, that the other was entirely neglected. We are sorry to say that, owing to the premature decease of the *worthy Dr.* entrusted with "*the latest fashion on the new plan*," from head quarters at New York, they have failed reaching the Queen City. Indeed we are told the practice has not been introduced farther west than the Allegheny—

And there on "Pisgah's top" the Dentist stood,  
And viewed the promised land.

But like one of old, failed to enter—and disseminate his useful knowledge, so we are utterly at a loss to know the "*latest fashion on the new plan*."

The manner of "ascertaining the number of decayed teeth by pulsation" or the particular kind of a "surgical operation which will in all cases cure the tooth-ache," (unless indeed it be the old one of extraction.) It may, however, be an operation on the Toe, the Ear, or the Brain. We have heard of people being sometimes "bored for the simples."

We hope soon to get the above knowledge from the East, also the manner of "radically removing the cause by which teeth are destroyed." We shall then feel that we have labored not in vain.—*CUR. ED.*

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*The First No. of the Register.*

The first number of the Dental Register will be sent to those of the profession, whose address we have at hand. Those wishing to get the remaining numbers will please send in their names, with the subscription, at as early a day as possible.

We hope the profession generally will take an interest in sustaining the work. The price at which it is furnished is less than that generally paid for Dental works of about the same size. It is expected that all letters on business to either of the Editors will be postage paid.

The association of Dentists, at whose instance the work is commenced, have undertaken to pay for the First Volume. It is supposed that the funds on hand, and to be paid in by the end of the year, will be sufficient for that purpose. The subscription, therefore, received for the first volume, will stand as a *safety fund* for the expenses of the second, and if, as we hope, some two hundred subscribers can be procured, the Second Volume will either be enlarged or much embellished by engravings of improvements in instruments, anomalous cases in practice, &c., &c. The plan thus adopted secures, at least, the publication of two volumes.

But we look not alone to the Dentists for that wherewith to sustain the Register, for we hope to make it such a work as a large majority of our physicians will commend, and many of them subscribe for, a work, as this is designed to be, more practical than theoretical, should be in the hands of every physician.

It so happens that a great amount of the operations performed by itinerant dentists, are more or less thrown into their hands by the physicians residing in the towns they visit. How often do we hear such remark—that they have been egregiously deceived in the qualifications of those they supposed every way worthy of confidence. Now a little attention to this matter would enable every physician to determine upon the manner in which an operation is performed. Is not this much due to those who consult them as to the propriety of an operation on their teeth, and who,

perhaps, employ the dentist through their recommendation. We know that many take this view of the responsibility, and refuse to recommend any except those whose operations they have seen tested for years; many also procure various works on Dentistry, but most of these are Pathological and do not give direct instruction how you shall determine when an operation is properly performed. We refer particularly to the operations for the preservation of the teeth. Such as plugging, filing, cleaning, &c. We would suppose, indeed, that a practical work of this kind, in which all the operations of Dental Surgery are minutely described, errors exposed, and proper directions given for the preservation of the teeth, would be taken by many families and others who regard their teeth as organs worthy of preservation. It must be remembered that dental operations are required by almost every individual, and that hundreds commence the practice without even attempting to qualify themselves for its duties, regarding preparatory study as so much time lost—but following the maxim that “experience makes perfect,” they go to work hoping rather to be paid for their trouble of study, than pay for knowledge honestly acquired. We know many who have paid such much more than two dollars per annum, for years back, that would have saved their money and teeth, had they read half as much dentistry as politics.

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*The Second No. of the Register.*

It will be seen that Dr. E. Taylor has commenced the first No. of a series of articles on the operation of filling Teeth. They will run through the first volume. Dr. Ide, in the second No., will commence a series of articles on full sets of Teeth and Plate Work in general. Dr. Allen will continue the subject of “Contour of the Face.” Drs. Rogers, Crane, Hullihen, Brown and Prof. Slack, with many others, have promised to be regular contributors to the Register. We refer to this so that the Profession and the public generally may understand more fully the nature of the work. The time allotted for getting out the first No. was not sufficient to get it up with that taste and in the style we desired, and half the time since the meeting of the Society has been spent some distance from the city, in attendance on an afflicted parent. These circumstances, with the want of experience and the necessary inability of my colleague to afford much assistance at so early a day, will, we hope, be sufficient excuse for any inaccuracy of style or want of proper arrangement that may appear in this.

*Ohio College of Dental Surgery.*

This Institution, which has been in operation for the last two years, is centrally situated in this city, and was especially erected for the purpose of a Dental College—having reference to the facilities of an Anatomical, Chemical, Mechanical and Operative Departments—besides a general Lecture Room, arranged with elevated seats, and sufficiently large to comfortably accommodate over one hundred students.

The Course of Instruction is by Oral Lecture and by Demonstration. Every operation in Mechanical as well as Operative Dentistry is particularly demonstrated before the class, and they in turn expected to perform the same. Every opportunity is thus afforded for the acquisition of practical knowledge, and to further aid in this object, the services of Mr. Hunter have been secured as Demonstrator of Mechanical Dentistry—who will take charge of the Laboratory of the Institution, and illustrate all the Manipulations of the Art, including the Manufacture of Block Teeth, for whole or partial sets.

But the principles of our Science are not neglected, for the course on Anatomy is very complete, particularly the Anatomy of the Teeth—the Buccal Cavity—the Glandular, the Nervous and Arterial system—in addition to which, opportunities to each student are afforded for dissection. The Pathology of disease—with the Therapeutical treatment—is taught, as it affects not only the Dental organs, but through them the entire system, and *vice versa*.

The third course commences the first Monday of November, 1847, and although at this time but little can be positively known as to the size of the class for the approaching session, yet the Faculty feel assured, from various letters received, that at no time has the Institution been in a more flourishing condition. The course continues till the last of February, and the entire tickets cost \$105—Graduating Ticket, \$25. Two courses of Lectures—the last of which must be in the Institution—the other may be in a regular Medical School—will entitle the student to come forward as a candidate for graduation. Four years' practice is considered equivalent to one course of Lectures.

We have thought thus much was of sufficient importance to the Profession to secure a place in the Dental Register.—CIN. ED.

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*Popular Prejudices in relation to Decay of the Teeth.*

Every dental practitioner is almost daily compelled to listen to a long and tiresome story in relation to the cause of the disease he is about to treat. Perhaps in no department of Medical or Surgical Science you will find so



many erroneous notions as in Dentistry. It is almost impossible where the mass of the community labor under false views in relation to any particular disease or mode of cure not to bring many under its influence. It is so much more easy to glide down with the current, unruffled by commotions around us, than to stem the tide of popular opinion and battle with ignorance sustained by prejudice, that many yield to that which they know to be false, rather than try to convince the skeptical. An oft repeated tale however unreasonable, to many minds, become as matter of fact, worthy of all credence. Some excuse there is for all this; for many, perhaps most capable, have but little time to argue disputed points with their patients, finding it more convenient and economical to stop his mouth with an instrument than with a logical argument.

Is it best, however, to let false views go uncorrected? While we think it unnecessary always to expose error when it will take more time than is convenient, yet it is perhaps our duty to very often give a *reason* for our *practice*, or press truth in contrast with error. Take, for example, the almost universal prejudice in relation to filing teeth, and if this is not combatted, you will find your patient holding you responsible for an operation where it is necessary to use the file to ensure success, and yet he objects. So in relation often to cleansing the Teeth. They have their teeth coated with tartar, irritating the gums and loosening the teeth—yet they fear its removal with an instrument will destroy the enamel of the teeth. As well might you expect to cure an inflamed eye, caused by the lodgment therein of a foreign body without its removal as relieve your patient without the removal of the tartar. Yet we have known reputable, scientific and distinguished practitioners of medicine hold these same views. Yes, and we have known *Dentists*, yes, obsequious *Dentists*, succumb to all this from such to secure their *vast* influence. We purpose, however, taking up some of these erroneous notions successively, and treat them as candidly as we can, so that the readers of the Register may determine how far they are destructive to the dental organs.

In the next number we will try and investigate the effects of Mercury on the Teeth, and see if it really occasions such terrible havoc in the Dental apparatus, by causing decay as it is said to. Thereafter we shall take up the subject of filing, cleaning, and various other popular notions in relation to the cause of decay of the Teeth.—Cm. Ed.

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# ANNUAL CATALOGUE

OF THE

## WESTERN



# THEOLOGICAL SEMINARY,

OF THE

## PRESBYTERIAN CHURCH, ALLEGHENY, PA.

FOR

*1848—1849.*

PITTSBURGH:

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**REV. DAVID ELLIOTT, D. D.**

**Professor of Didactic and Polemic Theology.**

**REV. ALEX'R T. M'GILL, D. D.**

**Professor of Ecclesiastical History and Church Government.**

\_\_\_\_\_\*  
**Professor of Oriental and Biblical Literature.**

\*This professorship is filled, for the present, by the other members of the Faculty.



## STUDENTS.

## SENIOR CLASS.

| Name.                 | Graduated.  | Residence.                     | Room.            |
|-----------------------|-------------|--------------------------------|------------------|
| D. Elliott Campbell,  | M. C. 1846, | Wash'n, Iowa.                  | Mrs. Maitland's. |
| Rob't S. Dinsmore,    | W. A. A. —  | West Alexander,                | 18               |
| James P. Fulton,      | W. C. 1846, | Monongahela City,              | 48               |
| Lavery Grier,†        | J. C. 1847, | Emmettsburg, Md.               | 19               |
| Wm. F. Hamilton,      | W. C. 1844, | Ginger Hill,                   | 36               |
| Silas Johnson,        | M. A. —     | Morrow Co. O.                  | 36               |
| Obadiah J. King,      | W. C. 1843, | Allegheny Co.                  | 43               |
| Wm. C. Mason,         | W. C. 1844, | ☞ Creek Vill. Mr. Armstrong's. |                  |
| Michael A. Parkinson, | J. C. 1846, | Beaver Co.                     | 37               |
| Joseph S. Pomeroy,    | J. C. 1846, | New Wilmington,                | 35               |
| Wm. G. Taylor,        | J. C. 1847, | Pittsburgh,                    | Mrs. Wright's.   |
| Robert E. Williams,   | N. H. 1842, | Cumberland Co.                 | 23               |

Senior Class 12.

† Irregular.

## MIDDLE CLASS.

| Name.                     | Graduated.  | Residence.             | Room.            |
|---------------------------|-------------|------------------------|------------------|
| Robert Armstrong, Mad. C. | —           | Unionto'n, O.          | Mr. Armstrong's. |
| R. Noyes Avery,           | — —         | Boston, Mass.          | 9                |
| John Brown,               | L. C. 1846, | County Derry, Ireland. | 39               |
| George Cairns,            | J. C. 1847, | Cumberland Co.         | 41               |
| John E. Carson,†          | W. C. 1846, | Poland, O.             | Mr. Carson's.    |
| Isaac N. Hays,            | J. C. 1847, | Washington Co.         | Temp. Exch.      |
| Robert Hays,              | A. C. 1848, | Columbiana Co. O.      | 49               |
| Richard Merrill,†         | F. C. —     | Harrison Co. O.        | 31               |
| H. Martyn Painter,        | J. C. 1847, | Kittanning,            | Mr. Laughlin's.  |
| Robert Robe,              | W. C. 1847, | Washington, O.         | 27               |
| Mead Satterfield,         | J. C. 1847, | Middlesex,             | 17               |
| Hamilton Scott,†          | J. C. 1847, | Coshocton Co. O.       | 44               |
| James H. Shaiffer,*       | J. C. 1847, | Beaver Co.             |                  |
| Benjamin C. Swan,         | M. U. 1845, | Oxford, O.             | 40               |
| Thomas Ward,†             | J. C. 1847, | Martinsburg, O.        | 34               |
| William Willson,          | M. C. O. —  | Allegheny Co.          | Mr. Willson's.   |

Middle Class, 16.

† Irregular.

\* Died December 13, 1848.

## JUNIOR CLASS.

| Name.                | Graduated.     | Residence.                        | Room. |
|----------------------|----------------|-----------------------------------|-------|
| Sam'l M'C. Anderson, | W.C. 1846,     | Butler Co.                        | 49    |
| Robert Bell,         | T. A. —        | Co. Derry, Irl'd, Mr. M'Farl'n's. |       |
| Amos S. Billingsley, | J. C. 1847,    | Columbiana Co. O.                 | 29    |
| James Black,         | W.C. 1848,     | Stewartsville,                    | 28    |
| Samuel Brown,        | J. C. 1846,    | Martinsburg, O. Temp. Exch.       |       |
| W. Porter Carson,    | J. C. —        | Ashland, O,                       | 20    |
| Joseph Clark,        | M. C. 1848,    | Carlisle,                         | 51    |
| Jno. R. Duncan,      | J. C. 1848,    | Fairview, O.                      | 33    |
| W. Archer Fleming,   | W.C. 1848,     | Jacksonville, West'd Co.          | 30    |
| Robert S. Fullerton, | O. U. 1845,    | South Salem, Ross Co. O.          | 38    |
| Gershom Goble,       | L. C. 1848,    | Northampton Co.                   | 32    |
| Wm. M. Grimes,       | F. C. 1844,    | New Athens, O.                    | 50    |
| Silas Hazlett,       | J. C. —        | Mifflin Co.                       | 25    |
| John Lyons,          | J. C. 1848,    | Muskingum Co. O.                  | 15    |
| Jas. W. M'Clusky,    | W.C. 1848,     | Indiana,                          | 42    |
| J. Padan Moore,      | J. C. 1843,    | Frankfort Springs,                | 21    |
| David Smith,         | J. C. —        | Lexington, Ky.                    | 7     |
| Jno. B. Stewart,     | W.C. 1848,     | Clinton,                          | 22    |
| Samuel Torrance,     | J. C. 1844,    | Allegheny Co.                     | 10    |
| Andrew Virtue,       | J. C. 1848,    | Indiana Co.                       | 11    |
| Nathaniel West,      | Mich. U. 1846, | Pittsburgh, Rev. Nath. West's.    |       |
| William Young,       | W.C. 1848,     | Mercer Co.                        | 24    |

## SUMMARY.

|               |   |   |   |   |       |
|---------------|---|---|---|---|-------|
| SENIOR CLASS, | - | - | - | - | 12    |
| MIDDLE CLASS, | - | - | - | - | 16    |
| JUNIOR CLASS, | - | - | - | - | 22    |
|               |   |   |   |   | <hr/> |
| TOTAL,        | - | - | - | - | 50    |

## ABBREVIATIONS.

A. O. Allegheny College.

F. C. Franklin College, O.

J. G. Jefferson College.

L. C. Lafayette College.

M. C. Marshall College.

Mad. C. Madison College, O.

M. C. O. Muskingum College, O.

M. U. Miami University, O.

Mich. U. Michigan University, Mich

M. A. Martinsburg Academy, O.

N. H. Nassau Hall, N. J.

O. U. Ohio University, Athens, O.

T. A. Tulnaghee Academy, Ireland.

W. C. Washington College.

W. A. A. West Alexander Academy.

# SUMMARY OF STUDIES.

## FIRST YEAR.

Hebrew Language.  
 Exegesis—Greek Testament.  
 Biblical Antiquities.  
 Evidences of Christianity.  
 Canon of the Scriptures  
 Exercises in Elocution.  
 Sacred Rhetoric.  
 Biblical History.  
 Natural Theology.

## SECOND YEAR.

Exercises in Homiletics.  
 Connection between the Old and New Testament;  
 Also, between Sacred and Profane History.  
 Ecclesiastical History and Exercises in Historical Composition.  
 Didactic Theology.  
 Greek Exegesis, continued.  
 Hebrew continued,—Messianic Prophecies.

## THIRD YEAR.

Didactic Theology continued.  
 Polemic Theology.  
 Exercises in Homiletics continued.  
 Ecclesiastical History continued.  
 Constitutional History of the Presbyterian Church.  
 Church Government and Discipline.  
 Pastoral Theology.  
 Exercises in Casuistic Theology.

Original Essays and Oral Discussions are required throughout the whole course, under the rules of the Institution.

Resident graduates and licentiates may attend, at their option, any of the departments.

The Western Theological Seminary was established by a Resolution of the General Assembly, of the Presbyterian Church, in 1825. Under this Resolution, General Andrew Jackson of Tennessee, Hon. Benjamin Mills of Kentucky, Hon. John Thompson of Ohio, the Rev. Obadiah Jennings and the Rev. Andrew Wylie of Pennsylvania, were appointed a committee to report on a favorable location for the Institution. Several sites were offered to the committee, and by them reported to the Assembly.

After very full discussion and deliberation, the present location was determined upon by the Assembly of 1827.

In the fall of the same year (1827) the Institution was opened with a class of four young men. Since that period to the present, upwards of *two hundred and seventy* students have prosecuted their Theological Course, in whole or in part, at this Seminary; of these, *nineteen* have consecrated themselves to the work of Foreign Missions, in different and distant parts of the world; others have acted as Domestic Missionaries in the destitute regions of our own country; while a large portion of them are settled as pastors, throughout the "Great West."

## TERMS OF ADMISSION, &c.

Every student applying for admission into the Seminary, shall produce satisfactory testimonials, that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular church; that he has passed through a regular course of academic study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

Students coming from other Theological Seminaries, are required to present certificates of their good standing and regular dismission, before they can be received. And those who have studied privately are expected to bring certificates from some officer of the Presbytery under whose care they are, of their state of progress, in order to their regular admission into the advanced classes.

There is but one Session in each year, commencing on the 4th Monday of August, and continuing to the second week of May. It is very desirable that every student should be present *at the opening of the session*. Three years embrace the full course.

Rooms in the Seminary Edifice are furnished by churches and individuals, free of expense to the students, for furniture.

Contingent fund, ten dollars.

The Library consists of about five thousand volumes, many of which are rare and valuable.

Abundant opportunities for religious effort are afforded in Sabbath Schools, Bible Classes, &c. in the cities of Pittsburgh and Allegheny, and their vicinities: and the students being expected to connect themselves with some evangelical church in these cities, during their course of study, and to perform all the duties of regular church members, have the advantage of a complete pastoral training, and a most valuable experience, added to the attainment of piety and solid learning. The location of a Theological Seminary in the midst of populous cities, is shown, by actual results, to be even more beneficial in preparation for the ministry, than a similar location for the schools of Medicine and Law. The enterprize and commerce which connect these cities with the remotest regions of the West, and the throng communication with every important place in these vast valleys, afford every facility also for acquaintance with western character, and with the condition and wants of this illimitable field, where the harvest truly is plenteous, but the laborers are few.

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| J. D. Henderson,   | " "                                |
| Jas. H. Hopkins,   | " "                                |
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| A. Irons,          | <i>Beaver co. "</i>                |
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| M. Porter Morrison, | <i>Monongahela City, Pa.</i>       |
| Andrew P. Morrison, | <i>" " "</i>                       |
| John H. Morrow,     | <i>Dalton, Wayne co. Ohio.</i>     |
| Wm. M. Orr,         | <i>Wayne co. " "</i>               |
| William Orr,        | <i>Harrisburgh, a.</i>             |
| W. H. H. M. Pusey,  | <i>East Bethlehem, Pa.</i>         |
| Josiah A. Ramsey,   | <i>Washington co., " "</i>         |
| J. Alex. Rankin,    | <i>Washington, " "</i>             |
| Isaac V. Riddle,    | <i>Washington co., " "</i>         |
| John Sample,        | <i>Washington " "</i>              |
| T. B. Searight,     | <i>Fayette co. " "</i>             |
| L. A. Shaw,         | <i>Allegheny co., " "</i>          |
| Wm Shippen,         | <i>Shippenville, " "</i>           |
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OF THEIR ADMISSION, PROFESSION AND RESIDENCES.

| NAMES.                   | RESIDENCE          |
|--------------------------|--------------------|
| 1814.                    |                    |
| And. O. Patterson, D. D. | New Lisbon, Ohio.  |
| Alex. Gilleland, *       |                    |
| And. Page,               |                    |
| F. J. Le Moyne, M. D.    | Washington, Pa.    |
| James Page,              |                    |
| William Heaton,          |                    |
| Jacob Wolf, M. G.        | Coesse, Indiana.   |
| Robert M'Lean,           |                    |
| Alex. Cunningham,        | Jacksonville, Ill. |
| James Robinson,          |                    |
| Hugh Fergus,             |                    |
| William Reed, M. G.      | Calcutta, Ohio.    |
| Holmes Hogue,            | Pittsburgh, Pa.    |
| Frederick Smith, A. L.   | Chambersburgh, Pa. |
| Marcus Wilson, *         |                    |
| 1815.                    |                    |
| William Moderwell, *     |                    |
| Jacob Kozad, M. G.       | Indiana.           |
| James Speer, M. D.       | Pittsburgh, Pa.    |
| Alex. Smith,             |                    |
| William Cook,            |                    |
| John Smith, A. L.        |                    |
| Alfred Carter,           |                    |
| Andrew Todd, M. G.       |                    |
| William Nesbit, A. L.    |                    |
| John M. Sweney, *        |                    |
| Charles Ogle, *          |                    |
| Matthew Fullerton,       |                    |
| Horatio Vanlear, *       |                    |

| NAMES.                        | RESIDENCE.             |
|-------------------------------|------------------------|
| 1816.                         |                        |
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| David Carson, A. L.           |                        |
| Sam'l Woods,                  |                        |
| Jno. C. Armistead,            |                        |
| James Irvin, A. L.            |                        |
| Thos. Hoge,                   |                        |
| James Dinwiddy, M. D.         |                        |
| William Gull, A. L.           |                        |
| Wm. M'Cooke,                  |                        |
| Ross Wells,                   |                        |
| Cadwallader Ringold, A. L.    |                        |
| John Hoge,                    |                        |
| John S. Garin, M. D.          |                        |
| Joseph Vanlear, A. L.         |                        |
| Charles Worthington,          |                        |
| Henry Duncan, A. L.           | Lexington, Ky.         |
| James Williamson,             |                        |
| A. S. T. Mountain,            |                        |
| And. R. Linn,                 |                        |
| Dewitt Anderson,              |                        |
| 1817.                         |                        |
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| Cassius Carter,               |                        |
| Jno. S. Homer, A. L.          | Fauquier, Va.          |
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| John Prebles,                 |                        |
| Alex. Williamson,             |                        |
| Thos. Duncan,                 |                        |
| Hugh Koontz, *                |                        |
| John Neely, <i>Teacher</i> ,  | Washington City, D. C. |
| John P. Paull,                |                        |
| 1818.                         |                        |
| John Murdoch Sr., A. L.       | Parkersburg, Va.       |



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| Edmond Stanbury A. L.    | Zanesville, Ohio.     |
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| James Rollin, M. G.      |                       |
|                          | 1819.                 |
| William Waugh, A. L.     | Washington, Pa.       |
| Edmund G. Ship,          |                       |
| Philo S. Norton, A. L.   | Penn'a.               |
| John K. Kelsey,          |                       |
| Jacob Pyatte, M. G.      | Illinois.             |
| Francis L. Laird, M. G.  |                       |
| Geo. W. Thompson, A. L.  | Wheeling, Va.         |
|                          | 1820.                 |
| David Barber,            |                       |
| Thos. R. Jennings, M. D. | Nashville, La.        |
| Richard Reisin,          |                       |
| James Wood, A. L.        |                       |
| James Smith,             |                       |
| David Crocker, M. D.     |                       |
| William Wallace,         |                       |
| Alfred Brashear, M. D.   | Lafayette Parish, La. |
|                          | 1821.                 |
| H. B. Tomlinson, *       |                       |
| Leonard Roberts,         |                       |
| Hugh Wallace, A. L.      | Illinois.             |
| J. K. Mason, *           |                       |
| W. Hilton, M. G.         |                       |
| Geo. Fleming, *          |                       |
| William Taylor,          |                       |
| Cooper Roberts,          |                       |
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| Isaac Clark,             |                       |

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| Thos. Livingston, *          |                     |
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| Isaac Leet, *                |                     |
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| Geo. Ashman,                 |                     |
| Sam'l. D. Kennedy,           | Uniontown, Pa.      |
|                              | 1823.               |
| Sam'l M'Farland, A. L.       | Washington, Pa.     |
| R. S. Cummins, *             |                     |
| James Blaine, A. L.          | Columbia, Arkansas. |
| Patterson Officer,           | Natchez, Miss.      |
| Robert Beatty,               |                     |
| Hamilton Wallace,            |                     |
| James Smith,                 |                     |
| J. W. Harris,                |                     |
| James Gray,                  |                     |
| D. Pentecost,                |                     |
| Geo. W. Acheson, *           |                     |
| William Taylor,              |                     |
| Jacob Jennings, *            |                     |
| Thos. S. Humrickhouse, A. L. | Coshocton, Ohio.    |
| Dan'l. Barber,               |                     |
| J. G. Montgomery, A. L.      | Pennsylvania.       |
| J. M. Oliphant,              |                     |
| T. L. Laird,                 |                     |
|                              | 1824.               |
| J. F. J. Mittag, A. L.       | South Carolina.     |
| Geo. W. Streat,              |                     |
| T. S. Shields,               |                     |
| N. M'Giffin,                 | Knox Co., Ohio.     |
| Wm. S. M'Masters,            | New Orleans, La.    |
| John Graham,                 |                     |
| John Scott,                  |                     |
| John Milligan,               |                     |

| NAMES.                                                                                         | RESIDENCE.            |
|------------------------------------------------------------------------------------------------|-----------------------|
| John Dickey,<br>Wilson Marshall,<br>A. W. Acheson, A. L.                                       | Washington, Pa.       |
| John Acheson,<br>Joseph Ritner Jr., *                                                          |                       |
| Thos. Acheson,                                                                                 | 1825.                 |
| W. B. Smith,<br>John Scott,<br>John Mitchell,<br>Jas. Dale,<br>James Jennings,<br>Hugh Wilson, | Washington, Pa.       |
| Sam'l. Colver, M. D.                                                                           | Jefferson, Pa.        |
| Charles M. Randall, A. L.                                                                      | Doylestown, Pa.       |
| Jacob Smith,<br>Benj. Ramsay, A. L.<br>B. T. Wright, A. L.                                     |                       |
|                                                                                                | 1826.                 |
| Robt. Ramsay,<br>A. B. Sweitzer,<br>G. A. Humrickhouse,<br>John L. Dawson, U. S. D. A.         | Brownsville, Pa.      |
| S. L. Blaine, MERCHANT,                                                                        | Maysville, Ky.        |
| Lewis Steenrod, A. L.                                                                          | Wheeling, Va.         |
| Ross Black,<br>E. H. Caldwell,<br>R. H. Shannon, A. L.                                         | Monongahela City, Pa. |
|                                                                                                | Kentucky.             |
|                                                                                                | 1827.                 |
| C. B. M'Collough,<br>B. S. Applegate,<br>John Stockton, M. G.                                  | Brooke co. Va.        |
| B. Biddle, *                                                                                   | Cross Creek, Pa.      |
| Benj. Sawhill, M. G.<br>John Brownlee,<br>J. S. Byrne, A. L.                                   | Virginia.             |
| William Wilson Jr., MERCH.                                                                     | Pittsburgh, Pa.       |

| NAME.               | RESIDENCE.            |
|---------------------|-----------------------|
| R. T. Biddle, M. D. | Monongahela City, Pa. |
| S. H. Frank,        |                       |

1828—'29,

*COLLEGE WAS NOT IN OPERATION.*

1830.

|                                         |                     |
|-----------------------------------------|---------------------|
| James Garrett,                          |                     |
| H. Woods,                               | Wheeling, Va.       |
| Wm. M'Kennan, A. L.                     | Washington, Pa.     |
| Sam'l. D. Callahan, M. G.               | Elkton, Md.         |
| John L. Cook,                           | Washington co., Pa. |
| Geo. Gordon, M. G.                      | Frankfort, Pa.      |
| Hugh Workman,                           | New Orleans, La.    |
| Robert Caldwell, A. L.                  |                     |
| Isaiah Steen, A. L.                     | Wheeling, Va.       |
| Abner Jackson,                          |                     |
| Nicholas Murray, M. G. PROFF. LANGUAGE, | Wash. College,      |
| John Mitchell,                          | Ohio co., Va.       |
| Wm. Koontz, *                           |                     |

1831.

|                               |                    |
|-------------------------------|--------------------|
| Hon. Jas. Cooper, S. H. REPS. | Gettysburg, Pa.    |
| J. B. Bane,                   |                    |
| James Perry,                  | Zanesville, Ohio.  |
| F. P. Cummins, A. L.          | Mississippi.       |
| J. Hallam,                    | Washington, Pa.    |
| A. G. Marshman,               | " "                |
| A. N. Guille, A. L.           | Zanesville, Ohio.  |
| Wm. Garrett,                  |                    |
| G. W. Moore, M. D.            |                    |
| Geo. P. Hamilton,             | Carlisle, Pa.      |
| Wm. Sample,                   | Iowa.              |
| J. J. Marchand, M. D.         | Pennsylvania.      |
| J. M. Stewart,                | "                  |
| J. M. Boggs, M. G.            | Ohio.              |
| And. Boggs,                   |                    |
| Jas. Patterson,               | Belmont co., Ohio. |
| David Wishart,                | Florence, Pa.      |
| R. Woods, A. L.               | Pittsburgh, Pa.    |

| NAMES.                   | RESIDENCE.             |
|--------------------------|------------------------|
| N. C. Snider, A. L.      | Pennsylvania.          |
| William Decamp, A. L.    |                        |
| Daniel Elliott, A. L.    |                        |
| James Orr, A. L.         |                        |
| Sam'l. L. Russell, A. L. | Bedford, Pa.           |
| Jacob Miller, A. L.      | Uniontown, "           |
| Irvine Wilson,           | New Orleans, La.       |
| F. F. Slaymaker,         | Lancaster, Pa.         |
| C. C. Kane,*             |                        |
| Wm. V. Davis,            | Chambersburgh, Pa.     |
| J. B. Lance, EDITOR.     | Mercersburgh, "        |
| C. Weirich,*             |                        |
| John Shields,            | Beaver co., Pa.        |
| Jonathan D. Leet, A. L.  | Washington, Pa.        |
| Alex. Murdoch, A. L.     | " "                    |
| Wm. Goshorn,             | Wheeling, Va.          |
| Thos. P. Officer,        | 1832. Montgomery, Ala. |
| J. B. M'Kennan,          | Brownsville, Pa.       |
| Nat. Hogg, A. L.         | Ohio.                  |
| J. B. Taylor,            | New Jersey.            |
| Wm. Dehass, M. G.        |                        |
| Sam'l Madley, M. D.      |                        |
| Wm. Anderson,*           |                        |
| David Pool, A. L.        | Harrisburg, Penna.     |
| T. N. Lane,*             |                        |
| James Dungan,            | Beaver co., Pa.        |
| Sam'l Wilson, Jr.,       | " "                    |
| W. L. Lafferty, M. D.    | Delaware.              |
| D. Blair, A. L.          | Huntingdon, Pa.        |
| Isaac Worrell,           | Chester, "             |
| Wm. Bradley,             |                        |
| H. C. Moore,             |                        |
| Phillip Dodridge,        | Virginia.              |
| F. T. G. Beall,          | Maryland.              |
| S. Divin,                | York co., Pa.          |
| S. Nelson,               | " "                    |

| NAMES.                                         | RESIDENCE.           |
|------------------------------------------------|----------------------|
| S. Chambers,                                   |                      |
| E. Blair,                                      |                      |
| Workman Sample,                                | Fairfield Iowa.      |
| Wm. Vickery,                                   |                      |
| Franklin Dunam,                                | Pennsylvania.        |
| Holmes M'Clay,                                 |                      |
| Thos. B. Beall,                                |                      |
| William Hughes,                                | Cincinnati, Ohio.    |
| Joseph Kerr,                                   | Allegheny co., Pa.   |
| William Marshman,                              | Ohio.                |
| Lewis Roberts, A. L.                           | Waynesburgh, Pa.     |
| E. M. Sayers,                                  | " "                  |
| 1833.                                          |                      |
| Michael Wolf,                                  |                      |
| C. W. Kelso,                                   |                      |
| J. H. Berryhill, A. L.                         | Harrisburg, Pa.      |
| M. A. Haynes, U. S. A.                         | Tennessec.           |
| W. L. Massy,                                   | "                    |
| Jas. M'Lean,                                   |                      |
| John Wilson,                                   |                      |
| W. L. Lindsey,                                 |                      |
| William T. Joynes, A. L.                       | Petersburgh, Va.     |
| L. L. Joynes, M. D.                            | Baltimore, Md.       |
| Heaton Hill,                                   |                      |
| Stephen Blachley,                              |                      |
| A. M'Lean Scott,                               |                      |
| C. M. P. Henry Dent.                           |                      |
| Sam'l K. Dawson, OFFICER U. S. ARMY in Mexico. |                      |
| David Wolf,                                    |                      |
| R. M. Jones,                                   |                      |
| Wm. S. Boyer,                                  |                      |
| Alex. Jones,                                   |                      |
| Lewis Raughan,                                 |                      |
| Oliver Ormsby,                                 |                      |
| Richard Craighead,                             |                      |
| Geo. E. Bowdoin, M. D.                         | Northampton co., Va. |
| Jno. R. Bowdoin,                               | " "                  |

## NAMES.

## RESIDENCE.

|                                 |                      |
|---------------------------------|----------------------|
| Sam'l D. Henderson, M. D.       | Accomack co., Va.    |
| Edmund M'Kinney,                |                      |
|                                 | 1834.                |
| R. T. M'Kibbon,                 |                      |
| R. H. Koontz, A. L.             | Washington, Pa.      |
| Wm. Workman,                    | " "                  |
| N. P. Murray,                   |                      |
| E. C. West,                     | Pennsylvania.        |
| T. W. Grayson, ED. WASH. EX.    | Washington, Pa.      |
| Hayne Marshall,                 | Pennsylvania.        |
| Richard J. Lawrence,            | Cumberland, Md.      |
| Thomas C. Lawrence,             | " "                  |
| Robt. M. Williams,              |                      |
| Alfred Caldwell, A. L.          | Wheeling, Va.        |
| Samuel Salim,                   |                      |
| Wm. E. Austin, A. L.            | Pittsburgh, Pa.      |
| Jas. H. White,                  | Virginia.            |
| L. J. Goffigin,                 |                      |
| R. W. Herbert,                  |                      |
| Lewis Zeigler,                  |                      |
| Jos. F. Irons, OFFICER U. S. A. | in Mexico.           |
| R. M. Henderson,                | Accomac, Va.         |
| Richard Henderson,              |                      |
| John C. Howell,                 | Pennsylvania.        |
| Robt. H. Cummins, M. D.         | Wheeling, Va.        |
|                                 | 1835.                |
| John A. Wills, A. L.            | Pittsburgh, Pa.      |
| Robt. M. Carr,                  | Pennsylvania.        |
| Robt. A. Young,                 | Virginia.            |
| Thomas Hunter,                  | Washington, Pa.      |
| Eli Moore, M. D.                | Wellsburg, Va.       |
| O. F. Moore, A. L.              | Ohio.                |
| Jas Dungan,                     | Beaver, Pa.          |
| A. Bruce,                       | Maryland.            |
| Geo. T. Jarvies,                | Northampton co., Va. |
| C. C. Stewart,                  | Fairfax co., "       |
| Jas. Armstrong,                 | New Lisbon, Ohio.    |
| Alex. Wilson,                   | Louisiana.           |

| NAMES.                                                | RESIDENCE.                    |
|-------------------------------------------------------|-------------------------------|
| 1836.                                                 |                               |
| Geo. W. Morgan, COL. U. S. ARMY IN <i>Mexico</i> .    |                               |
| John Cornwall,                                        |                               |
| William Jack,                                         |                               |
| Jacob Dager,                                          |                               |
| Clarke M'Dowell,                                      |                               |
| Archibald M'Elroy,                                    | Ohio.                         |
| John M'Call,                                          |                               |
| Wm. Dagg,                                             |                               |
| Augustus M. Crige,                                    |                               |
| J. K. Boyer, A. L.                                    | Harrisburg, Pa.               |
| Jno. Shaffer, M. D.                                   | Elizabeth, Allegheny Co., Pa. |
| W. D. Morgan,                                         |                               |
| William Montgomery, A. L.                             | Washington, Pa.               |
| James Koontz,                                         | " "                           |
| — Wilson,                                             | Wash. co., "                  |
| J. J. Johnson,                                        |                               |
| Wiley H. Oldham, A. L.                                | Grave Creek, Va.              |
| James Bell,                                           | Pennsylvania.                 |
| John Hughes,                                          |                               |
| C. C. Bemberger, M. G.                                | Ohio.                         |
| — Beck,                                               | Virginia.                     |
| G. W. M'Kenna,                                        | Washington co., Pa.           |
| S. Conner,                                            |                               |
| R. P. Lane, M. D.                                     | Washington, Pa.               |
| G. Wallace M'Giffin, A. L.                            | " "                           |
| Norton M'Giffin, <i>Volunteer soldier in Mexico</i> . |                               |
| Wm. E. Russell,                                       | New Lisbon, Ohio.             |
| Wm. M'K. Morgan, M. D.                                | Philadelphia, Pa.             |
| 1837.                                                 |                               |
| John Blaney, M. G.                                    | Virginia.                     |
| Thomas Allison,                                       | Pennsylvania.                 |
| John M. Buke,                                         | Washington City, D. C.        |
| John A. M'Curdy,                                      | " "                           |
| Samuel Hepburn,                                       | Georgetown, "                 |
| James Fox, A. L.                                      | Pennsylvania.                 |
| Francis M'Creary,                                     | Erie co., Pa.                 |



NAMES.

RESIDENCE.

|                          |                       |
|--------------------------|-----------------------|
| Joseph Rogers,           |                       |
| Sam'l Gaston,            |                       |
| Woods Paull, *           |                       |
| J. H. M'Combs,           |                       |
| J. S. Simpson,           |                       |
| Geo. Acheson, A. L.      | Fairfield, Iowa.      |
| B. S. Hewitt,            | Huntingdon co., Pa.   |
| William Colmery, M. G.   | New Albany, Indiana.  |
| Elisha Elliott,          | Washington co., Pa.   |
| Jno. M. Bushfield,       | Virginia.             |
| Jas. M'Claskey,          |                       |
| Isaac N. Woodle,         | Wisconsin Terr.       |
| Arthur Watson,           | Accommac co., Va.     |
| Gillett Watson,          | " "                   |
| Jas. B. Blocksom, A. L.  | New Lisbon, Ohio,     |
| James Boyce,             |                       |
| A. C. Scott,             |                       |
| Geo. B. M'Combs,         |                       |
| Franklin Moore, M. G.    |                       |
| W. P. Harshe, M. G.      |                       |
| David Reed, A. L.        | Pittsburgh, Pa.       |
| Alex. Blair,             |                       |
| J. Russell Wilson, M. D. | Washington, Pa.       |
| J. Walker Rankin, A. L.  | Wooster, Ohio,        |
| William Grayson, A. L.   | Washington, Pa.       |
| James Rankin, ST. THEO.  | Canonsburg, "         |
| E. T. Brookes, M. G.     | Vermont.              |
| Sol. Altar, A. L.        | Westmoreland co., Pa. |
| T. Nichol,               | Washington, "         |
| Wm. J. Wills, M. D.      | 1838.                 |
| J. L. Wills, *           | Pittsburg, Pa.        |
| Jas Scott,               |                       |
| J. W. Whitman, TEACHER.  | Wash. co., Pa.        |
| Reed T. Stewart, *       | Pennsylvania.         |
| Wm. Graham,              |                       |
| J. M. Pugh, PROF. MATH.  | Penn'a.               |
|                          | Jackson, Miss.        |

| NAMES.                        | RESIDENCE.           |
|-------------------------------|----------------------|
| Jas. C. Acheson,              | Washington, Pa.      |
| Oswald J. B. Finney, M. D.    | Accomac co., Va.     |
| Lewis C. H. Finney, A. L.     | " "                  |
| John Grove,                   | Lancaster co, Pa.    |
| Jacob Grove,                  | " "                  |
| Jas. Harper,                  |                      |
| Geo. S. Hart, PROS. ATT'Y.    | Washington, Pa.      |
| Thomas Hazlett,               |                      |
| David Marple,                 | Ohio,                |
| James M'Connell,              | Indiana,             |
| Joseph Means, A. L.           | Steubenville, Ohio.  |
| R. C. Brown, "                | Virginia.            |
| Wm. Riley,                    |                      |
| John A. Smith, TEACHER.       | Florence, Pa.        |
| W. B. Stewart, ST. THEO.      | Alleghany, Pa.       |
| Sam'l Weirich,                | Washington co., Pa.  |
| Lewis B. Williams, TEACHER,   | Washington, Pa.      |
| 1839.                         |                      |
| Nathaniel T. Pugh, ST. AT LA. | Mississippi.         |
| John Brown,                   | Ohio.                |
| And. M'Donald, A. L.          |                      |
| Absalom Baird, CADET U. S. A. | West Point.          |
| Isaac E. Eaton, A. L.         | Morristown, Ohio.    |
| Wm. M. Reed,                  | Wash. co., Pa.       |
| Jno. B. Williams, A. L.       | Pennsylvania.        |
| Jas. Miller,                  | "                    |
| Wm. R. Oliver,                | Washington, Pa.      |
| Dan'l Blachly,                |                      |
| H. P. M'Michael, *            |                      |
| O. Witherow,                  | Pennsylvania.        |
| C. P. Wolcott,                | Steubenville, Ohio.  |
| Granville S. P. Brown,        | Virginia.            |
| John Robinson,                | Westmoreland co. Pa. |
| Jno. T. Brownlee, ST. THEO.   | Canonsburg, Pa.      |
| Hugh W. Tenor,                |                      |
| John N. Wilson,               | Louisiana.           |
| Joseph Gallagher,             | Pittsburgh.          |

| NAMES                      | RESIDENCE.          |
|----------------------------|---------------------|
| Allen T. Byrns, MIDSHIPMAN | U. S. Navy.         |
| Thos. Mitchell,            | Washington co., Pa. |
| John Charlton,             |                     |
| B. W. Sharp, A. L.         | Boonville, Mo.      |
| John Allison,              | Washington co., Pa. |
| Geo. W. Miller,            | " "                 |
| Robt. L. Wishart, M. D.    | Claysville, Pa.     |
| W. H. Steward,             |                     |
| C. A. Blythe,              |                     |
| Jno. M'Clain,              |                     |
| Franklin W. Knox,          |                     |
| Jas Murdoch,               |                     |
| Zeph. B. Knight, A. L.     | Pontiac, Mich.      |
| Richard C. Stockton,       | Uniontown, Pa.      |
| John C. Hastings,          | Washington, "       |
| Angus Chute,               | Missouri.           |
| Thos. Hazlett, *           |                     |
| Sanford C. Hoskinson,      | Tyler co. Va.       |
| J. Chaplin,                | Washington, Pa.     |
| Obadiah Langfitt,          | Brooke co., Va.     |
|                            | 1840.               |
| Joseph S. Braddock,        | Washington co., Pa. |
| David M'Bryar,             | Westmoreland "      |
| Aaron Kerr,                |                     |
| J. Dickerson,              |                     |
| Jas. L. Patterson,         |                     |
| D. W. Elliott,             |                     |
| Robert M'Ayale,            | Washington co., Pa. |
| Israel Ward,               | Licking co., Ohio.  |
| Hamilton Bell,             |                     |
| R. J. Hammond, M. G.       | New York.           |
| John Clarke,               | Ohio.               |
| T. H. Bell,                | Wash. co. Pa.       |
| John W. Rollins,           | Missouri.           |
| R. B. Chaplin,             | Washington, Pa.     |
| J. D. Wheeler,             | Guernsey co., Ohio. |
| A. M'Irvine, ST. THEO.     | Allegheny, Pa.      |

| NAMES.                     | RESIDENCE.            |
|----------------------------|-----------------------|
| Joseph S. Brown,           | Pittsburg, "          |
| W. F. Hamilton,            | Ginger Hill, Pa.      |
| 1841.                      |                       |
| Andrew Hopkins, ST. LAW.   | Washington, Pa.       |
| Jno S. B. Koontz, ST. MED. | " "                   |
| Jas. H. Manown,            | Wash. co., "          |
| J. Scott Morrison, A. L.   | Monongahela City, Pa. |
| Geo. H. Oliver, ST. LAW,   | Washington co., "     |
| William Arbuckle,          | Accomac co., Va.      |
| W. M. Baird, ST. LAW.      | Washington, Pa.       |
| Adam C. Morrow,            | " "                   |
| Alex. M. Gow,              | " "                   |
| J. H. Negley,              | Butler co., "         |
| O J. King, ST THEO.        | Allegheny co., Pa.    |
| G. L. Curtis,              |                       |
| Elias F. Dodd,             | Amity, Pa.            |
| Sam'l Barr,                | Pittsburgh, Pa.       |
| John M. Dinsmore,          | West Alexander, Pa.   |
| John Guy,                  | " "                   |
| J. B. Leach,               | Parkersburg, Va.      |
| H. W. Mains,               | Mansfield, Ohio.      |
| Jas. Buchanan,             | Greene co., Pa.       |
| Theodore Woods,            |                       |
| Sam'l M'Dowell,            | Mansfield, Ohio.      |
| John L. H. Vallandingham,  | New Lisbon, "         |
| Edgar W. Woods,            |                       |
| Thos. S. Leason, M. G.     | Butler co., Pa.       |
| Chas. M. Gilkey,           |                       |
| W. S. Welch,               |                       |
| John M'Farland,            |                       |
| Robert W. Hazlett,         |                       |
| James Cummins, ST. MED.    | Wheeling, Va.         |
| Sam'l Snodgrass,           | Ohio co., "           |
| Geo. Pope,                 | Yazoo City, Miss.     |
| J. B. M'Kennan,            | Brownsville, Pa.      |
| Walker Thompson,           |                       |
| John A. Rankin,            | Washington, Google    |

## NAMES.

## RESIDENCE

1842.

|                                   |                       |
|-----------------------------------|-----------------------|
| Sam'l A. Gilmore,                 | Butler co., Pa.       |
| John S. Dye,                      |                       |
| F. B. Dinsmore,                   | West Alexander, Pa.   |
| Harrison Elliott,                 | Martinsburg, Ohio.    |
| Wm. Porter,                       |                       |
| O. H. Miller, M. G.               | Westmoreland co. Pa.  |
| Cephas Gregg, PROFF. FRANK. SEM., | Lagrange Ky.          |
| John B. Krepps, St. LAW.          | Brownsville, Pa.      |
| David Potter,                     | Washington, "         |
| Thomas H. Morrow,                 | " "                   |
| John Kerr,                        | Westmoreland co., Pa. |
| Robert M'Ginley, <i>Volunteer</i> | in Mexico.            |
| W. P. Richardson,                 | Washington co., Pa.   |
| Thos. H. Dinsmore,                | West Alexander "      |
| Thos. Storer,                     | Monongahela City "    |
| Enoch Wright,                     | Washington co., "     |
| Robt. C. Walker,                  | Elizabeth, "          |
| Alex. Fergus,                     | " "                   |
| Neal G. Blaine,                   | Brownsville, "        |
| Thomas Means, St. LAW.            | Steubenville, Ohio,   |
| W. C. Adams,                      | Armstrong, Pa.        |
| James Paull,                      | Wheeling, Va.         |
| Jno. D. Brown, St. LAW.           | Kingwood, Va.         |
| W. B. Hagans, "                   | " "                   |
| Benj. W. Allen,                   | " "                   |
| James Forsythe,                   | Washington co., Pa.   |

1843.

|                             |                    |
|-----------------------------|--------------------|
| Wm. J. Brown,               | Augusta co., Va.   |
| Jas. M. Pryor, St. MED.     | Pittsburgh, Pa.    |
| Alex. M. Jacob, St. LAW.    | Wheeling, Va.      |
| John G. Jacob,              | Wellsburg, Va.     |
| Spence H. Lamb,             | Memphis, Tenn.     |
| Al. G. Stringer, St. LAW.   | Parkersburg, Va.   |
| Sam'l T. Charlton, St. MED. | Alexander, Pa.     |
| Chas. A. Woodward,          | Maumee City, Ohio. |
| Lewis Morris,               | Brownsville, Pa.   |

| NAMES.                      | RESIDENCE.           |
|-----------------------------|----------------------|
| R. V. Simeral,              | Union Vale, Ohio.    |
| E. L. Blaine Jr.,           | Brownsville, Pa.     |
| Wm. T. Smith,               | Blairsville, “       |
| James Smith,                | Washington, “        |
| Jack Twyford,               | Amanda, Ky.          |
| Lawrence Judson,            | Washington co., Pa.  |
| Isaac Lytle,                | “ “                  |
| H. Byers Kuhns,             | Greensburg, “        |
| N. N. Pumphrey,             | Wellsburg, Va.       |
| Robert Niccols,             | West Newton, Pa.     |
| Lewis Luttin,               | Allegheny co., “     |
| Wm. Jameson,                | West Middletown, Pa. |
| John Stanard, ST. LAW.      | Pittsburgh, “        |
| Wm. Hugus,                  | Salem & Roads, “     |
| Wm. L. Patterson, ST. MED.  | Pittsburgh, “        |
| Wm. H. H. M. Pusey,         | East Bethlehem, “    |
| Thomas Niccols,             | Belleverson, “       |
| Thos. Lloyd Moore, ST. LAW. | Clarksburg, Va.      |
| Gardner Scott, *            |                      |
| Wm. C. Warren, ST. LAW.     | Erie, Pa.            |
| Wray Grayson, ST. MED.      | Washington, Pa.      |
|                             | 1844.                |
| David Acheson Jr.           | Birmingham, Pa.      |
| L. A. Hagans,               | Brandonville, Va.    |
| S. M. Anderson,             | Butler co., Pa.      |
| Jas. C. M'Cullough,         | Pigeon Creek, Pa.    |
| Robert Gilmore,             | Ohio co., Va.        |
| J. F. Cooper,               | Brownsville, Pa.     |
| James G. Blaine,            | West Brownsville, “  |
| Wm. A. Gittings,            | Zanesville, Ohio,    |
| Wm. Jackman,                | Washington co., Pa.  |
| F. M. M'Claskey,            | Mt. Pleasant, “      |
| Chesterfield Robb,          | Pittsburgh, “        |
| R. N. Waterman,             | “ “                  |
| Thos. B. Searight,          | Fayette co., “       |
| John W. Chandler,           |                      |
| Sidney Bedford, *           |                      |

## NAMES.

## RESIDENCE.

|                            |                       |
|----------------------------|-----------------------|
| Lyman W. Potter, A. L.     | New Lisbon, Ohio,     |
| Jas P. Fulton,             | Monongahela City, Pa. |
| Benj. Stewart,             | Mercer, "             |
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| Peter Griffin,             | Washington, "         |
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| Wm. C. Oliver,             | " "                   |

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| Wm. R. King,                   | Bedford, "               |
| G. W. Miller,                  | Brownsville, "           |
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| Isaac A. Walker,               | Allegheny co., Pa.       |
| Wm. Stevenson,                 | County, Tyrone, Ireland. |
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| Geo. D. Curtis,                | Annadale, Va.            |
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| Richard H. Lee,                | Washington, "            |
| Corban A. Gilbert, M. G.       | Fayette co., "           |
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| Wm. Orr,                       | Harrisburg, Pa.          |
| Bolivar G. Krepps,             | Brownsville, Pa.         |
| Jas. H. Hopkins,               | Washington, "            |
| Alex. C. Jones, VA. MIL. ACAD. | Lexington, Va.           |
| J. H. Taylor,                  | Connellsville, Pa.       |



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| W. N. Miller,          | Westmoreland co., Pa.     |
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| Jesse Fairchild,       |                           |
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| Wm. Young,             | Mercer co., Pa.           |
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| J. A. Ramsey,          | " "                       |
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| Jonathan Wotring,      | Washington co., Pa.       |
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**1848.**



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Teacher of the Classical Department.

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| Matthew Clark,       | Indiana, Pa.             |
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| Archibald B. Cook,   | Allegheny County, Pa.    |
| J. Irwin Cox,        | Shippensburg, Pa.        |
| John K. Cramer,      | Cumberland, Maryland.    |
| Daniel Crofts,       | Columbiana County, Ohio. |
| Robert Curry,        | Washington County, Pa.   |
| John R. Duncan,      | Fairview, Ohio.          |
| James Elliott,       | Mt. Pleasant, Ohio.      |
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| Ellis B. Gregg,      | Carmichael, Pa.          |
| John Harbison,       | Canonsburg, Pa.          |
| T. Moore Hill,       | Liverpool, Ohio.         |
| Franklin I. Houston, | Bellefonte, Pa.          |
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| Walter Lowrie Lyons, | Harrison County, Ohio.   |
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 David P. Pressley,  
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 Wm. A. Rankin,  
 J. G. Reaser,  
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 S. B. Wilson,  
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 T. Scott Witherow,  
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 Edward E. Young,  
 Garretson I. Young,

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 Brookville, Indiana.  
 Allegheny County, Pa.  
 Hollidaysburg, Pa.  
 Allegheny County, Pa.  
 Ohio County, Virginia.  
 Mifflin, Pa.  
 Gettysburg, Pa.  
 New Castle, Delaware.  
 Allegheny City, Pa.  
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 Shippensburg, Pa.  
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SENIORS.....62.

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| George Frazer,       | Wellsville, Ohio.           |
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Summerfield, Alabama.  
Raymond, Mississippi.  
Vicksburg, Mississippi.  
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 Washington County, Pa.  
 Armstrong County, Pa.  
 Carroll County, Ohio.  
 Lewisburg, North Carolina.  
 Washington County, Pa.  
 Lafayette, Mississippi.  
 Berkely County, Virginia.  
 Sidney, Ohio.  
 Columbiana County, Ohio.  
 Westmoreland, Pa.  
 Edinburg, Ohio.  
 Raymond, Mississippi.  
 Lycoming County, Pa.  
 Marion County,  
 Mifflintown, Pa.  
 Dallas County, Alabama.  
 Philadelphia.  
 Washington County, Pa.  
 Armstrong Co., Pa.  
 Juniata County, Pa.  
 Clarion County, Pa.  
 Chillicothe, Ohio.  
 Johnstown, Pa.  
 Copper Harbor, Michigan.  
 Kittaning, Pa.  
 Poland, Ohio.  
 Mt. Vernon, Ohio.  
 Ripley, Ohio.  
 Lowndes County, Mississippi.  
 Canonsburg, Pa.  
 Ohio County, Virginia.  
 Mifflin County, Pa.  
 Hardy County, Virginia.  
 Lexington, Kentucky.  
 Canonsburg, Pa.  
 " "  
 Zanesville, Ohio.  
 Mifflin County, Pa.

# FRESHMAN CLASS.

| NAME.                | RESIDENCES.                    |
|----------------------|--------------------------------|
| A. S. Brandon,       | Wilkinson County, Mississippi. |
| J. E. Buchanan,      | Washington County, Pa.         |
| *Robert Boyce,       | Allegheny County, Pa.          |
| *William Ballantyne, | Canonsburg, Pa.                |
| *William Beabout,    | Washington County, Pa.         |
| *F. M. Campbell,     | Attakapas, Louisiana.          |
| James Caldwell,      | Allegheny County, Pa.          |
| *James H. Carson,    | Mercersburg, Pa.               |
| A. Cook,             | Washington County, Pa.         |
| G. Y. Coulter,       | Allegheny County, Pa.          |
| Thomas W. B. Crews,  | Glasgow, Missouri.             |
| Wm. F. Culbertson,   | Adams County, Pa.              |
| *James Ewing,        | Allegheny County, Pa.          |
| *H. D. Gelston,      | Baltimore, Maryland.           |
| *Mathew Gillespie,   | Canonsburg, Pa.                |
| *Wm. Graff,          | Pittsburg, Pa.                 |
| J. R. Hart,          | Allegheny County, Pa.          |
| A. O. Johnson,       | Washington County, Pa.         |
| James M. Kimmons,    | Lafayette County, Mississippi. |
| Wm. B. Logan,        | Washington County, Pa.         |
| *Wm. M'Connell,      | " " "                          |
| Wm. G. M'Creary,     | " " "                          |
| *Robert Moore,       | " " "                          |
| Samuel M. Ogden,     | Westmoreland County, Pa.       |
| *R. G. Rider,        | " " "                          |
| *John Van Lear,      | Williamsport, Maryland.        |
| B. C. Ward,          | St. Charles, Illinois.         |

FRESHMEN,.....27.

## CLASSICAL DEPARTMENT.

|                  |                      |
|------------------|----------------------|
| Thomas Fitzhugh, | Canonsburg, Pa.      |
| Wm. T. Gray,     | " "                  |
| W. J. Hamill,    | Baltimore, Maryland. |
| W. H. Letherman, | Canonsburg, Pa.      |

## NAMES.

## RESIDENCES.

A. L. Linton,

Johnstown, Pa.

J. P. Linton,

" "

Philip Smith,

Elizabeth, Pa.

Julius A. Smith,

Canonsburg, Pa.

Walter B. Smith,

" "

Joseph Wilkie,

Washington County, Pa.

CLASSICAL STUDENTS,.....10.

## SUMMARY.

|                            |   |   |   |   |   |   |   |            |
|----------------------------|---|---|---|---|---|---|---|------------|
| <b>SENIORS,</b>            | - | - | - | - | - | - | - | <b>63</b>  |
| <b>JUNIORS,</b>            | - | - | - | - | - | - | - | <b>54</b>  |
| <b>SOPHOMORES,</b>         | - | - | - | - | - | - | - | <b>53</b>  |
| <b>FRESHMEN,</b>           | - | - | - | - | - | - | - | <b>27</b>  |
| <b>CLASSICAL STUDENTS,</b> | - | - | - | - | - | - | - | <b>10</b>  |
|                            |   |   |   |   |   |   |   | <hr/>      |
| <b>TOTAL,</b>              | - | - | - | - | - | - | - | <b>207</b> |

# COURSE OF COLLEGE STUDIES.

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## FRESHMAN CLASS.

### First Term.

Cicero's Orations; Roman Antiquities, (Fiske;) Herodotus begun; (Leipzig Edition;) Algebra through Simple Equations, (Davies' Bourdon.)

### Second Term.

Livy; Roman Antiquities; Herodotus continued; Algebra through Quadratics.

### Third Term.

Horace's Odes, first and second books; Latin Prosody; Roman Antiquities completed; Herodotus completed; Geometry, first five books; (Davies' Legendre.)

## SOPHOMORE CLASS.

### First Term.

Horace's Odes completed, and first book of Satires; Latin Composition; Thucydides; Greek Exercises; Grecian Antiquities; Algebra completed.

### Second Term.

Tacitus' History; Latin Composition; Thucydides continued; Greek Exercises; Greek Antiquities; Geometry completed; Plane Trigonometry (Young's) begun; Physical Geography begun.

### Third Term.

Tacitus continued; Latin Composition; Xenophon's Hellenica; Greek Exercises; Grecian Antiquities; Plane Trigonometry completed; Surveying and Navigation; Spherical Trigonometry; Physical Geography completed.

## **JUNIOR CLASS.**

### **First Term.**

Horace completed; Demosthenes' Orations; Conic Sections (Bridges'); Analytical Geometry (Davies') begun; Natural Philosophy (Olmsted's); Natural History (Smellie's.)

### **Second Term.**

Cicero de Oratore; Demosthenes' Orations; Analytical Geometry completed; Natural Philosophy completed; Chemistry (Kane's) begun.

### **Third Term.**

Homer's Iliad; Differential and Integral Calculus (by Lectures); Chemistry completed; Rhetoric begun; History and Classical Literature (by Lectures.)

## **SENIOR CLASS.**

### **First Term.**

Tacitus, Germania and Agricola; Homer's Iliad; Astronomy; Rhetoric completed; Logic (Whately); Butler's Analogy.

### **Second Term.**

Juvenal; Longinus; Astronomy completed; Meteorology; Mental Philosophy (Upham's) Paley's Natural Theology.

### **Third Term.**

Longinus completed; Geology and Agricultural Chemistry; Moral Philosophy; Political Economy (Wayland's); Physiology (by Lectures); Evidences of Christianity (by Lectures.)

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All the classes are required, on the Sabbath, to attend recitations on the Scriptures; and the three lower classes recite once every week in the Greek Testament.

The members of the Senior Class are required to deliver original orations, about twice a month, during the winter; the other Students take their turn in public declamation.

Upon an inspection of the foregoing course of Studies, as compared with the list of Instructors, printed on a previous page, it will be perceived that this Institution possesses the means of imparting to its pupils an education as thorough, various and extensive, as can be embraced in a four years' course, or properly appertains to collegiate instruction. As much as can be really taught within that period, and as properly belongs to liberal education in the stage immediately preceding professional training, is brought truly and completely in reach of the youth of the country.

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### **Qualifications for Admission into College---Irregular Students---Classical Department.**

The public may rest assured that the course of study published, is actually accomplished in this Institution; and although it may be impossible to teach the idle, the dull, or the imperfectly prepared student, as we could wish, yet the advantages which we profess to afford, are really furnished to every student; a fact of some consequence, and far from being universal in similar cases.

Candidates for admission into the Freshman Class, must produce testimonials of their good moral character, and must have a competent English education, including Arithmetic, Geography, English Grammar, and the elements of History. In Latin and Greek, besides the elementary authors, they must have read Caesar, Sallust and Virgil, and the usual portions of the Greek Testament, Greek Reader, or the Græca Minora, or an amount of Latin and Greek equivalent thereto.

Students are admitted at any season of the year, and to any class for which they are qualified. But it is important that they be admitted at the beginning of the College year. And in order to reap the proper advantages of a College course, they ought, ordinarily, to begin with the Freshman Class, and go regularly through. Much loss of time, great additional expense, and serious disappointment of the hopes both of Students and their friends, frequently result from attempts to pursue large portions of the course before coming to College. In all cases of ap-



plication for advanced standing in a class, the candidate is examined on all the previous studies of the course; and in such cases, it is important to the Student, to have followed exactly the prescribed course of study, even, where it is possible, to the very text-books.

Students from other Colleges, whose course of study is as ample as that of this Institution, are admitted, *ad eundem*, upon a regular dismission; but Students under discipline in other Colleges, are not received into this.

Young gentlemen wishing to pursue particular branches of study, or to take an irregular course, are permitted to recite with any of the College classes, and to enjoy all the advantages offered by the Institution in the particular departments of study to which they desire to devote themselves; and, in point of fact, there is a considerable number of them always connected with the College.

### College and other Expenses.

One important object contemplated in the whole arrangement of this institution, is, to make superior education as cheap as is consistent with its being thorough and complete. The location of the Institution in the midst of a bountiful country, inhabited by a plain, moral and economical population, and removed as it is from all extraordinary sources of temptation to expense, or even means of extravagance, greatly facilitates this design.

The charge for Tuition in the College course is \$10 per Term, payable in advance; a condition indispensable to the success of an Institution whose dependence is almost exclusively on its tuition fees, and therefore to be carefully noted by Students and their friends.

Each Student is also required to pay 50 cents every term for fuel, servants' wages, and repairs in the public Halls.

The graduating fee, paid to the College Treasurer, is six dollars to each Bachelor of Arts, upon the payment of which he receives his Diploma, and becomes entitled to all the honors and immunities of the first degree in the Arts.

The price of Board and Lodging varies from \$1 to \$2 50 per week. The College provides accommodations at \$1 62½ a week; and it affords facilities to students, which enable them to

obtain Board and Lodging at one dollar a week. A small number have boarded and lodged themselves for about fifty cents a week. The majority of the students board in private families in the village and neighborhood, at an expense varying from \$1 25 to \$2 50 a week.

Upon an average, the necessary expense of a student, including tuition, board, lodging, fuel, washing, lights, &c. *ought not* to exceed \$130, and need not exceed \$100, for the period of forty weeks annually, during which the College is in session. Of this sum, the average yearly payment to the College, by a student who takes a full course, and graduates, is \$32 25, which includes tuition, contingent expenses, and cost of diploma.

This sum of course does not embrace the cost of clothes, books, pocket money, traveling expenses, board during vacations, &c. in regard to which every thing depends on the habits of the student, and the indulgence of his friends.

Parents and Guardians are earnestly advised, on the one hand, to restrict the youth sent to this College, to such an amount of money as is necessary for their comfortable and respectable support; and on the other hand, to see that they receive the amount that is really proper, with absolute punctuality, so that the temptation to extravagance, and that of running into debt—both of them amongst the greatest evils of College life—may be avoided.

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### Moral and Religious Instruction of the Students.

The friends and patrons of this Institution consider it the chief glory of it, that it was founded in prayer and faith; and that God has as signally owned the efforts made here to promote true religion, as those to advance sound learning. All the officers of it consider it one of their highest duties to promote the moral and religious improvement of the pupils. An inspection of the course of studies will show, that from the beginning to the end of their College life, the students are all required to pursue a systematic course of religious studies, embracing the Evidences of Natural and Revealed Religion, the Analogy between them, and the Holy Scriptures; a course distinct from and additional to the ordinary one of Moral Philosophy.

No effort is made—none will be made—to teach the peculiarities of any sect; and even the prejudices, much more the conscientious scruples of those who entertain any, will always be respected. But the Christian Religion and the Protestant and Evangelical Faith, are fully embraced and distinctly taught in the College, as a portion of its course of Instruction.

The Principal of the College is Pastor of the village church, and the religious instruction of the students, especially on the Sabbath-day, devolves, by the regulations of the College, particularly on him. The students are all required to be present at the daily public religious exercises, and to attend preaching, either in the College chapel, or on such other ministrations as their parents or guardians prefer, twice every Sabbath-day.

It is confidently believed that this strong infusion of religious principle into the whole course of discipline and instruction, and the unusually large proportion of pious young men who have always resorted to this College, are chief reasons why so great a number of youth congregated here for so many years have been found capable of being taught and managed, with a remarkable exemption from public and degrading punishments.

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### Annual Commencement and Vacation.

The College year is divided into *three Terms or Sessions*.—The *Annual Commencement* occurs on the first Wednesday in August, in each year. The principal vacation begins immediately after the Commencement and continues for *six weeks*. The *first Term* commences at the expiration of this vacation and ends about the 21st of December, when there is a vacation of *two weeks*. The *second Term* begins at the close of the winter vacation and ends on the first Wednesday of April, when there is a vacation of *four weeks*. The *third Term* commences at the expiration of the Spring vacation and continues to the Commencement.

This year, the Commencement will occur according to the old arrangement, on *Wednesday the 14th day of June*, and the first Term of the next College year—by the arrangement lately adopted—will begin on *Wednesday the 13th of September*, and end on *Wednesday the 20th of December*.

## MISCELLANEOUS INFORMATION.

### MODERN LANGUAGES.

French and German, though not taught as part of the College course, can always be acquired here, at the expense of the student. DR. SMITH, the Greek Professor, has long taught both of these languages.

### GRATUITOUS INSTRUCTION.

In cases of extreme indigence, or of great and praiseworthy efforts, the Faculty of the College are authorized to bestow gratuitous Instruction, and are in the habit of doing it. By the laws of the College they are also empowered to remit all charge for instruction, as a suitable mark of their great respect for distinguished merit in a student.

### TEACHERS OF COMMON SCHOOLS.

A limited number of young men, who are sons of citizens of Pennsylvania, and who are preparing themselves to be teachers of common schools, are, by statute, entitled to gratuitous instruction in whatever will fit them for that vocation.

### STUDENTS DESIRING TO BECOME TEACHERS.

Many circumstances have conspired for a long course of years, to induce an unusual number of the Graduates of this College to devote themselves to the business of Instruction. At the present moment the PRINCIPAL of the College is authorized to make engagements on the part of a number of young men highly qualified for this important employment, who would be willing to enter on their duties, some of them at once, and the remainder immediately after the approaching Commencement. Applications directed to him, or to any member of the Faculty, at any period of the year, but especially within two or three months preceding the Annual Commencement, will rarely fail of being successful.

### THE LITERARY SOCIETIES.

These are in a flourishing condition and are probably unsurpassed by any similar associations. They are ornaments to the College, and valuable auxiliaries in the mental training of the Students. Their Halls are commodious and handsomely furnished, and their Libraries extensive and well selected.

### LYCEUM.

An Association for the advancement of knowledge in the

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rious branches of Natural Science, has long been established in this Institution and has made valuable collections of minerals, fossils, shells, coins, medals, Indian Antiquities, quadrupeds, birds, reptiles, insects, &c.

Donations to this Cabinet are respectfully solicited from the friends of Natural Science.

#### LIBRARY AND APPARATUS.

The College Library is not large, but contains a considerable number of rare and valuable books. Important additions have recently been made to it, and efficient measures taken for its enlargement.

The Philosophical and Chemical Apparatus has been greatly increased during the present year. The College is now furnished with facilities for illustrations in the various branches of Natural Science, to an extent probably not surpassed by any Literary Institution in the West.

#### NEW BUILDINGS, &c.

The Board of Trustees have recently extended the College grounds, and have contracted for the erection of a large three-story brick building, for the accommodation of such Students as may desire cheap boarding.

This building, it is confidently expected, will be ready for occupancy by the first of next November. About forty Students may thus be furnished with board and lodging at a cost of about \$1 per week.

#### CLASSICAL DEPARTMENT.

This department is under the immediate direction of the Faculty, and affords facilities in preparing young men for teaching common Schools, and for business pursuits. It is designed for the special benefit of candidates for entrance into College, who, on coming here, find themselves not sufficiently advanced to enter the Freshman class; or who, from some defect or irregularity in their previous course of training, are in advance of some of their studies, and seriously defective in others—(generally in the Greek language and the Mathematics)—and who are thus furnished with the means of thorough preparation, and saved the great loss of time and money which would otherwise probably occur.

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## Course of Study for this Department.

### FIRST YEAR—FIRST TERM.

Latin Grammar (Brook's Rosa.  
Latin Reader (Jacobs'.)  
Arithmetic.

### SECOND TERM.

Latin Reader finished.  
Arithmetic continued.  
Ancient Geography and History.

### THIRD TERM.

Cæsar's Commentaries; Latin Exercises.  
History continued.  
Modern Geography.

### SECOND YEAR—FIRST TERM.

Sallust; Latin Exercises.  
Greek Grammar.  
Arithmetic Revised; English Grammar.

### SECOND TERM.

Virgil; Latin Exercises.  
Greek Testament.  
English Grammar completed.  
Algebra begun (Davies' Elements.)

### THIRD TERM.

Virgil completed.  
Jacobs' Greek Reader.  
Algebra through Quadratics.

The price of tuition in the Classical Department is \$6 a term, and must be paid *in advance*.

Those in this Department who do not design entering College, but who wish to study the elements of Geometry, are permitted to do so with the Freshman class, without additional charge.

### Location of the College.

The village of Canonsburg is situated on the Chartiers, in Washington County, Pa. It is 17 miles from Pittsburgh, 40 miles from Wheeling, Va. and 7 from the borough of Washington, which is on the National Road, leading from Wheeling, Va.

to Cumberland. Daily lines of stages pass through it, connecting it with all the places just named, and more remotely with the Atlantic sea-board, by means of turnpikes, canals and railroads—and with the South and the great West, by means of the Ohio, near the head of the immense valley of which river, it stands. The country around it is elevated, beautiful, fertile and healthful—one of the finest regions of the American continent. It is confidently believed that few places can be found, where the health and habits of youth would be more likely to be safe, or where they would more probably escape the evils and dangers incident to the loss of parental supervision, and to a College life, than in this retired and peaceful village, planted in the heart of a population remarkable for its religious character.

**CATALOGUE**  
**OF THE**  
**OFFICERS AND STUDENTS**  
**OF**  
**JEFFERSON COLLEGE,**  
**CANONSBURG, PA.,**

**JULY, 1846.**

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**WASHINGTON, PA.,**  
**JOHN BAUSMAN, PRINTER.**  
**1846.**





## **PRINCIPALS OF THE COLLEGE FROM THE TIME IT WAS CHARTERED.**

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**Rev. JOHN WATSON, A. M.,** chosen Principal,  
August 29th, 1802. Died November 30th, 1802.

**Rev. JAMES DUNLAP, A. M.,** chosen April 27th,  
1803. Resigned April 25th, 1811.

**Rev. ANDREW WYLIE, D. D.,** chosen April 29th,  
1812. Resigned April, 1816.

**Rev. WILLIAM M'MILLAN, A. M.,** chosen Sep-  
tember 24th, 1817. Resigned August 14th, 1822.

**Rev. MATTHEW BROWN, D. D., LL. D.,** chosen  
Sept. 25th, 1822. Resigned Sept. 27th, 1845.

**Rev. ROBT. J. BRECKINRIDGE, D. D.,** chosen  
January 2d, 1845.

## PRESENT TRUSTEES OF THE COLLEGE.

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Their number cannot exceed *twenty-one*, of whom there may be *eight* Ministers of the Gospel, and *thirteen* lay-members.

REV. SAMUEL RALSTON, D. D., *President of the Board.*

JOHN REED, Esq., Washington County, Pa.

BENJAMIN WILLIAMS, Esq., Washington Co., Pa.

REV. FRANCIS HERRON, D. D., Pittsburgh, Pa.

“ E. P. SWIFT, D. D., Allegheny City.

“ WILLIAM JEFFEREY, Allegheny County, Pa.

“ WILLIAM M. M'ELWEE, Beaver County, Pa.

JAMES GORDON, Esq. Monongahela City, Pa.

DANIEL HOUSTON, Esq., Washington County, Pa.

HON. ROBERT C. GRIER, Pittsburgh, Pa.

JOHN HAYES, Esq., Washington County, Pa.

HON. H. H. LEAVITT, Steubenville, Ohio.

JAMES M'CLELLAND, Esq., Canonsburg, Pa.

REV. GEORGE MARSHALL, Allegheny County, Pa.

WILLIAM PARK, Esq., Washington County, Pa.

REV. JOHN T. PRESSLY, D. D., Allegheny City, Pa.

J. M'CULLOUGH, Esq., Sec'y of the Board, Canons'g, Pa.

JOHN V. HERRIOTT, M. D., Canonsburg, Pa.

WILLIAM M'DANIEL, Esq., Canonsburg, Pa.

REV. JAMES SLOAN, Washington County, Pa.

HON. WILLIAM MARKS, Allegheny County, Pa.

---

JOHN E. BLACK, Esq., Canonsburg, Pa., Treasurer  
of the Board of Trustees.

# THE COLLEGE FACULTY OF ARTS.

---

**REV. ROBERT J. BRECKINRIDGE, D. D.,**  
Principal of the College, and Professor of Moral Philosophy, Metaphysics, and Political Economy.

**REV. JAMES RAMSEY, D. D.,**  
Professor of the Hebrew Language.

**REV. WILLIAM SMITH, D. D.,**  
Professor of the Greek Language and Literature, and  
Lecturer on Greek History.

**REV. ALEXANDER B. BROWN, A. M.,**  
Professor of Belles Lettres, Logic, Rhetoric, and General History.

**REV. HENRY SNYDER, A. M.,**  
Professor of Mathematics.

**S. R. WILLIAMS, Esq., A. M.,**  
Professor of Natural Philosophy, Astronomy, Chemistry and Geology.

**REV. ROBERT W. ORR, A. M.,**  
Professor of the Latin Language and Literature, and  
Lecturer on Roman History.

**REV. THOMAS BEVERIDGE, D. D.,**  
Professor Extraordinary of Archeology, and the Evidences of Natural and Revealed Religion.

**JOHN D. VOWELL, M. D.,**  
Professor Extraordinary of Physiology and Comparative Anatomy.

---

**JAMES P. STERRETT, Esq., A. B.,**  
Head Teacher of the Classical Department.

**Messrs. JOHN D. SWIFT and JAS. L. ROGERS,**  
Assistant Teachers in the Classical Department.



# STUDENTS.

## SENIOR CLASS.

| NAMES.                 | RESIDENCES.         | BOARD'G HOUSES.              |
|------------------------|---------------------|------------------------------|
| James B. Allison,      | Washington Co., Pa. | <i>Mr. A. Allison's.</i>     |
| Samuel Brown,          | Knox County, Ohio.  | <i>Mrs. Oram's.</i>          |
| William L. Baird,      | Baltimore, Md.      | <i>Mr. H. Armstrong's.</i>   |
| C. A. Chamberlin,      | Louisville, Ky.     | <i>Mrs. Herriott's.</i>      |
| Vincent Cockins,       | Washington Co., Pa. | <i>H. Riddle's, Esq.</i>     |
| George W. Elder,       | Centre County, Pa.  | <i>Mr. H. Armstrong's.</i>   |
| Thomas R. Gilmore,     | Harrison Co., Ohio. | " "                          |
| Taylor L. Graham,      | Cumberland Co., Pa. | <i>Mr. J. Emery's.</i>       |
| John Haft,             | Washington Co., Pa. | <i>Mr. Haft's.</i>           |
| James Kelso,           | Allegheny Co., Pa.  | <i>H. Riddle's, Esq.</i>     |
| J. Milton Kirkpatrick, | Westm'd Co., Pa.    | <i>Mrs. Herriott's.</i>      |
| Robert P. Lake,        | Dorchester Co., Md. | <i>W. M' Daniel's, Esq.</i>  |
| John I. Marks,         | Lewistown, Pa.      | <i>Mr. J. Emery's.</i>       |
| William Martin,        | Canonsburg, Pa.     | <i>Rev. Dr. Martin's.</i>    |
| James Martin,          | " "                 | " " "                        |
| J. A. M'Curley,        | Milton, Pa.         | <i>W. C., 9.</i>             |
| W. G. M'Elhaney,       | Mercer, Pa.         | <i>Mr. J. Ballentine's.</i>  |
| Thomas V. Milligan,    | Tuscarawas Co., O.  | <i>Mrs. Sampson's.</i>       |
| James H. Orbison,      | Huntingdon, Pa.     | <i>W. C., 17.</i>            |
| M. Parkinson,          | Beaver Co., Pa.     | <i>Mr. W. M' Clelland's.</i> |
| Henry B. Pettibone,    | Wilkinson Co. Miss. | <i>W. C., 12.</i>            |
| Joseph S. Pomeroy,     | Mercer Co., Pa.     | <i>Mrs. Sampson's.</i>       |
| James Ross Ramsey,     | York " Pa.          | <i>Mr. J. Ballentine's.</i>  |
| James B. P. Robison,   | N. Alexandria, Pa.  | <i>W. C., 23.</i>            |
| James L. Rogers,       | Connelsville, Pa.   | <i>Mrs. Sampson's.</i>       |
| Alex. Scott,           | Steubenville, Ohio. | <i>" Oram's.</i>             |
| I. N. Shannon,         | Keene, Ohio.        | <i>C. F.</i>                 |
| Alexander Sharpe, Jr.  | Cumberland Co., Pa. | <i>Prof. Vowell's.</i>       |
| A. Brady Sharpe,       | " "                 | <i>W. C., 23.</i>            |
| Hugh Sturgeon,         | Noblestown, Pa.     | <i>Mrs. Herriott's.</i>      |
| Elijah Van Buskirk,    | Carroll Co., Ohio.  | <i>C. F.</i>                 |

## NAMES.

## RESIDENCES.

## BOARD'G HOUSES.

|                     |                    |                             |
|---------------------|--------------------|-----------------------------|
| John W. Walker,     | Allegheny Co., Pa. | <i>H. Riddle's, Esq.</i>    |
| Isaac A. Walker,    | Canonsburg, Pa.    | <i>Mr. M. Walker's.</i>     |
| William H. West,    | Knox Co., Ohio.    | <i>Mrs. Herriott's.</i>     |
| J. H. West,         | Pittsburgh, Pa.    | <i>Mr. J. Emery's.</i>      |
| F. N. Whaley,       | Fairfax Co., Va.   | <i>Mrs. Herriott's.</i>     |
| O. H. Williams,     | Mercer Co., Pa.    | <i>Mr. J. Ballentine's.</i> |
| George W. Zahniser, | Mercer, Pa.        | <i>Mrs. Sampson's.</i>      |
|                     |                    | <i>Seniors 38.</i>          |

## IRREGULAR SENIORS.

|                   |                     |                             |
|-------------------|---------------------|-----------------------------|
| Thomas G. Boyd,   | Marion Co., Ohio.   | <i>Mr. J. Ballentine's.</i> |
| N. Fletcher,      | Sidney, Ohio.       | <i>" H. Armstrong's.</i>    |
| Henry W. Hoffman, | Cumberland, Md.     | <i>W. M' Daniel's, Esq.</i> |
| M. T. Mitchell,   | Washington Co., Pa. | <i>Mr. J. Ballentine's.</i> |
|                   |                     | <i>Irregular Seniors 4.</i> |
|                   |                     | <i>Total Seniors 42.</i>    |

## JUNIOR CLASS.

|                      |                     |                              |
|----------------------|---------------------|------------------------------|
| George D. Archibald, | Allegheny Co., Pa.  | <i>J. E. Black's, Esq.</i>   |
| T. H. Beveridge,     | Canonsburg, Pa.     | <i>Rev. Dr. Beveridge's.</i> |
| A. S. Billingsley,   | Columbiana Co., O.  | <i>Mrs. Oram's.</i>          |
| James Braden,        | Greene Co., Pa.     | <i>" "</i>                   |
| George B. Brandon,   | Wilkinson Co. Miss. | <i>W. C., 12.</i>            |
| William B. Brown,    | Harford Co., Md.    | <i>W. C., 16.</i>            |
| Dwight Brown,        | Lexington, Ky.      | <i>Prof. Vowell's.</i>       |
| Leander Browning,    | Brooke Co., Va.     | <i>Mrs. Herriott's.</i>      |
| George Cairns,       | Juniata " Pa.       | <i>J. E. Black's, Esq.</i>   |
| John Campbell,       | Washington Co., Pa. | <i>Mr. Campbell's.</i>       |
| Hugh M. Campbell,    | Mifflin " "         | <i>W. C., 11.</i>            |
| David W. Carson,     | Canonsburgh, Pa.    | <i>Mrs. Carson's.</i>        |
| Lewis Castleman,     | Lexington, Ky.      | <i>W. C., 9.</i>             |
| George W. Clark,     | Schellsburg, Pa.    | <i>W. M' Clelland's.</i>     |
| S. Newell Cochran,   | Washington Co., Pa. | <i>C. F.</i>                 |
| James S. Coulter,    | Baltimore, Md.      | <i>Mrs. Herriott's.</i>      |
| G. Addison Crawford, | Jersey Shore, Pa.   | <i>" Vaneman's.</i>          |
| E. V. Dean,          | Wooster, Ohio.      | <i>Mr. H. Armstrong's.</i>   |
| J. G. Dickson,       | Allegheny Co., Pa.  | <i>H. Riddle's, Esq.</i>     |
| B. H. Duncan,        | Louisville, Ky.     | <i>Prof. Vowell's.</i>       |
| James Finley,        | Westm'd Co., Pa.    | <i>Mrs. Herriott's.</i>      |
| John T. Gibson,      | Jefferson " Va.     | <i>Mr. J. Emery's.</i>       |
| William C. Gilson,   | Juniata " Pa.       | <i>Mrs. Vaneman's.</i>       |
| Albert G. Graham,    | Payette " Pa.       | <i>" Herriott's.</i>         |

| NAMES.              | RESIDENCES.          | BOARD'G HOUSES.             |
|---------------------|----------------------|-----------------------------|
| Laverty Grier,      | Emmitsburgh, Md.     | <i>Mr. S. Alexander's.</i>  |
| Thomas B. Harbison, | Xenia, Ohio.         | <i>Mrs. Herriott's.</i>     |
| Isaac Hays,         | Washington Co., Pa.  | <i>J. Hays', Esq.</i>       |
| David Hoge,         | Galena, Ill.         | <i>Mr. H. Armstrong's.</i>  |
| Henry H. Hornsby,   | Shelby Co., Ky.      | <i>W. C., 10.</i>           |
| James Huston,       | Cumberland Co., Pa.  | <i>Mr. S. Alexander's.</i>  |
| J. R. Irwin,        | Butler Co., Ohio.    | <i>" H. Armstrong's.</i>    |
| Wilson Laird,       | Erie, Pa.            | <i>W. M' Daniel's, Esq.</i> |
| Robert D. Lilley,   | Hillsboro, Ohio.     | <i>" "</i>                  |
| James H. M'Bride,   | Philadelphia, Pa.    | <i>Mr. W. M' Clelland's</i> |
| John M'Ewen,        | Canonsburg, Pa.      | <i>" M'Ewen's.</i>          |
| John McIntosh,      | Columbiana Co., O.   | <i>Mrs. Oram's.</i>         |
| David M'Kee,        | Mercer Co., Pa.      | <i>C. F.</i>                |
| John McNutt,        | Washington Co., Pa.  | <i>Mr. M'Nutt's.</i>        |
| Robert C. Miller,   | Wash'n City, D. C.   | <i>W. M' Daniel's, Esq.</i> |
| J. H. Miller,       | Allegheny Co., Pa.   | <i>H. Riddle's, Esq.</i>    |
| Jacob Myers,        | Lancaster " "        | <i>C. F.</i>                |
| James Orr,          | Holliday's Cove, Va. | <i>Mr. H. Armstrong's.</i>  |
| Henry M. Painter,   | Kittanning, Pa.      | <i>Mrs. Vaneman's.</i>      |
| Thomas W. Porter,   | Fayette Co., Pa.     | <i>C. F.</i>                |
| J. B. Ripley,       | Ellsworth, Ohio.     | <i>Mr. H. Armstrong's.</i>  |
| James L. Rodgers,   | Shippensburg, Pa.    | <i>" S. Alexander's.</i>    |
| William Sample,     | Allegheny Co., Pa.   | <i>" W. M' Clelland's</i>   |
| Mead Satterfield,   | Mercer " "           | <i>" H. Armstrong's.</i>    |
| Hamilton Scott,     | Martinsburg, Ohio.   | <i>Mrs. Oram's.</i>         |
| L. Sexton,          | Rushville, Ia.       | <i>Mr. H. Armstrong's.</i>  |
| James H. Shaiffer,  | Beaver Co., Pa.      | <i>C. F.</i>                |
| Samuel Simmons,     | Jersey Shore, Pa.    | <i>Mrs. Vaneman's.</i>      |
| J. R. W. Sloane,    | Washington Co., Ill. | <i>Mr. J. Ballentine's.</i> |
| W. Graydon Smith,   | Canonsburg, Pa.      | <i>Prof. Smith's.</i>       |
| Edmund Snare,       | Huntingdon, Pa.      | <i>W. C., 15.</i>           |
| J. M. Snodgrass,    | Milford, Ohio.       | <i>Mrs. Strain's.</i>       |
| W. H. Sturgeon,     | Uniontown, Pa.       | <i>W. M' Daniel's, Esq.</i> |
| Robert Sutton,      | Indiana, Pa.         | <i>Mrs. Herriott's.</i>     |
| John D. Swift,      | Coshocton Co., O.    | <i>" Vaneman's.</i>         |
| Wm. G. Taylor,      | Pittsburgh, Pa.      | <i>C. F.</i>                |
| Alexander C. Todd,  | Elkton, Ill.         | <i>Mr. J. Ballentine's.</i> |
| A. G. Wallace,      | Allegheny Co., Pa.   | <i>C. F.</i>                |
| Thomas Ward,        | Martinsburg, Ohio.   | <i>Mrs. Oram's.</i>         |
| William H. Wilson,  | Allegheny Co., Pa.   | <i>J. E. Black's, Esq.</i>  |
| Wm. W. Wilson,      | Westm'd Co., Pa.     | <i>Mrs. Herriott's.</i>     |
| T. S. Woods,        | Salem, Ohio.         | <i>Mr. H. Armstrong's.</i>  |
|                     |                      | <i>Juniors 66.</i>          |



## NAMES.

## RESIDENCES.

## BOARD'G HOUSES.

## IRREGULAR JUNIORS.

|                        |                     |                              |
|------------------------|---------------------|------------------------------|
| Daniel Boyles,         | Washington Co., Pa. | <i>Mr. Boyles'.</i>          |
| Wm. C. Bracken,        | " "                 | " <i>Bracken's.</i>          |
| John Buchanan,         | Ohio Co., Va.       | <i>C. F.</i>                 |
| James H. Dobbins,      | Bellefonte, Pa.     | <i>Mrs. Sampson's.</i>       |
| John F. Feike,         | Somerset Co., Pa.   | <i>C. F.</i>                 |
| Israel Haines,         | Washington "        | <i>Mr. Haines'.</i>          |
| John F. Harrison,      | Bedington, Va.      | <i>Mrs. Herriott's.</i>      |
| William Irby,          | Wilcox Co., Ala.    | <i>W. M' Daniel's, Esq.</i>  |
| David L. Machesney,    | Westm'd " Pa.       | <i>C. F.</i>                 |
| J. Staniel Ross,       | Carmi, Ill.         | <i>C. F.</i>                 |
| J. Patterson Sterrett, | Juniata Co., Pa.    | <i>W. C., 20.</i>            |
| Thomas J. Urie,        | Washington Co., Pa. | <i>Mr. Urie's.</i>           |
|                        |                     | <i>Irregular Juniors 12.</i> |
|                        |                     | <i>Total Juniors 78.</i>     |

## SOPHOMORE CLASS.

|                      |                    |                             |
|----------------------|--------------------|-----------------------------|
| David J. Armstrong,  | Choctaw Ag'y, Ark. | <i>W. M' Daniel's, Esq.</i> |
| W. W. Baker,         | Martinsburg, Va.   | <i>Mr. J. Emery's.</i>      |
| Samuel B. Barton,    | Juniata Co., Pa.   | <i>C. F.</i>                |
| John M. Barnett,     | Westm'd "          | <i>C. F.</i>                |
| J. H. Beatty,        | Mifflin "          | <i>W. M' Daniel's, Esq.</i> |
| Robert Bell,         | New Concord, Ohio. | <i>Mrs. Winter's.</i>       |
| J. W. Brown,         | Milton, Pa.        | <i>Mrs. Vaneman's.</i>      |
| Augustus Burt,       | Cambridge Ohio.    | <i>C. F.</i>                |
| Matthew Clarke,      | Indiana, Pa.       | <i>H. Riddle's, Esq.</i>    |
| James L. Cochran,    | Shippensburg, Pa.  | <i>Mr. Alexander's.</i>     |
| Archibald Cook,      | Allegheny Co., Pa. | " <i>J. Ballentine's.</i>   |
| John I. Cox,         | Franklin "         | " <i>S. Alexander's.</i>    |
| John K. Cramer,      | Cumberland, Md.    | <i>W. M' Daniel's, Esq.</i> |
| Daniel Crofts,       | Columbiana Co., O. | <i>Mrs. Oram's.</i>         |
| John R. Duncan,      | Fairview Ohio.     | <i>W. C., 19.</i>           |
| J. Todd Edgar,       | Nashville, Tenn.   | <i>W. C., 24.</i>           |
| John Geary,          | Pittsburgh, Pa.    | <i>Mr. J. Ballentine's.</i> |
| Ellis B. Gregg,      | Greene Co., Pa.    | " "                         |
| John H. Handy,       | Somerset Co., Md.  | <i>W. C., 22.</i>           |
| John Harbison,       | Canonsburg, Pa.    | <i>Mr. A. Harbison's.</i>   |
| Franklin I. Houston, | Bellefonte, Pa.    | " <i>J. Emery's.</i>        |
| Wm. C. Jackson,      | Xenia, Ohio.       | <i>Mrs. Herriott's.</i>     |
| Thomas J. Jenkins,   | Cabell Co., Va.    | <i>Mr. Jos. Brown's.</i>    |
| Albert G. Jenkins,   | " "                | " "                         |
| William A. Jenkins,  | " "                | " "                         |

| NAMES.               | RESIDENCES.          | BOARD'G HOUSES.             |
|----------------------|----------------------|-----------------------------|
| John B. Laird,       | Centre Co., Pa.      | <i>Mrs. Herriott's.</i>     |
| W. S. Livingston,    | Ashland, Ohio.       | <i>Mr. J. Ballentine's.</i> |
| Samuel N. Long,      | Pittsburgh, Pa.      | <i>Maj. Watson's.</i>       |
| Walter L. Lyons,     | Harrison Co., Ohio.  | <i>C. F.</i>                |
| John Lyons,          | Muskingum Co., O.    | <i>Mrs. Vaneman's.</i>      |
| H. C. M'Farland,     | Allegheny Co., Pa.   | <i>Mr. J. Ballentine's.</i> |
| John M'Gill,         | Centre " "           | <i>Miss Paxton's.</i>       |
| Josiah Milligan,     | Ohio " Va.           | <i>Mr. S. Alexander's.</i>  |
| Huey Newell,         | Clarion " Pa.        | <i>C. F.</i>                |
| John J. Patterson,   | Mifflintown, Pa.     | <i>W. C., 11.</i>           |
| John B. Penington,   | New Castle Co., Del. | <i>Mr. H. Armstrong's.</i>  |
| Cyrus L. Pershing,   | Johnstown, Pa.       | <i>C. F.</i>                |
| C. H. Perkins,       | West Canaan, Ohio.   | <i>C. F.</i>                |
| David P. Pressly,    | Allegheny City, Pa.  | <i>J. E. Black's, Esq.</i>  |
| Strowan Robertson,   | Hanoverton, Ohio.    | <i>Mrs. Herriott's.</i>     |
| J. W. Robinson,      | Marysville, Ohio.    | <i>C. F.</i>                |
| F. P. Robinson,      | Allegheny City, Pa.  | <i>Mr. J. Emery's.</i>      |
| A. D. Rodgers,       | Shippensburg, "      | <i>Mr. S. Alexander's.</i>  |
| James S. Sharp,      | Sharpsburg, "        | <i>Mrs. Vaneman's.</i>      |
| J. M'Dowell Sharpe,  | Newville, "          | <i>Prof. Vowell's.</i>      |
| George H. Sloane,    | Hanoverton, Ohio.    | <i>Mr. H. Armstrong's.</i>  |
| William C. Smith,    | Blairsville, Pa.     | <i>W. C., 19.</i>           |
| Charles B. Smith,    | Wooster, Pa.         | <i>Prof. Smith's.</i>       |
| H. Martyn Smith,     | Canonsburg, Pa.      | " "                         |
| G. W. Straine,       | Wellsburgh, Va.      | <i>W. C., 5.</i>            |
| J. B. Straine,       | Canonsburg, Pa.      | <i>Mrs. Straine's.</i>      |
| Robert Stewart,      | Steubenville, Ohio.  | <i>Mr. J. Emery's.</i>      |
| J. Russell Thompson, | Washington Co., Pa.  | <i>H. Riddle's, Esq.</i>    |
| Andrew Virtue,       | Indiana " "          | <i>C. F.</i>                |
| C. S. West,          | Camden, S. C.        | <i>Mrs. Vaneman's.</i>      |
| J. F. Wilson,        | Allegheny Co., Pa.   | <i>" Herriott's.</i>        |
| Samuel T. Wilson,    | Hollidaysburgh, Pa.  | <i>Mr. W. M'Clelland's.</i> |
| S. B. Wilson,        | Mercer Co., Pa.      | <i>Mr. H. Armstrong's.</i>  |
| Richard C. Woods,    | Centre " "           | <i>" Grier's.</i>           |
|                      |                      | <i>Sophomores 59.</i>       |

### FRESHMAN CLASS.

|                     |                    |                            |
|---------------------|--------------------|----------------------------|
| J. Randolph Benton, | Wash'n City, D. C. | <i>Mr. H. Armstrong's.</i> |
| John Callahan,      | Canonsburg, Pa.    | <i>Gen. Callahan's.</i>    |
| William P. Carson,  | Ashland, Ohio.     | <i>C. F.</i>               |
| James Carson,       | Canonsburg, Pa.    | <i>Mrs. Carson's.</i>      |
| R. K. Cummins,      | Sydney, Ohio.      | <i>Mr. H. Armstrong's.</i> |
| S. H. Dickie,       | Westm'd Co., Pa.   | <i>Mrs. Vaneman's.</i>     |

| NAMES.                | RESIDENCES.         | BOARD'G HOUSES.             |
|-----------------------|---------------------|-----------------------------|
| John Donaghy,         | Philadelphia, Pa.   | <i>Mrs. Herriott's.</i>     |
| James M. Edmunds,     | Cape May, N. J.     | <i>C. F.</i>                |
| James Forsythe,       | Washington Co., Pa. | <i>Mr. W. M' Clelland's</i> |
| *Michael C. Green,    | Pittsburgh, Pa.     | <i>C. F.</i>                |
| J. Mason Grier,       | Philadelphia, Pa.   | <i>Mrs. Vaneman's.</i>      |
| Fauntleroy Senour,    | Owensboro', Ky.     | " "                         |
| John Kiestler,        | Westm'd Co., Pa.    | <i>W. C., 3.</i>            |
| Henry M. Kennedy,     | Franklin " "        | <i>Mr. H. Armstrong's.</i>  |
| James W. Kerr,        | Greensboro, Ala.    | <i>C. F.</i>                |
| Francis M. M'Claskey, | Mount Pleasant, Pa. | <i>Mr. H. Armstrong's.</i>  |
| Calvin B. M'Donald,   | Juniata Co., Pa.    | <i>C. F.</i>                |
| William M'Donald,     | Baltimore, Md.      | <i>Mr. H. Armstrong's.</i>  |
| Charles A. Munn,      | Wayne Co., Ohio.    | <i>Mrs. Weaver's.</i>       |
| George W. Myers,      | Cumberl'd Co., Pa.  | <i>W. C., 19.</i>           |
| I. C. Pershing,       | Johnstown, Pa.      | <i>C. F.</i>                |
| George M. Pharr,      | Canton, Ala.        | <i>W. M' Daniel's, Esq.</i> |
| James S. Read,        | Huntingdon, Pa.     | <i>Mr. H. Armstrong's.</i>  |
| J. G. Reaser,         | Edinburgh, Ohio.    | <i>Mrs. Weaver's.</i>       |
| L. C. Hepburn,        | Pittsburgh, Pa.     | <i>Mr. J. Emery's.</i>      |
| Alex. E. Sharpe,      | Cumberl'd Co., Pa.  | <i>Prof. Vowell's.</i>      |
| John S. Stewart,      | Westm'd " "         | <i>Mrs. Vaneman's.</i>      |
|                       |                     | <i>Freshmen 27.</i>         |

## IRREGULAR FRESHMEN.

|                     |                     |                             |
|---------------------|---------------------|-----------------------------|
| Aza Beall,          | Cumberland, Md.     | <i>W. M' Daniel's, Esq.</i> |
| Jennings Bolland,   | Mansfield, Ohio.    | <i>Mr. H. Armstrong's.</i>  |
| James Charleton,    | Canonsburg, Pa.     | <i>Mrs. French's.</i>       |
| William H. Fife,    | Washington Co., Pa. | <i>C. F.</i>                |
| David Grier,        | " " "               | <i>Mr. H. Armstrong's.</i>  |
| John Hodgins,       | Washington Co., Pa. | <i>Mr. T. Hodgins'.</i>     |
| R. C. Justis,       | Paradise, Del.      | <i>Mr. H. Armstrong's.</i>  |
| James Logan,        | Washington Co., Pa. | " "                         |
| Robert M'Collough,  | Edinburgh, Pa.      | <i>Mrs. Weaver's.</i>       |
| John A. Pharr,      | Canton, Ala.        | <i>W. M' Daniel's, Esq.</i> |
| Wm. W. Redick,      | Uniontown, Pa.      | <i>C. F.</i>                |
| David R. Stevenson, | Canonsburg, Pa.     | <i>Mrs. Stevenson's.</i>    |
| W. Gibson Walker,   | " "                 | <i>Mr. M. Walker's.</i>     |
| William R. Wiggins, | Oxford, N. C.       | " <i>J. Ballentine's.</i>   |
| Thomas B. Wilson,   | Dunningsville, Pa.  | <i>Mr. John Paxton's.</i>   |

*Irregular, Freshmen 15.*

**Total Freshmen 42.**

\*Deceased.

## NAMES.

## RESIDENCES.

## BOARD'G HOUSES.

## CLASSICAL DEPARTMENT.

|                         |                      |                             |
|-------------------------|----------------------|-----------------------------|
| Jonathan Allison,       | Washington Co., Pa.  | <i>Mr. T. Allison's.</i>    |
| Jacob Bell,             | " "                  | <i>Mrs. Vaneman's.</i>      |
| John W. Boyles,         | Washington Co., Pa.  | <i>Mr. Boyles'.</i>         |
| R. J. Breckinridge, Jr. | Canonsburg, Pa.      | <i>Dr. Breckinridge's.</i>  |
| Henry Bryner,           | Mifflintown, Pa.     | <i>C. F.</i>                |
| David Clarke,           | M'Keesport, "        | <i>Mr. W. M'Clelland's</i>  |
| W. A. B. Clark,         | Schellsburg, "       | " "                         |
| George H. Cook,         | Washington Co., Pa.  | <i>H. Riddle's, Esq.</i>    |
| James Cunningham,       | Westm'd " " " "      | " "                         |
| W. A. Drake.            | Claiborne Parish La. | <i>Mrs. Sampson's.</i>      |
| James G. Elder,         | Westm'd Co., Pa.     | <i>A. Riddle's, Esq.</i>    |
| James Gallespie,        | Canonsburg, "        | <i>Mr. J. Gallespie's.</i>  |
| David Hall,             | Armstrong Co., Pa.   | <i>C. F.</i>                |
| Joseph R. Hart,         | Allegheny " "        | <i>H. Armstrong's.</i>      |
| Alexander Irons,        | " " "                | <i>C. F.</i>                |
| Charles C. L'Compte,    | Henry Co., Ky.       | <i>Mrs. Herriott's.</i>     |
| Wm. P. Logan,           | Washington Co., Pa.  | <i>Mr. Logan's.</i>         |
| John M'Crory,           | Allegheny " "        | <i>Mrs. Oram's.</i>         |
| Perry M'Daniel,         | Canonsburg, Pa.      | <i>W. M' Daniel's, Esq.</i> |
| Robert M'Millen,        | Washington Co., Pa.  | <i>Mr. J. M'Millen's.</i>   |
| David S. Miller,        | " " "                | <i>Mrs. Miller's.</i>       |
| Joseph W. Morris,       | Armstrong " "        | <i>Mr. Douds'.</i>          |
| Franklin Orr,'          | Clarion " "          | <i>Mrs. Vaneman's.</i>      |
| Ephraim A. Pharr,       | Canton, Ala.         | <i>W. M' Daniel's, Esq.</i> |
| M. Quail,               | Canonsburg, Pa.      | <i>R. Quail's, Esq.</i>     |
| Thomas B. Stewart,      | Ohio Co., Va.        | <i>Mr. Bracken's.</i>       |
| William L. Stewart,     | Westm'd Co., Pa.     | <i>Mrs. Vaneman's.</i>      |
| William Thornhill,      | Washington Co., Pa.  | <i>Mr. G. Gladden's.</i>    |
| Logan Vaneman,          | " " "                | <i>Mr. Vaneman's.</i>       |
| Robert F. Wilson,       | Mifflin " "          | <i>C. F.</i>                |

Classical Students 30.

## PURSUING ENGLISH STUDIES ONLY.

|                   |                     |                             |
|-------------------|---------------------|-----------------------------|
| James P. Collier, | Steubenville, Ohio. | <i>W. M' Daniel's, Esq.</i> |
| Henry Roberts,    | " " " "             | " "                         |

Pursuing English Studies 2.

## SUMMARY.

|                                                            |             |                                          |   |   |    |           |
|------------------------------------------------------------|-------------|------------------------------------------|---|---|----|-----------|
|                                                            | SENIORS,    | -                                        | - | - | 38 |           |
| IRREGULAR                                                  | "           | -                                        | - | - | 4  | TOTAL 42. |
|                                                            | JUNIORS,    | -                                        | - | - | 66 |           |
| IRREGULAR                                                  | "           | -                                        | - | - | 12 | TOTAL 78. |
|                                                            | SOPHOMORES, | -                                        | - | - | 59 |           |
| IRREGULAR                                                  | "           | -                                        | - | - | 0  | TOTAL 59. |
|                                                            | FRESHMEN,   | -                                        | - | - | 27 |           |
| IRREGULAR                                                  | "           | -                                        | - | - | 15 | TOTAL 42. |
| CLASSICAL DEPARTMENT,                                      |             | -                                        | - |   | 30 | " 30.     |
| PURSuing ENGLISH STUDIES,                                  |             | -                                        | - | - | 2  | " 2.      |
|                                                            |             |                                          |   |   |    | <hr/>     |
|                                                            | TOTAL,      | -                                        | - | - | -  | 253.      |
| Whole number <i>regularly</i> in the four College Classes, |             |                                          |   |   |    | 190.      |
| "                                                          | "           | reciting                                 | " | " | "  | 221.      |
| "                                                          | "           | in the College and Classical Department, |   |   |    | 253.      |

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## ABBREVIATIONS.

W. C., WEST COLLEGE.

C. F., COLLEGE FARM.



# COURSE OF COLLEGE STUDIES.

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## FRESHMAN CLASS.

**FIRST TERM:**—Livy, (Folsom;) Roman Antiquities, (Fiske;) Latin Grammar, (Ross;) Herodotus, (Leipzig Edition;) Greek Grammar; Algebra, (Davies' Elementary work.)

**SECOND TERM:**—Horace's Odes, Latin Prosody, Roman Antiquities completed; Herodotus completed; Algebra, (Davies' Bourdon;) Plane Geometry, (Davies' Legendre.) During the College year, this class is examined every Sabbath day, on a portion of the English scriptures, and its members take their turn in public declamation.

## SOPHOMORE CLASS.

**FIRST TERM:**—Tacitus, (Kingsley;) Latin Composition; Thucydides; Greek Antiquities, (Fiske;) Greek Exercises; Algebra completed; Solid Geometry; Plane Trigonometry (Young) commenced; History (Taylor's Universal;) Evidences of Natural Religion (Paley) commenced.

**SECOND TERM:**—Cicero's Orations; Latin Composition; Xenophon's continuation of Thucydides; Greek Antiquities completed; Greek Composition; Plane Trigonometry completed; Surveying and Navigation; Spherical Trigonometry; History continued; Evidences of Natural Religion completed. This class is examined every Sabbath day on a portion of the Greek Testament, and its members take their turn in public declamation.

## JUNIOR CLASS.

**FIRST TERM:**—Horace, Satires and Epistles; Demosthenes' Orations; Spherical Trigonometry completed; Nautical Astronomy; Conic Sections, (Bridge;) Analytical Geometry, (Davies')

commenced; Natural Philosophy, (Olmsted;) Natural History, (Smellie) commenced; History continued; Chronology; Rhetoric (Blair) commenced; English Composition; Evidences of Christianity, (Paley) commenced.

**SECOND TERM:**—Juvenal; Homer's Iliad; Analytical Geometry, completed; Differential and Integral Calculus, (M'Cartney;) Mathematical Geography, in its relations to Astronomy; Chemistry, (Kane;) Natural History completed; History, Chronology and Rhetoric continued; Evidences of Christianity completed. A course of lectures on General History will be delivered during this term. The members of this class recite every Sabbath day, on the Greek Testament, and take their turn in public declamation.

### SENIOR CLASS.

**FIRST TERM:**—Cicero de Oratore; Homer's Iliad continued; Mathematics reviewed; Astronomy; Logic (Whately;) Rhetoric completed; Analogy of Natural and Revealed Religion, (Butler;) Locke's Essay on the Human Understanding. A course of Lectures on Greek History and Literature will be delivered during this term.

**SECOND TERM:**—Horace completed; Longinus; Mathematics reviewed; Meteorology, Geology and Mineralogy; English Composition; Political Economy, (Say;) Moral and Political Philosophy, (Paley;) with a course of Lectures. A course of Lectures will also be delivered on Roman History and Literature, a course on Physiology, and a course on Criticism. This class will recite every Sabbath day on the Greek Testament, and sections of it will deliver original orations in public about twice a month during the year.

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Upon an inspection of the foregoing course of Studies, as compared with the list of Instructors, printed on a previous page, it will be perceived, that this Institution possesses the means of imparting to its pupils, an education, as thorough, various and extensive, as can be embraced in a four years' course, or properly appertains to collegiate instruction. As much as can be really taught within that period, and as properly belongs to liberal education in the stage immediately preceeding professional training, is brought truly and completely in reach of the youth of the country.

What really constitutes a liberal education—and what is the proper distribution of subjects, and the best method of pursuing each—are questions of such extreme importance—that it is readi-



ly admitted, the claims of this College to public favor, ought to be allowed or rejected, according as these questions, have been wisely or ignorantly decided by it, and as its means of executing its ideas, are complete, or otherwise.

Those who are competent to decide such questions, will perceive, on a careful examination of the course of studies adopted here, that, it differs considerably, both in its distribution, and in the principles which control its general arrangement, and the proportion of its various parts, from that of most of the Colleges of the country, of equal standing with this Institution. Confident in the truth and importance of the principles adopted, and the wisdom of the changes introduced, it is believed that the additional advantages thus secured to youth, and to the progress of sound learning in the country, are of the most important kind.

To illustrate what is meant—let the Greek course of the College as now pursued, be taken as an example. As to this matter, manifestly two objects should be aimed at—1st: To learn Greek. 2dly: To learn, as far as possible, what has come down to us in Greek Literature—valuing the various parts of that knowledge according to their present importance to us. To effect both these objects, *books*, and not extracts from many books, are read; of *books*, Greek History, occupies half the time devoted to this language; and Greek Oratory, Poetry and Philosophy, in unequal proportions—the first most, the last least, occupy the other half; while the Greek Testament is read every Sabbath day, during three years of the course. When it is considered, that of all parts of liberal learning the Greek language and Literature, are commonly the least mastered, while the most ridiculous pretensions to teach and study them are held forth; it is left to true scholars to determine whether this or the common mode of pursuing them, is to be preferred.

#### **QUALIFICATIONS FOR ADMISSION INTO COLLEGE— IRREGULAR STUDENTS--CLASSICAL DEPARTMENT.**

Candidates for admission into the Freshman Class, must produce testimonials of their good moral character; and must have a competent English education—including Arithmetic, Geography, English Grammar and the Elements of History. In Latin and Greek, besides the elementary authors, they must have read Cæsar, Sallust and Virgil—and the usual portions of the Greek Testament, Lucian's Dialogues, or the Græca Minora; or an amount of Latin and Greek equivalent thereto.

Students are admitted at any season of the year, and to any class for which they are qualified. But it is important that they be admitted at the beginning of the College year; and in order to reap the proper advantages of a College course they ought, ordi-

narily, to begin with the Freshman class, and go regularly through. Much loss of time, great additional expense, and serious disappointment of the hopes both of Students and their friends, frequently result from attempts to pursue large portions of the course before coming to college. In all cases of application for advanced standing in a class—the candidate is examined on all the previous studies of the course; and in such cases, it is extremely important to the Student, to have followed exactly the prescribed course of study, even, where it is possible, to the very text books.

Students from other Colleges, whose course of study is as ample as that of this Institution, are admitted, *ad eundem*, upon a regular dismission; but students under discipline in other Colleges are not received into this.

Young gentlemen wishing to pursue particular branches of study, or to take an irregular course, are permitted to recite with any of the College classes, and to enjoy all the advantages offered by the Institution in the particular departments of study, to which they desire to devote themselves; and in point of fact, there is a considerable number of them called *Irregular Students*, always connected with the College.

The Classical Department is under the immediate direction of the Faculty, and affords all the advantages of a superior Classical and Mathematical School. It is designed for the special benefit of candidates for entrance into College, who on coming here find themselves not sufficiently advanced to enter the Freshman Class; or who, from some defect or irregularity in their previous course of training, are in advance in some of their studies, and seriously defective in others, (generally in the Greek language, and the Mathematics:) and who are thus furnished with the means of thorough preparation, and saved the great loss of time and money, which would otherwise probably occur.

### COLLEGE AND OTHER EXPENSES.

One important object contemplated in the whole arrangement of this Institution—is to make superior education as cheap, as is consistent with its being thorough and complete; while at the same time, those who prefer to allow increased comforts, or even luxuries, to their children, are not prevented from doing so. The location of the Institution, in the midst of a bountiful country, inhabited by a plain, moral and economical population, and removed, as it is, from all extraordinary sources of temptation to expense, or even means of extravagance, greatly facilitates this design.

The charge for Tuition is \$30 a year, payable half yearly *in advance*; a condition invariably required to be complied with, and

indispensable to the success of an Institution, whose dependence is almost exclusively on its fees received from tuition; a condition therefore to be carefully noted by students and their friends.

The graduating fee, paid into the College Treasury, is \$6 to each Bachelor of Arts, upon the payment of which he receives his Diploma, and becomes entitled to all the honors and immunities of the first degree in the Arts.

The price of Board and Lodging is very various, and ranges from \$1 to \$2 50 per week. Out of about 250 Students who have been in the Institution within the current year, the College has provided accommodations at \$1 62½ a week, for about 50 Students; and it has afforded facilities to about 35 Students more, which enabled them to obtain Board and Lodging at \$1 a week; while of the remainder, the expense varied from \$1 25 to \$2 50 a week, at the choice of the Student; except a small number who have boarded and lodged themselves for about 50 cents a week. About two-thirds of the Students in actual attendance, usually board in private families in the village and neighborhood, at an expense varying from \$1 25 to \$2 50 a week.

Upon an average, the necessary expense of a Student including Tuition, Board, Lodging, Fuel, Washing, Lights, &c., *ought not* to exceed \$130, and need not exceed \$100, for the period of forty weeks annually, during which the College is in session.

This sum, of course, does not embrace the cost of clothes, books, pocket money, travelling expenses, board during vacations, &c., in regard to which every thing depends on the habits of the Student and the indulgence of his friends.

Parents and Guardians are earnestly advised, on the one hand, to restrict the youth sent to this College, to such an amount of money as is necessary for their comfortable and respectable support; and on the other hand, to see that they receive the amount that is really proper, with absolute punctuality: so that the temptation to extravagance and that of running into debt—both of them amongst the greatest evils of College life, may be avoided.

#### **MORAL AND RELIGIOUS INSTRUCTION OF THE STUDENTS.**

The friends and patrons of this Institution, consider it the chief glory of it, that it was founded in prayer and faith—and that God has as signally owned the efforts made here to promote true religion, as those to advance sound learning. All the officers of it, consider it one of their highest duties, to promote the moral and religious improvement of their pupils. An inspection of the course of studies, will show, that from the beginning to the end of their College life, the Students are all required to pursue a systematic course of religious studies, embracing the Evidences

of Natural and Revealed Religion, the Analogy between them, and the Holy Scriptures, both in English, and (as to the New Testament,) in Greek: a course distinct from and additional to the ordinary one of Moral Philosophy.

No effort is made—none will be made, to teach the peculiarities of any sect; and even the prejudices—much less the conscientious scruples of those who entertain any, will always be respected. But the Christian Religion and the Protestant and Evangelical faith, are fully embraced and distinctly taught in the College as a portion of its course of Instruction.

The Principal of the College is Pastor of the Village Church, and the religious instruction of the Students, especially on the Sabbath day, devolves, by the regulations of the College, particularly on him. The Students are all required to be present at the daily public religious exercises; and to attend preaching, either in the College Chapel, or on such other ministrations as their parents or guardians prefer—twice every Sabbath day.

It is confidently believed that this strong infusion of religious principle, into the whole course of discipline and instruction, and the unusually large proportion of pious young men, who have always resorted to this College, are chief reasons why so great a number of youth congregated here, for so many years, have been found capable of being taught and managed, without the occurrence of those disorders, or any necessity for those harsh remedies, which are so disastrous, and unhappily not unknown, in some other places.

#### **ANNUAL COMMENCEMENT AND VACATIONS.**

The annual Commencement, at which the Senior Class graduates, occurs on the second Wednesday of June, in each year.

The principal vacation begins immediately after the Commencement and continues for eleven weeks.

As the second Wednesday of June, must necessarily occur between the 8th and the 14th days of that month—or on one or other of those days, it follows that the College year, which commences eleven weeks afterwards, must begin between the 25th of August and the 1st of September, or on one or other of those days; that is the last week of August, annually.

The College year beginning at that time and terminating 41 weeks afterwards, on the second Wednesday of June, will be divided by a vacation of one week, about the middle of it, into two College terms of 20 weeks each.

This is the permanent arrangement for the future; the Board of Trustees having, with the unanimous concurrence of the Faculty, changed the College terms and vacations, as at present advertised,

on a full conviction that the change would be every way beneficial to all the interests involved.

Let it be specially noted, however, that this change will not go into full effect until after the Commencement in June, 1847. The Commencement for this present year will take place as heretofore arranged, on the 23d of September, 1846; and the next college year, after the approaching Commencement, will begin on the first Wednesday, which will be the 4th day of November next.

### DEPARTMENTS OF INSTRUCTION.

There are nine of these; namely:—I. Moral Philosophy, Metaphysics, and Political Economy: under the care of *Dr. Breckinridge*. II. Religious Instruction, embracing the Evidences of natural and Revealed Religion, the Analogy between them, Archeology, the Old Testament in English, and the New Testament in Greek; this Department is divided between *Dr. Breckinridge*, *Dr. Beveridge*, and *Prof. Williams*. III. The Hebrew Language: *Dr. Ramsey*. IV. The Greek Language and Literature: *Dr. Smith*. V. Belles Lettres, Logic, Rhetoric, and General History: *Prof. Brown*. VI. Mathematics; *Prof. Snyder*. VII. Natural Philosophy, Astronomy, Chemistry and Geology: *Prof. Williams*. VIII. The Latin Language and Literature: *Prof. Orr*. IX. Physiology and Comparative Anatomy: *Dr. Vowell*.

For the text books in these Departments, and the distribution of the course of study in each, so far as the College course necessarily embraces them, also as regards the various Courses of lectures—all needful information is given in previous parts of this pamphlet.

In the Classical Department, instruction is given in every thing indispensable for admission into the Freshman Class—or any more advanced Class in cases where particular deficiencies are to be made up. It is under the care of *Mr. Sterrett*, aided by *Messrs. Swift and Rogers*.

### MISCELLANEOUS INFORMATION.

**MODERN LANGUAGES.**—French and German, though not taught as part of the College course, can always be acquired here, at the expense of the Student. *Dr. Smith*, the Greek Professor, has long taught both of these languages.

**THE LITERARY SOCIETIES.**—These are on an excellent footing. Heretofore they have been provided with large and excellent Halls at the expense of the College. But the increasing patronage of the Institution has rendered these Halls too small for the accommodation of the members of the Societies, and has also made it necessary for the College to use the Halls for other purposes, as soon as new and more ample accommodations can be

provided for the Societies. The friends of the College, and especially the old members of the Societies, will therefore be called on by the Societies, to aid them in this important, indeed, indispensable effort.

**LYCEUM.**—An extensive one has been long established in this Institution, and has collected a large Cabinet of Minerals, numerous Specimens in Natural History, Indian Antiquities, &c.

**READING ROOM.**—There is one established by the "Brainerd Society," connected especially with the subject of Missions, in which the most valuable religious periodicals are provided for the use of all the Students.

**LIBRARIES.**—Those of the Societies are extensive and well selected. There is also a "*Student's Library*," designed to provide class books at a cheap rate for indigent Students. The College Library is small; but the "Alumni Association" have set on foot a plan to raise \$30,000, of which a large part is designed to be appropriated to the increase of the Library. This is an object of vital importance, and it is hoped will commend itself to the friends and patrons of the College, and those of true learning in the country: since there is nothing in which our whole country is more deficient, than great and well selected Libraries; and since such libraries are to our Instructors of youth, very much what they themselves are to their pupils.

### **STUDENTS DESIRING TO BECOME TEACHERS.**

Many circumstances have conspired for a long course of years, to induce an unusual number of the Graduates of this College to devote themselves to the business of Instruction. At the present moment the PRINCIPAL of the College is authorised to make engagements on the part of a number of young men, highly qualified for this important employment; who would be willing to enter on their duties, some of them at once, and the remainder immediately after the approaching Commencement. Applications, directed to him, or to any member of the Faculty, at any period of the year, but especially within two or three months preceeding the Annual Commencement, will rarely fail of being successful.

### **NEW BUILDINGS AND ADDITIONAL GROUNDS.**

The increasing patronage of the College has rendered it indispensable to enlarge its public accommodations; and the Board of Trustees have already commenced a portion of the additional buildings which have been projected, and have, to a certain extent, employed agents to solicit donations. It is no part of their plan however, to run the Institution into debt; nor, as we confidently hope, will it be necessary. Their past experience leads them to believe, that the friends of the College, and especially its nu-

merous Alumni, will co-operate with them, in their present effort to keep pace with the increasing manifestations of public favor and divine approval: and thus place the College in a position which will not only enable it to maintain, amidst a rivalry constantly increasing, its long established rank, but to compete successfully, in the great work for which it was founded, with the oldest and best supported Institutions in our country.

### **LOCATION OF THE COLLEGE.**

The village of Canonsburg, is situated on the Chartiers, in Washington County, Pennsylvania. It is 17 miles from Pittsburgh, 40 miles from Wheeling, Va. and 7 miles from the Borough of Washington, which is on the National Road leading from Wheeling, Va. to Cumberland. Daily lines of Stages pass thro' it, connecting it with all the places just named; and more remotely with the Atlantic Seaboard, by means of Turnpikes, Canals, and Rail Roads; and with the South and the great West, by means of the Ohio, near the head of the immense valley of which river, it stands. The country around it is elevated, beautiful, fertile and healthful; one of the finest regions of the American continent. It is confidently believed, that few places can be found, where the health and habits of youth would be more likely to be safe, or where they would more probably escape the evils and dangers incident to the loss of parental supervision, and to a college life, than in this retired and peaceful village, planted in the heart of a population, remarkable for its religious character.

# CATALOGUE

OF THE

OFFICERS AND STUDENTS

OF

WASHINGTON COLLEGE

WASHINGTON, PA.

.....  
1847--'8.  
.....

WASHINGTON, PA.

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1848.

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**PRINCIPALS OF THE INSTITUTION.**

**FROM THE TIME IT WAS CHARTERED.**

.....

**REV. MATTHEW BROWN, D. D. L. L. D.,**  
**ELECTED DECEMBER 13TH, 1806; RESIGNED APRIL 1817.**

**REV. ANDREW WYLIE, D. D.**  
**ELECTED APRIL 13TH, 1817; RESIGNED DECEMBER 9TH, 1828.**

**REV. DAVID ELLIOTT, D. D. L. L. D.**  
**ELECTED FEBRUARY 26TH, 1830; RESIGNED DECEMBER, 1831.**

**REV. DAVID M'CONAUGHY, D. D.**  
**ELECTED DECEMBER 21ST, 1831; INAUGURATED MAY, 1832.**

**FACULTY.**

.....

**REV. DAVID M'CONAUGHY, D. D.**

**President and Prof. of Mental and Moral Science, Natural Theology, &**

**REV. WILLIAM P. ALRICH, A. M.**

**Professor of Mathematics, Chemistry, and Natural Philosophy.**

**RICHARD HENRY LEE, A. M.**

**Professor of Belles Lettres and Political Economy.**

**REV. NICHOLAS MURRAY, A. M.**

**Professor of Ancient and Modern Languages.**

**ROBERT MILLIGAN, A. M.**

**Professor of English Literature.**

**JOHN L. GOW, A. M.**

**Prof. of Municipal Law.**

**JAMES KING, M. D.**

**Prof. of Hygiene, Anatomy and Physiology.**

**JOHN H. CRAIG,**

**TUTOR.**

# GRADUATES.

Names.

Names.

## 1809.

A. Anderson,\* A. M.

A. Blair,\* A. M.

W. Baird,\* A. M.

M. Law,\* A. M.

## 1810.

Joseph W. Becket,\* A. M.

Hon. T. M. T. M'Kenna, A. M.

Thomas S. Cunningham, A. M.

## 1811.

John Laird,\* A. M.

Wm. Clark,\* A. M.

Jonathan Kearsley, A. M.

Henry Purviance, A. M.

James Steen, A. M.

## 1812.

Hon. N. Ewing, A. M.

Samuel Fee,\* A. M.

George W. Ewing, A. M.

## 1813.

J. L. Bowman, A. M.

Hon. Samuel Stokely, A. M.

J. S. Brady, A. M.

## 1814.

A. O. Patterson, D. D.

J. Espey,\* A. M.

A. W. Pogue,\* A. M.

A. Gilleland,\* A. M.

W. Rankin, A. M.

James Johnson, A. M.

Hon. J. H. Ewing, A. M.

D. Vanmeter, A. M.

W. Vanlear,\* A. M.

John Smith,\*

## 1815.

Samuel Fitzhugh, A. M.

F. J. Le Moyne, A. M.

Clement Finley, A. M.

Wm. Waugh, A. M.

A. Addison,\* A. M.

W. Moderwell,\* A. M.

John K. Wilson, A. M.

W. D. Snodgrass, D. D.

H. Moore, A. M.

Isaac Keller, A. M.

W. Reed, A. M.  
Joseph M'Carrel, D. D.

J. Pattison, A. M.  
Ed. S. Ship, A. M.

## 1816.

James Speer, A. M.  
W. Nesbit, A. M.  
John Sweney,\* A. M.  
James Piper, A. M.  
Fred. Smith, A. M.  
James W. Poage,\* A. M.

Samuel E. Hall, A. M.  
R. M. Laird, A. M.  
W. Rankin, A. M.  
H. Cotton,\* A. M.  
J. Cozad, A. M.

## 1817.

J. Williamson, A. M.  
Hon. Charles Ogle,\* A. M.  
Mays Smith, A. M.  
J. Miller, A. M.

Samuel S. Neal,\* A. M.  
Jacob Wolf, A. M.  
H. Vanlear, A. M.

## 1818.

G. W. Harris, A. M.  
Thomas A. Duncan,\* A. M.  
John M. Laird, A. M.  
W. Addison, A. M.  
Hon. Charles M. Reed, A. M.  
B. Clark,\* A. M.

W. Q. Beattie,\* A. M.  
J. W. Hawkins, A. M.  
J. Langly, A. M.  
J. W. Clemens,\* A. M.  
Samuel Barrington, A. M.

## 1819.

Joseph S. Christmas,\* A. M.  
Henry Stansbury, A. M.  
James R. Wells, A. M.  
A. G. Miller, A. M.  
H. Duncan, A. M.  
J. S. Horner, A. M.

Ed. Simpson, A. M.  
J. T. Smith, A. M.  
W. Heaton,\* A. M.  
F. M'Farland, D. D.  
J. S. Garrett,\* A. M.

## 1820.

Joseph H. Kuhns, A. M.  
John Stockton, D. D.  
Thomas L. Anderson, A. M.

W. Smith, A. M.  
J. P. Paull,\* A. M.

## 1821.

Hugh M. Koontz,\* A. M.  
J. Workman,\* A. M.  
G. Gates, A. M.  
D. Colmery,\* A. M.

Robert Mercer, A. M.  
H. Holmes,\* A. M.  
A. C. Jameson, A. M.  
W. Jameson.

## 1822.

Samuel M'Farren, D. D.  
 Hon. Isaac Leet,\* A. M.  
 James Smith,\* A. M.  
 John H. Walker, A. M.

John S. Murdoch,\* A. M.  
 Joseph Moore,\* A. M.  
 W. R. Bowman,\* A. M.  
 Alexander Wilson,\* A. M.

## 1823.

John W. Scott, D. D.  
 H. Tomlinson,\* A. M.  
 J. W. M'Kenuan, A. M.  
 Hugh Wallace, A. M.

T. R. Jennings, A. M.  
 R. J. M'Caig, A. M.  
 W. M'Connell, A. M.  
 David Barbour, A. M.

## 1824.

W. C. Anderson, D. D.  
 R. R. Reed, A. M.  
 W. Wallace, A. M.  
 H. Wallace,\* A. M.

H. Connelly, A. M.  
 J. G. Montgomery, A. M.  
 D. M. Barber, A. M.  
 Joseph M. Martin, A. M.

## 1825.

Hon. Henry A. Wise, A. M.  
 W. Gallagher, A. M.  
 A. Leonard, Sr. A. M.  
 W. H. M'Guffey, D. D.  
 W. Hilton, A. M.

J. P. Henderson, A. M.  
 J. C. Mitchell, A. M.  
 J. Mittag, A. M.  
 Charles Stewart, A. M.  
 R. Cummins,\*

## 1826.

F. C. Campbell,\* A. M.  
 James Anderson, A. M.  
 D. Hoge, A. M.  
 John M'Culloch, A. M.  
 T. J. M'Kaig, A. M.  
 Patterson Officer, A. M.

J. Jennings,\* A. M.  
 Joseph S. Wylie, A. M.  
 Joseph Smith,\* A. M.  
 John S. Blain, A. M.  
 B. S. Stewart,\* A. M.

## 1827.

John Acheson,\* A. M.  
 George W. Acheson,\* A. M.  
 Alexander W. Acheson, A. M.  
 D. D. Chesnut,\* A. M.  
 D. R. Green, A. M.  
 John Harris, A. M.  
 W. C. Lawrence, A. M.

James Smith, A. M.  
 John N. Smith, A. M.  
 W. Thistle, A. M.  
 Samuel Colver, A. M.  
 J. C. Hawkins,\* A. M.  
 W. M'Kaig, A. M.  
 W. D. Smith, A. M.

## 1828.

W. Allison,\* A. M.

John H. Miller, A. M.



Names.

Names.

T. M. Chesnut, A. M.  
T. Humerickhouse, A. M.  
A. M'Candless, A. M.

Thomas Cratty,\* A. M.  
W. M'Master, A. M.  
S. Moody, A. M.

1829-30.

Not in operation.

1831.

Samuel D. Callahan, A. M.

1832.

George Gordon, A. M.  
Wm. D. M'Cartney, A. M.

Thomas M'Gill, A. M.  
F. F. Slaymaker, A. M.

1833.

Thomas M. Boggs, A. M.  
N. M. Crane, A. M.  
N. A. Guille, A. M.  
Alfred Gilmore, A. M.  
James M'Clean, A. M.  
William M'Kennan, A. M.

Benjamin Ramsey, A. M.  
Isaiah Steen, A. M.  
James A. Sterling,\*  
James Fleming, A. M.  
William M'Combs, A. M.  
Robert Fulton,\* A. M.

1834.

William Bradley, A. M.  
H. Cunningham, A. M.  
Richard Curran, A. M.  
William Garret, A. M.  
William Hamilton, A. M.  
John Kerr, A. M.

John Neil, A. M.  
Samuel Russell, A. M.  
Robert Woods, A. M.  
Nicholas Murray, A. M.  
E. S. Graham,\* A. M.  
James Boggs, A. M.

1835.

John H. Berryhill, A. M.  
W. F. Hawkins, A. M.  
Levin S. Joynes, A. M.  
W. T. Joynes, A. M.  
A. St. C. Boyce, A. M.  
W. B. Fulweiler,\*  
J. J. Hamilton, A. M.  
T. C. Lawrence,  
R. J. Lawrence,

D. Mahon, A. M.  
E. M'Kinney, A. M.  
J. B. M'Coy,\* A. M.  
J. W. Moody, A. M.  
James Paul, A. M.  
J. M. Smith, A. M.  
John M. Smith, A. M.  
J. D. Whittam, A. M.

1836.

John B. Anderson, A. M.  
James J. Brownson, A. M.

John Hattery, A. M.  
A. M. Hershey, A. M.



Andrew Bruce, A. M.  
 William G. Bell, A. M.  
 V. W. Bonnell, A. M.  
 Alfred Caldwell, A. M.  
 John Caruthers, A. M.  
 Richard Craighead, A. M.  
 James Dungan, A. M.  
 J. R. Dundass, A. M.  
 James Dinsmore, A. M.  
 Thomas H. Elliott, A. M.  
 Samuel Fulton, A. M.

R. Happersett, A. M.  
 Alexander Jones,\* A. M.  
 A. L. Leonard, A. M.  
 Oscar F. Moore, A. M.  
 Matthew M'Call, A. M.  
 J. M'Clintock, A. M.  
 Thomas M. Newell, A. M.  
 William Pinkerton, A. M.  
 John M. Reed, A. M.  
 Samuel M. Templeton, A. M.  
 William Work, A. M.

## 1837.

James Armstrong, A. M.  
 William Boner, A. M.  
 John M. Farris, A. M.  
 Oliver O. M'Clean, A. M.  
 J. V. M'Kaig, A. M.  
 Louis Z. T. Smith.

James C. Moody, A. M.  
 David Robinson, A. M.  
 Lewis Roberts, A. M.  
 John A. Wills, A. M.  
 Robert A. Young, A. M.

## 1838.

John H. Blaney, A. M.  
 John M. Bonnell, A. M.  
 Samuel S. Fulton, A. M.  
 Matthew B. Grier, A. M.  
 Gilbert M. Hair, A. M.  
 Edmund P. Hale, A. M.  
 John B. Henry.\*  
 Samuel R. Hammill, A. M.  
 John Marple, A. M.

James D. Mason, A. M.  
 Wylie H. Oldham, A. M.  
 Alfred Paull, A. M.  
 Robert C. Rankin, A. M.  
 J. G. Ralston, A. M.  
 James E. Stevenson.\*  
 David R. Templeton.\*  
 James P. Thomson.\*  
 Thomas H. Vance,\* A. M.

## 1839.

J. H. H. Beeson.  
 E. B. Dawson, A. M.  
 Edward F. Brooks, A. M.  
 John M. Bushfield, A. M.  
 J. D. Cunningham, A. M.

Alexander W. Dinsmore, A. M.  
 Francis F. Fry.  
 William Montgomery, A. M.  
 D. W. Patterson, A. M.  
 Joseph Sheets, A. M.

## 1840.

James B. Blocksom, A. M.  
 William Colmery, A. M.  
 Silas Condit, A. M.  
 Alexander Cunningham, A. M.

David M'Conaughy, A. M.  
 Robert Milligan, A. M.  
 Thomas Officer, A. M.  
 William L. Orr, A. M.

## Names.

Oswald B. Finney, A. M.  
 Thomas M. Finney, A. M.  
 Joseph Gordon, A. M.  
 Robert H. Lafferty, A. M.  
 William B. Martin, A. M.  
 Joseph Means, A. M.

Absalom Baird.  
 Harvey Clark, A. M.  
 David B. C. Cossitt,  
 Sherrard Clemens, A. M.  
 Cyrus Cummins, A. M.  
 Louis C. H. Finney, A. M.  
 Samuel Gaston.\*  
 William P. Harshie, A. M.  
 Thomas C. Massey, A. M.  
 Alexander M'Carrel, A. M.

Thomas H. Baird, A. M.  
 Caleb Baldwin, A. M.  
 C. C. Bombarger,  
 Joseph S. Braddock,  
 A. K. Bell, A. M.  
 William Ewing,  
 J. K. Ewing, A. M.  
 William Grayson, A. M.  
 George S. Hart, A. M.  
 George B. M'Combs,  
 Littleton Nock, A. M.

F. B. Dinsmore, A. M.  
 T. H. Dinsmore, A. M.  
 David Elliott,  
 Harrison Elliott,  
 John Hughes,  
 Samuel Jamison,  
 O. J. King,  
 John Marquis, A. M.  
 O. H. Miller, A. M.

## Names.

John E. Shaffer, A. M.  
 Christian W. Slagle, A. M.  
 Andrew M'Donald, A. M.  
 John A. Smith, A. M.  
 S. M. G. Schmucker, A. M.  
 Christopher W. Wolcott, A. M.

## 1841.

Charles C. M'Culloh, A. M.  
 G. Wallace M'Giffin.  
 John W. Rankin, A. M.  
 Reid T. Stewart,\* A. M.  
 Milo Templeton, A. M.  
 William J. Wills, A. M.  
 Isaac L. Wills.\*  
 Israel W. Ward, A. M.  
 Norton M'Giffin.

## 1842.

David D. M'Bryar, A. M.  
 Thomas M'Kennan, A. M.  
 Franklin Moore, A. M.  
 Josiah M. Pugh, A. M.  
 James Rankin, A. M.  
 Joseph A. Reed, A. M.  
 John R. Wilson,  
 Joseph D. Wolf, A. M.  
 D. W. French, A. M.  
 James L. Patterson.

## 1843.

Thomas Moore,  
 John Moore, A. M.,  
 John M'Farland, A. M.  
 Nathaniel M'Dowell, A. M.  
 Joseph M'Coy,  
 Nathaniel J. Pugh,  
 David Reed, A. M.  
 Edgar Woods.

9 1844.

Benjamin W. Allen,  
Edward L. Bowers,  
William Brinton,  
William J. Brown,  
John T. Brownlee,  
Marcellus B. Hagans,  
William F. Hamilton,  
John C. Hupp, A. M.  
Fulton A. Hutchison,  
Thomas S. Leason, A. M.  
A. Addison Marshel, A. M.  
William C. Mason,  
Alexander M'Coy.

Andrew M'Elwaine, A. M.  
Joseph S. Morrison,  
J. Scott Officer, A. M.  
James Paull,  
Randall Ross, A. M.  
David C. Reed, A. M.  
William T. Smith,  
James M. Stewart,\*  
William B. Stewart, A. M.  
John S. Vanvoorhis, A. M.  
J. H. Wallace,  
Israel Weirich, A. M.

1845.

Wm. Baird,  
J. J. Brown,  
John Y. Calhoon,  
J. W. Chandler,  
James Cummins,  
William R. Erskine,  
Alexander Fergus,  
Andrew Hopkins,  
James R. Hughes,  
Alexander M. Jacob,  
Robert Johnston,  
M. E. Johnston,  
John B. Krepps,  
J. S. B. Kuntz,  
H. Byers Kuhns,  
Spencer H. Lamb,  
Charles Menager,

G. W. Miller,  
Robert M'Ginley,\*  
Robert Niccolls,  
G. H. Oliver,  
W. S. Patterson,  
Lyman W. Potter,  
Byron Porter,  
Nicholas N. Pumphrey,  
William Reed,  
J. C. Robinson,\*  
Edwin H. Stow,  
Albert G. Stringer,  
William H. Templeton,  
R. N. Waterman,  
Jack Twyford,  
Joseph White,  
David S. Wilson,

1846.

Marcus Acheson,  
Samuel M. Anderson,  
John Arnold,  
Faris C. Blayney,  
John F. Carson,  
Henry Creaton,  
George Ewing,

John D. M'Gill,  
James N. Murdoch,  
John J. Neel,  
John Pollock,  
C. D. Rankin,  
James H. Reed,  
John C. Reid,

James P. Fulton,  
 W. K. Gaston,  
 W. J. Glass,  
 Wray Grayson,  
 W. A. Gittings,  
 Cephas Gregg,  
 Lucian A. Hagans,  
 Thomas H. Logan,  
 John M'Millen,  
 R. J. Menager,  
 Andrew Bascom Mills,  
 G. W. Miller,

John Sanns,  
 Simon Snyder,  
 B. Stewart,  
 A. S. Thomas,  
 Oliphant M. Todd,  
 Thomas S. Walker,  
 John W. Wishart,  
 D. E. Wood,  
 James E. Work,\*  
 W. C. Warren,  
 George L. Van Eman.

## 1847.

Andrew Barr,  
 George Baird, Jr.  
 James G. Blaine,  
 Josiah C. Cooper,  
 George D. Curtis,  
 Thomas Creighton,  
 R. C. Colmery,  
 Cephas Dodd,  
 Hugh W. Forbes,  
 Alexander M. Gow,  
 John C. Hervey,  
 John H. Hampton,  
 R. Campbell Holliday,  
 John G. Jacob,  
 Richard H. Lee,  
 James H. Smith,  
 Alexander Wilson,

John V. Le Moyne,  
 La Fayette Markle,  
 G. M. Miller,  
 J. R. Moore,  
 William S. Moore,  
 Robert J. Munce,  
 M. P. Morrison,  
 Edward B. Neely,  
 William M. Orr,  
 Samuel Power,  
 Wm. H. M. Pusey,  
 T. Wilson Porter,  
 Huston Quail,  
 Robert Robe,  
 John A. Rankin,  
 John H. Storer,

. This (\*) denotes those deceased.

# UNDER GRADUATES.

## SENIOR CLASS.

| Names.              | Residence.                     |
|---------------------|--------------------------------|
| Andrew Todd Baird,  | Washington, Pa.                |
| Lewis S. Blachly,   | Dane County, Wisconsin.        |
| J. Black,           | Stewartsville, Pa.             |
| J. H. Craig,        | Washington County, Pa.         |
| James M. Clark,     | Candor, Pa.                    |
| John D. Creigh,     | Fayette County, Pa.            |
| James E. Cooke,     | Wheeling, Va.                  |
| J. Scott Colmery,   | Haysville, Ohio.               |
| Samuel Davenport,   | Woodfield, Ohio.               |
| Elias F. Dodd,      | Amity, Pa.                     |
| David Edmiston,     | Logan County, Ohio.            |
| Norman D. Fenton,   | Baltimore, Md.                 |
| Wm. A. Fleming,     | Jacksonville, Westm'd. Co. Pa. |
| James Forsythe,     | Washington County, Pa.         |
| James H. Forsyth,   | Wheeling, Va.                  |
| Anthony Hartz,      | Pittsburgh, Pa.                |
| William R. King,    | Bedford, Pa.                   |
| W. B. Kennedy,      | Finleyville, Wash. County, Pa. |
| Oliver G. Krepps,   | Brownsville, Pa.               |
| Joseph N. Loughry,  | Blairsville, Pa.               |
| E. H. Leavitt,      | Steubenville, Ohio.            |
| D. F. M'Farland,    | Cross Creek Village, Pa.       |
| Hugh D. M'Cann,     | Erie, Pa.                      |
| John S. Marquis,    | Cross Creek, Pa.               |
| J. W. M'Clusky,     | Home, Indiana County, Pa.      |
| David Pressly,      | Pittsburgh, Pa.                |
| Thomas B. Searight, | Plumpsock, Pa.                 |

|                    |                        |
|--------------------|------------------------|
| J. Munroe Shaffer, | Washington, Pa.        |
| Jacob F. Slagle,   | " "                    |
| John C. Spencer,   | Parkersburg, Va.       |
| Jord. Stewart,     | Allegheny County, Pa.  |
| J. B. Stewart,     | Allegheny County, Pa.  |
| Wm. B. Telfair,    | Wilnington, Ohio.      |
| E. George Turner,  | Portsmouth, Ohio.      |
| J. Wotring,        | Washington County, Pa. |
| William Young,     | Mercer County, Pa.     |
| Boliver G. Krepps, | Brownsville, Pa.       |
| D. W. Braden,†     | Hillsborough, Pa.      |
| James Fuller,†     | Perryopolis, Pa.       |
| Matthew Maclean,†  | Tarentum, Pa.          |
| W. R. Wiggins,†    | Oxford, N. C.          |

**SENIORS 41.****JUNIOR CLASS.**

|                        |                          |
|------------------------|--------------------------|
| Andrew J. Allen,       | Warren County, Illinois. |
| Milton Allen,          | Washington County, Pa.   |
| James H. Andrew,       | Xenia, Ohio.             |
| Frederick S. Barlow,   | Washington, Pa.          |
| R. F. Bunting,         | Hookstown, Pa.           |
| John F. Boyd,          | Bakerstown, Pa.          |
| Andrew H. Caughy,      | Erie, Pa.                |
| Charles W. Cooper,     | Van Buren, Pa.           |
| Robert A. Crisswell,   | Keokeok, Iowa.           |
| R. S. Campbell,*       | Burgettstown, Pa.        |
| Hawkins Dawson,        | Glasgow, Pa.             |
| James Dryden,          | Buffalo, Pa.             |
| Martin Gantz,          | Washington County, Pa.   |
| Oliver P. Gamble,*     | Allegheny County, Pa.    |
| Henry Q. Graham,       | West Union, Ohio.        |
| Alexander R. Hamilton, | Washington County, Pa.   |
| Joseph S. Hervey,      | Brooke County, Va.       |

|                     |                             |
|---------------------|-----------------------------|
| Wm. Laverty,        | Jefferson County, Ohio.     |
| John Lintner,       | Blairsville, Pa.            |
| John P. Hornish,    | Greensburg, Pa.             |
| W. N. Miller,       | Murrysville, Pa.            |
| B. K. Miller,       | Milwaukee, Wisconsin.       |
| J. W. Martin,       | Washington County, Pa.      |
| Thomas C. M'Clure,  | Lancaster County, Pa.       |
| J. Henry Kauffman,  | Lancaster County, Pa.       |
| W. V. Milligan,     | Belmont County, Ohio.       |
| Andrew P. Morrison, | Monongahela City, Pa.       |
| John H. Morrow,     | Dalton, Wayne County, Ohio. |
| John H. Nash,       | Warren County, Illinois.    |
| Robert P. Officer,  | Washington Pa.              |
| J. Hervey Robinson, | Mercer County, Pa.          |
| Andrew Ritchie,     | West-Middletown, Pa.        |
| Andrew A. Rogers,   | Warren County, Illinois.    |
| J. T. Russell,      | Sistersville, Va.           |
| Hugh O. Rosborough, | Washington County, Pa.      |
| William Stewart,    | Mercer County, Illinois.    |
| L. A. Shaw,         | Allegheny County, Pa.       |
| Joseph Z. Scott,    | Elizabethtown, Pa.          |
| James B. Whitten,   | Pittsburgh, Pa.             |
| J. L. Pressly,      | Abbyville, S. C.            |
| John M. Stockdale,  | Greene County, Pa.          |
| Archibald Wilkin,   | Washington County, Pa.      |
| C. L. Hepburn,      | Pittsburgh, Pa.             |
| Thomas F. Enster,   | Natchez, Mississippi.       |
| Wm. Travis,         | Port Homer, Ohio.           |
| T. T. Smith,        | Independence, Missouri.     |
| James Young,        | Mercer County, Pa.          |
| J. W. Boyles,†      | Washington County, Pa.      |
| W. H. Fife,         | Washington, Pa.             |
| James N. Millikin,† | Ten Mile, Pa.               |

**JUNIORS 50.**

# **SOPHOMORE CLASS.**

| <b>Names.</b>           | <b>Residence.</b>      |
|-------------------------|------------------------|
| Cyrus G. Braddock,      | Greene County, Pa.     |
| David S. Bradford,      | Mt. Pleasant, Pa.      |
| P. H. Drennen,          | Allegheny County, Pa.  |
| Samuel J. Connelly,     | Canonsburg, Pa.        |
| Samuel J. Cockerille,†  | Fairfax County, Va.    |
| James Coe,              | Allegheny County, Pa.  |
| Alexander Graft,        | Pittsburgh, Pa.        |
| William Hartley,        | Mount Dallas, Pa.      |
| Martin Gaston,          | Calcutta, Ohio.        |
| M'Kinley Herve,         | Triadelphia, Va.       |
| David B. Graftam,       | West Union, Ohio.      |
| James H. Hopkins,       | Washington, Pa.        |
| Benjamin F. Hill,       | Florence, Pa.          |
| John C. Hazlett,        | Zanesville, Ohio.      |
| Wm. Jamison,†           | West Middletown, Pa.   |
| John Kelly,             | Wheeling, Va.          |
| George W. Lee,          | Fairfax County, Va.    |
| Thomas C. Lazear,       | Waynesburg, Pa.        |
| Martin L. Miller,       | Ten Mile, Pa.          |
| John M'Kee,             | Washington County, Pa. |
| Alexander E. M'Connell, | New Orleans, La.       |
| James M'Connell,        | " " "                  |
| Samuel M'Farland,†      | Cross Creek, Pa.       |
| John H. Mellhorn,       | Erie, Pa.              |
| George W. Miller,†      | Brownsville, Pa.       |
| George B. Newell,       | Cross Creek, Pa.       |
| Addison Oliver,         | Washington County, Pa. |
| Abraham O. Scott,       | Gettysburg, Pa.        |
| Robert Streat,†         | Washington County, Pa. |
| Wm. L. Stewart,†        | Saltsburg, Pa.         |
| Thomas M. C. Stockton,  | Cross Creek, Pa.       |
| Stephen Woods,          | Pittsburgh, Pa.        |
| Lewis Williams,         | Frostburg, Md.         |

**SOPHOMORES 33.**



## FRESHMAN CLASS.

| Names.             | Residence.             |
|--------------------|------------------------|
| Wm. H. Byrns,†     | New Lisbon, Ohio.      |
| John Ewing,        | Washington, Pa.        |
| J. M. Gallagher,†  | Pittsburgh, Pa.        |
| Wm. M. C. Gibson,  | Washington County, Pa. |
| Wm. B. M'Kenzie,†  | New Lisbon, Ohio.      |
| Burnet W. Lacy,†   | Warren, Pa.            |
| John M'Kennan,     | Washington, Pa.        |
| Wm. F. Porter,     | Rostraver, Pa.         |
| David P. Stewart,† | Washington County, Pa. |
| John C. Wilson,    | Washington, Pa.        |
| Samuel J. Wilson,† | Washington County, Pa. |

**FRESHMAN 11.**

## ENGLISH DEPARTMENT.

| Names.               | Residence.             |
|----------------------|------------------------|
| James Boon,          | Washington County, Pa. |
| John Brice,          | Washington, Pa.        |
| R. E. Bonnett,       | Cumberland, Md.        |
| Benjamin Coe,        | Tarentum, Pa.          |
| Lemuel Cooper,       | Amity, Pa.             |
| J. B. Crouch,        | Washington County, Pa. |
| Silas Clark,         | Tenmile, Pa.           |
| W. E. Curry,         | Surgeon Hall, Pa.      |
| Edward Cundall,      | Washington County, Pa. |
| George A. Dougherty, | Washington, Pa.        |
| George M. Endly,     | New Lisbon, Ohio.      |
| D. E. Eckert,        | Washington, Pa.        |
| Alfred Grim,         | “ “                    |
| Lycurgus Green,      | New Lisbon, Ohio.      |
| John M. Griffith,    | Washington, Pa.        |
| Samuel T. Griffith,  | “ “                    |
| Wm. Hutchinson,      | “ “                    |
| James B. Hook,       | Washington, Pa.        |
| Samuel Hazlett,      | Waynesburg, Pa.        |
| Lawrence Judson,     | Washington, Pa.        |

| Names.               | Residence.             |
|----------------------|------------------------|
| Wm. Linn,            | Washington County, Pa. |
| Rob. B. Linn,        | “ “ “                  |
| Thomas Lindsay,      | “ “ “                  |
| Gustavus Lonkert,    | Washington, Pa.        |
| John Lockhart,       | “ “                    |
| John M. Mathews,     | “ “                    |
| James Moore,         | Washington County, Pa. |
| Alexander M'Kee,     | “ “ “                  |
| James M'Donaugh,     | Pittsburgh, Pa.        |
| Wm. Officer,         | Washington, Pa.        |
| Wm. P. Price,        | “ “                    |
| Wm. Paull,           | Washington County, Pa. |
| James H. Parker,     | Pittsburgh, Pa.        |
| Robert Patrick,      | Uniontown, Pa.         |
| R. W. Playford,      | Brownsville, Pa.       |
| George W. Read,      | Jefferson, Pa.         |
| Wm. Shaffer,         | Washington, Pa.        |
| Bernard W. Slagle,   | “ “                    |
| George K. Scott,     | “ “                    |
| John Scott,          | “ “                    |
| Wm. C. Shields,      | Nashville, Tenn.       |
| Robert Stewart,      | Blair County, Pa.      |
| A. G. Stewart,       | Saltsburg, Pa.         |
| Samuel M. Templeton, | Washington, Pa.        |
| John A. Templeton,   | “ “                    |
| Isaac Vance,         | Washington County, Pa. |
| Thomas Vankirk,      | “ “ “                  |
| Marcus Wishart,      | Washington, Pa.        |
| Tappan W. Wylie,     | Washington County, Pa. |

#### ENGLISH DEPARTMENT 49.

### PREPARATORY SCHOOL.

| Names.            | Residence.             |
|-------------------|------------------------|
| Henry W. Blachly, | Washington County, Pa. |
| Nathaniel Black,  | Armstrong County, Pa.  |
| Freeman Brady,    | “ “                    |
| Wm. S. Caldwell,  | Washington County, Pa. |
| Wm. O. Clark,     | Ten Mile, Pa.          |

|                     |                        |
|---------------------|------------------------|
| Wm. Crawford,       | Washington, Pa.        |
| Samuel Doak,        | " "                    |
| Alexander D. Ewing, | Uniontown, Pa.         |
| Thomas Fergus,      | Washington County, Pa. |
| Wilson Fleming,     | Bakerstown, Pa.        |
| James Gabby,        | Allegheny City.        |
| John D. Henderson,  | Washington, Pa.        |
| W. B. Hezlep,       | Allegheny City, Pa.    |
| John Hays,          | Cross Creek, Pa.       |
| Edmund C. Leet,     | Washington, Pa.        |
| Wm. B. Logan,       | Washington County, Pa. |
| James W. M'Lanahan, | Bedford, Pa.           |
| Samuel Potter,      | Washington County, Pa. |
| Alexander Reed,     | " " "                  |
| Thomas B. Reed,     | " " "                  |
| Robert Robinson,    | Pittsburgh, Pa.        |
| W. W. Smith,        | Washington, Pa.        |
| Joseph Spriggs,     | " "                    |
| E. J. B. Statler,   |                        |
| John Sample,        | Washington County, Pa. |
| David Snodgrass,    | West Liberty, Pa.      |
| Alexander Wishart,  | Washington, Pa.        |
| Douglass Wilson,    | Washington County, Pa. |
| Wm. Wier,           | Van Buren, Pa.         |

### PREPARATORY SCHOOL 23.

This (†) mark denotes those taking a partial course.

## SUMMARY.

|                          |    |
|--------------------------|----|
| SENIORS,.....            | 41 |
| JUNIORS,.....            | 52 |
| SOPHOMORES,.....         | 33 |
| FRESHMAN,.....           | 11 |
| ENGLISH DEPARTMENT,..... | 49 |
| PREPARATORY SCHOOL,..... | 28 |

**TOTAL,**

# COURSE OF INSTRUCTION.

## PREPARATORY DEPARTMENT.

Latin Grammar (Ross) and Historia Sacra;  
Viri Romæ;  
Cæsar's Commentaries;  
Virgil and Sallust;  
Greek Grammar and Greek Testament;  
Græca Minora, begun.

## FRESHMAN CLASS.

- FIRST SESSION.**—Virgil, continued; Horace, commenced;  
Græca Minora, finished;  
Græca Majora, commenced, viz: Xenophon's Cycro-  
pedia;  
English Grammar, revised;  
Declamation.
- SECOND SESSION.**—Horace, continued, viz: Xenophon's Anabasis,  
and Herodotus;  
Roman Antiquities, (Adams);  
Ancient and Modern Geography, revised;  
Declamation.

## SOPHOMORE CLASS.

- FIRST SESSION.**—Horace's Epistles;  
Græca Majora, continued, viz: Xenophon's Anabasis,  
and Lysias;  
History, (Lardner);  
Composition and Declamation;  
Arithmetic, revised.
- SECOND SESSION.**—Cicero de Oratore;  
Græca Majora, continued, viz: Orations of Demos-  
thenes, Xenophon's Memorabilia and Aristotle's  
Rhetoric;  
History, (Lardner,) finished;  
Grecian Antiquities, (Cleveland);  
Algebra;  
Composition and Declamation.

## JUNIOR CLASS.

- FIRST SESSION.**—Geometry, (Legendre);  
Rhetoric, (Blair);  
Cicero de Officiis, de Senectute and de Amicitia;  
Græca Majora, continued, viz: Homer's Odyssey;  
Composition and Declamation.
- SECOND SESSION.**—Algebra and Geometry, completed;  
Application of Algebra to Geometry;  
Surveying, (Gummere,) theoretical and practical;  
Trigonometry; Conic Sections;  
Calculus, optional;  
Natural Theology, (Paley);  
Butler's Analogy of Natural and Revealed Religion;  
Natural History, (Smellie);

Geology;  
 Tacitus; Mensuration;  
 Græca Majora, continued, viz: Homer's Odyssey,  
 completed;  
 Composition and Declamation.

### SENIOR CLASS.

**FIRST SESSION.**—Natural Philosophy, (Olmsted;)  
 Astronomy, (Olmsted;)  
 Elements of Mental Philosophy, (Schmucker;)  
 Political Economy, (Wayland;)  
 Logic, (Hedge;); Tacitus, finished;  
 Græca Majora, continued, viz: Medea of Euripides;  
 Greek Testament, on the Sabbath;  
 Composition and Declamation.

**SECOND SESSION.**—Chemistry, (Johnson's Turner;)  
 Moral Philosophy, (Wayland;)  
 Evidences of Christianity, (Alexander;)  
 Geology and Mineralogy; Law of Nations;  
 Constitutional Law of the United States;  
 Horace's Art of Poetry;  
 Græca Majora, continued, viz: Longinus;  
 Greek Testament, on the Sabbath;  
 General review of the whole College course.

In addition to the above, Civil Engineering, the Hebrew and German languages, though not a part of the regular College course, are taught when required, without any additional expense.

It is important that Students, who are preparing to enter any of the College classes, should pay attention to the *Course of Studies*, and be prepared on those branches that precede the studies of the class which they may wish to enter, as they are previously examined on those branches. Young men often come prepared on parts of the Junior and Senior studies, and have neglected some of the Sophomore and Freshman studies.

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## ENGLISH DEPARTMENT.

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The following list exhibits a general view of the Course of Study, with the Text Books used:

Reading; Penmanship;  
 Geography, Ancient and Modern, with the use of the Globes;  
 History of the United States, (Frost;)  
 Outlines of Universal History, (Lardner;)  
 English Grammar, (Brown;)  
 Logic, (Hedge and Whateley;)  
 Rhetoric, (Blair and Whateley;)

Composition and Declamation;  
 Arithmetic, (Davies and Smith;)  
 Algebra, (Clark and Bridge;)  
 Geometry, (Davies' Legendre;)  
 Mensuration, (Davies and Bonnycastle;)  
 Surveying, (Gummere,) theoretical and practical;  
 Book-Keeping, (Harris;)  
 Political and Moral Class-Book, (Sullivan;)  
 Natural Philosophy, (Olmsted, abridged;)  
 Astronomy, (Olmsted, abridged;)  
 Keith on the Globes;  
 Chemistry, (Johnson.)

The course of study in this department is intended to embrace a *thorough English Education*. Young men, therefore, who desire to qualify themselves for business, or for entering any of the College classes, have every advantage for acquiring the elements of Philosophy and Mathematics, as well as the Grammar, Logic and Rhetoric of the English Language. It may be proper, also, to state, that the Students in the English Department will have the privilege of attending the Lectures, Recitations and Experimental Demonstrations of any of the other departments, so far as they may come within the general scope and objects of the English course.

### MENTAL AND MORAL DISCIPLINE.

With regard to the mode of instruction adopted in all the departments of the College, the Board take this occasion to remark, that it is designed to elicit the mental resources of the Student. The recitations are conducted with a rigid attention to accuracy. More regard is paid to the *quality* than the *quantity* of the recitations.

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Mental discipline is kept steadily in view, as a primary object.—Strict discipline is enforced, and diligence and industry, on the part of the Students, encouraged.

### DEPARTMENTS OF LAW AND PHYSIOLOGY.

Two Professorships have been created within the past year, and the Professors, JOHN L. GOW, Esq. and JAMES KING, M. D. have regularly delivered Lectures. The former on *Municipal Law*—the latter on *Comparative Anatomy and Hygiene*. These Lectures are especially designed for the higher classes in College, but may be attended by any Student who desires it. They are continued throughout each Session, alternately, at intervals of a fortnight.

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It is understood, that if any person does not wish to take a full course, he may be permitted to attach himself to any class, for the purpose of studying particular branches.

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**CATALOGUE**

**OF THE**

**OFFICERS AND STUDENTS**

**OF**

**WASHINGTON COLLEGE,**

**WASHINGTON, PA.**

---

**1846-'47.**

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**WASHINGTON, PA:**  
**PRINTED BY JOHN BAUSMAN.**  
**1847.**



## BOARD OF TRUSTEES.

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*Professor of Hygiene, Anatomy and Physiology.*

**JOHN H. CRAIG,**

*Tutor.*

# UNDER GRADUATES.

## SENIOR CLASS.

| NAMES.                | RESIDENCE.                  |
|-----------------------|-----------------------------|
| Andrew Barr,          | Columbus, Ohio.             |
| George Baird, Jr.     | Washington, Pa.             |
| James G. Blaine,      | West Brownsville, Pa.       |
| Josiah C. Cooper,     | Maple Creek, Pa.            |
| George D. Curtis,     | Grave Creek, Va.            |
| Thomas Creighton,     | Washington County, O.       |
| R. C. Colmery,        | Hayesville, Ohio.           |
| Cephas Dodd,          | Washington County, Pa.      |
| Hugh W. Forbes,       | Dalton, Wayne County, Ohio. |
| Alexander M. Gow,     | Washington, Pa.             |
| John C. Hervey,       | Brooke County, Va.          |
| John H. Hampton,      | Allegheny City.             |
| R. Campbell Holliday, | Marshall County, Va.        |
| John G. Jacob,        | Wellsburg, Va.              |
| Richard H. Lee,       | Washington, Pa.             |
| John V. Le Moyne,     | Washington, Pa.             |
| La Fayette Markle,    | Mill Grove, Pa.             |
| G. M. Miller,         | West Newton, Pa.            |
| J. R. Moore,          | Wellsville, Ohio.           |
| William S. Moore,     | Washington, Pa.             |
| Robert J. Munce,      | Washington, County, Pa.     |
| M. P. Morrison,       | Monongahela City, Pa.       |
| Edward B. Neely,      | Washington City, D. C.      |
| William M. Orr,       | Wooster, Ohio.              |
| Samuel Power,         | Elizabethtown, Pa.          |
| Wm. H. M. Pusey,      | East Bethlehem, Pa.         |
| T. Wilson Porter,     | Merrittstown, Pa.           |
| Huston Quail,         | Union Valley, Pa.           |
| Robert Rake,          | Cameron County, Ohio.       |

| NAMES.            | RESIDENCE.            |
|-------------------|-----------------------|
| John A. Rankin,   | Washington, Pa.       |
| S. P. Skiles,     | Ligonier Valley, Pa.  |
| James H. Smith,   | Allegheny County, Pa. |
| John H. Storer,   | Monongahela City, Pa. |
| Alexander Wilson, | Washington, Pa.       |

34.

## JUNIOR CLASS.

|                     |                                 |
|---------------------|---------------------------------|
| Andrew Todd Baird,  | Washington, Pa.                 |
| Lewis S. Blachly,   | Dane County, Wisconsin.         |
| Edward C. Bunker,   | Kingwood, Va.                   |
| J. Black,           | Stewartsville, West'd. Co., Pa. |
| Samuel L. Campbell, | Uniontown, Pa.                  |
| James M. Clark,     | Candor, Pa.                     |
| J. S. Colmery,      | Hayesville, Ohio.               |
| James E. Cooke,     | Wheeling, Va.                   |
| J. H. Craig,        | Washington County, Pa.          |
| John D. Creigh,     | Fayette County, Pa.             |
| James C. Dill,      | Armagh, Pa.                     |
| Elias F. Dodd,      | Washington County, Pa.          |
| David Edmiston,     | Logan County, Ohio.             |
| Norman D. Fenton,   | Baltimore, Md.                  |
| Wm. A. Fleming,     | Jacksonville, Pa.               |
| James Forsythe,     | Washington, Pa.                 |
| James H. Forsyth,   | Wheeling, Va.                   |
| W. B. Kennedy,      | Finleyville, Wash. Co., Pa.     |
| Bolivar G. Krepps,  | Brownsville, Pa.                |
| William R. King,    | Bedford, Pa.                    |
| E. H. Leavitt,      | Steubenville, Ohio.             |
| Joseph N. Laughry,  | Blairsville, Pa.                |
| John S. Marquis,    | Cross Creek, Pa.                |
| J. W. M'Clusky,     | Home, Indiana County, Pa.       |
| D. F. M'Farland,    | Cross Creek Village, Pa.        |
| Hugh D. M'Cann,     | Erie, Pa.                       |
| George K. Ormond,   | Armstrong County, Pa.           |
| T. J. Searight,     | Plumsock, Pa.                   |

| NAMES.              | RESIDENCE.             |
|---------------------|------------------------|
| John C. Spencer.    | Parkersburg, Va.       |
| J. Monroe Shaffer,  | Washington, Pa.        |
| Jacob F. Slagle,    | Washington, Pa.        |
| Jorden Stewart,     | Library, Pa.           |
| J. B. Stewart,      | Allegheny County, Pa.  |
| William B. Telfair, | Wilmington, Ohio.      |
| Jonathan Wotring,   | Washington County, Pa. |
| William Young,      | Mercer County, Pa.     |

36.

## SOPHOMORE CLASS.

|                      |                              |
|----------------------|------------------------------|
| James H. Andrew,     | Xenia, Ohio.                 |
| Andrew J. Allen,     | Warren County, Illinois.     |
| Frederick S. Barlow, | Washington, Pa.              |
| John F. Boyd,        | Bakerstown, Pa.              |
| John J. Bruce,       | Frostburg, Md.               |
| R. S. Campbell,      | Burgettstown, Pa.            |
| Hawkins Dawson,      | Glasgow, Beaver County, Pa.  |
| W. H. Fife,          | Washington, Pa.              |
| Joseph S. Hervey,    | Brooke County, Va.           |
| J. P. Hornish,       | Greensburg, Pa.              |
| John C. Jack,        | Berlin, Iowa Territory.      |
| J. W. Martin,        | Washington County, Pa.       |
| B. K. Miller,        | Milwaukee, Wisconsin Ter.    |
| W. N. Miller,        | Murrysville, West'd Co., Pa. |
| Andrew P. Morrison,  | Monongahela City, Pa.        |
| John H. Nash,        | Warren County, Ill.          |
| Robert P. Officer,   | Washington, Pa.              |
| Andrew A. Rodgers,   | Warren County, Ill.          |
| Hugh O. Rosborough,  | Washington County, Pa.       |
| L. A. Shaw,          | Allegheny County, Pa.        |
| J. S. Stewart,       | Westmoreland County, Pa.     |
| Wm. Stewart,         | Mercer County, Ill.          |
| James B. Whitten,    | Pittsburgh, Pa.              |

## NAMES.

## RESIDENCE.

## FRESHMEN CLASS.

|                     |                          |
|---------------------|--------------------------|
| Cyrus G. Braddock,  | Greene County, Pa.       |
| James Coe,          | Allegheny County, Pa.    |
| Allen K. Eberhart,  | Bellvernon, Pa.          |
| M'Kinley W. Hervey, | Triadelphia, Va.         |
| J. H. Hopkins,      | Washington, Pa.          |
| John H. Morrow,     | Dalton, Wayne County, O. |
| A. E. M'Connell,    | New Orleans, La.         |
| James M'Connell,    | New Orleans, La.         |
| George B. Newell,   | Cross Creek, Pa.         |
| Orlando Poindexter, | Pittsburgh, Pa.          |
| Andrew Ritchie,     | West Middletown, Pa.     |
| Lewis Williams,     | Frostburg, Md.           |

12.

## SELECT STUDIES.

|                        |                        |
|------------------------|------------------------|
| Andrew Biggs,          | Greenup County, Ky.    |
| L. W. Blachley,        | New Castle, Pa.        |
| Rev. Samuel K. Brobst. | Allentown, Pa.         |
| Alexander Davis,       | Greenup County, Ky.    |
| Philip D. Fisher,      | Columbus, Ohio.        |
| Andros Guille,         | Zanesville, Ohio.      |
| George S. Holmes,      | Washington, Pa.        |
| J. B. Hook,            | Waynesburg, Pa.        |
| John Hukill,           | Steubenville, Ohio.    |
| George B. Hudson,      | Washington, Pa.        |
| Andrew Irons,          | Economy, Pa.           |
| William Linn,          | Washington County, Pa. |
| J. C. Messenger,       | Washington County, Pa. |
| J. Henry M'Kee,        | St. Louis, Mo.         |
| G. W. Miller,          | Brownsville, Pa.       |
| Josiah A. Ramsay,      | Washington County, Pa. |
| Aaron Sides,           | Grantsville, Md.       |
| John E. Stockdale,     | Washington County, Pa. |
| Charles J. Stouffer,   | West Newton, Pa.       |
| R. K. Wilson,          | Washington, Pa.        |

| NAMES.       | RESIDENCE.             |
|--------------|------------------------|
| A. Williams, | Washington County, Pa. |
| E. S. Hanna, | Steubenville, Ohio.    |

22.

## PREPARATORY AND ENGLISH DEPARTMENTS.

|                     |                              |
|---------------------|------------------------------|
| William Boon,       | Washington County, Pa.       |
| David G. Bradford,  | Mount Pleasant, Pa.          |
| Freeman Brady,      | Washington, Pa.              |
| John Brice.         | Washington, Pa.              |
| J. W. Black,        | Fulton, Pa.                  |
| John T. Boyle,      | Pinksville, Clarion Co., Pa. |
| D. W. Braden,       | Hillsborough, Pa.            |
| John H. Bebout,     | Amity, Pa.                   |
| W. H. Byrns,        | New Lisbon, O.               |
| Joseph Buky,        | West Liberty, Va.            |
| Silas Clark,        | Washington County, Pa.       |
| W. Crawford,        | Washington, Pa.              |
| John A. Carter,     | Independence, Pa.            |
| Leinuel Cooper,     | Washington County, Pa.       |
| Samuel Doak,        | Washington, Pa.              |
| George M. Endly,    | New Lisbon, Ohio.            |
| David Eckert,       | Washington, Pa.              |
| John Ewing,         | Washington, Pa.              |
| James F. Fife,      | Washington, Pa.              |
| Thomas Fergus,      | Washington County, Pa.       |
| Jonathan B. Forney, | West Liberty, Va.            |
| James Gabby,        | Washington County, Pa.       |
| Wm. Grindstaff,     | Triadelphia, Va.             |
| Wm. M. Gibson,      | Washington County, Pa.       |
| Robert Hazlett,     | Washington, Pa.              |
| John D. Henderson,  | " "                          |
| Wm. Hutchinson,     | " "                          |
| Wm. Hunter,         | " "                          |
| James W. Humphrey,  | " "                          |
| Wm. Jamison,        | West Middletown, Pa.         |
| Joshua Jackman,     | Washington, Pa.              |
| Lawrence Judson,    | Washington County, Pa.       |

| NAMES.              | RESIDENCE.                     |
|---------------------|--------------------------------|
| William Hartley,    | Bedford, Pa.                   |
| John Kelly,         | Wheeling, Va.                  |
| Ladwell Lee,        | Washington, Pa.                |
| William B. Logan,   | Washington County, Pa.         |
| John H. Long,       | Shippensburg, Clarion Co., Pa. |
| John Lockhart,      | Washington, Pa.                |
| James N. Millikin,  | Ten Mile, Pa.                  |
| James S. Mount,     | Washington, Pa.                |
| Jerome P. Marsh,    | Uniontown, Pa.                 |
| E. R. F. Morgan,    | West Liberty, Va.              |
| W. M'Lanahan,       | Bedford, Pa.                   |
| John M'Kennan,      | Washington, Pa.                |
| Thomas T. M'Kennan, | Elizabethtown, Va.             |
| William Orr,        | Cumberland County, Pa.         |
| Robert W. Playford, | Brownsville, Pa.               |
| William F. Porter,  | Maple Creek, Pa.               |
| Alexander Reed,     | Washington County, Pa.         |
| Thomas B. Reed,     | " " "                          |
| John Redmond,       | " " "                          |
| Joshua Ramsey,      | " " "                          |
| Isaac V. Riddle,    | " " "                          |
| John G. Ruple,      | Washington, Pa.                |
| John Sample,        | " "                            |
| W. P. Shippen,      | Shippensburg, Pa.              |
| Uriah A. Spencer,   | Montgomery County, Md.         |
| W. W. Smith,        | Washington, Pa.                |
| Robert Stewart,     | Blair County, Pa.              |
| Robert Streat,      | Washington County, Pa.         |
| E. R. Thurman,      | Memphis, Tenn.                 |
| John C. Wilson,     | Washington, Pa.                |
| Alexander Wishart,  | " "                            |
| Thomas Vankirk,     | " "                            |



# SUMMARY.

|                                                |     |
|------------------------------------------------|-----|
| Seniors, . . . . .                             | 34  |
| Juniors, . . . . .                             | 36  |
| Sophomores, . . . . .                          | 29  |
| Freshmen, . . . . .                            | 12  |
| Select Studios, . . . . .                      | 22  |
| Preparatory and English Departments, . . . . . | 63  |
| Total, . . . . .                               | 190 |

# COURSE OF INSTRUCTION.

## PREPARATORY DEPARTMENT.

Latin Grammar (Ross) and *Historia Sacra*;  
*Viri Romæ*;  
Cæsar's Commentaries;  
Virgil and Sallust;  
Greek Grammar and Greek Testament;  
*Græca Minora*, begun.

## FRESHMAN CLASS.

**FIRST SESSION.**—Virgil, continued; Horace, commenced;  
*Græca Minora*, finished;  
*Græca Majora*, commenced, viz: Xenophon's *Cyropædia*;  
English Grammar, revised;  
Declamation.

**SECOND SESSION.**—Horace, continued, viz: Xenophon's *Anabasis*, and Herodotus;  
Roman Antiquities, (Adams;)  
Ancient and Modern Geography, revised;  
Declamation.

## SOPHOMORE CLASS.

**FIRST SESSION.**—Horace's Epistles;  
*Græca Majora*, continued, viz: Xenophon's *Anabasis*, and Lysias;  
History, (Lardner;)  
Composition and Declamation;  
Arithmetic, revised.

**SECOND SESSION.**—Cicero de Oratore;  
*Græca Majora*, continued, viz: Orations of Demosthenes, Xenophon's *Memorabilia* and Aristotle's *Rhetoric*;  
History, (Lardner,) finished;  
Grecian Antiquities, (Cleveland;)  
Algebra, (Clark and Bridge;)  
Composition and Declamation.

**JUNIOR CLASS.**

- FIRST SESSION.**—Geometry, (Legendre;)  
 Rhetoric, (Blair;)  
 Cicero de Officiis, de Senectute and de Amicitia;  
 Græca Majora, continued, viz: Homer's Odyssey;  
 Composition and Declamation.
- SECOND SESSION**—Algebra and Geometry, completed;  
 Application of Algebra to Geometry;  
 Surveying, (Gummere,) theoretical and practical;  
 Trigonometry; Conic Sections;  
 Calculus, optional;  
 Natural Theology, (Paley;)  
 Butler's Analogy of Natural and Revealed Religion.  
 Natural History, (Smellie;)  
 Geology;  
 Tacitus; Mensuration;  
 Græca Majora, continued, viz: Homer's Odyssey, completed;  
 Composition and Declamation.

**SENIOR CLASS.**

- FIRST SESSION.**—Natural Philosophy, (Olmsted;)  
 Astronomy, (Olmsted;)  
 Elements of Mental Philosophy, (Schmucker;)  
 Political Economy, (Wayland;)  
 Logic, (Hedge;) Tacitus, finished;  
 Græca Majora, continued, viz: Medea of Euripides;  
 Greek Testament, on the Sabbath;  
 Composition and Declamation.
- SECOND SESSION**—Chemistry, (Johnson's Turner;)  
 Moral Philosophy, (Wayland;)  
 Evidences of Christianity, (Alexander;)  
 Geology and Mineralogy; Law of Nations;  
 Constitutional Law of the United States;  
 Horace's Art of Poetry;

Greek Testament, on the Sabbath;  
General review of the whole College course.

In addition to the above, Civil Engineering, the Hebrew and German languages, though not a part of the regular College course, are taught when required, without any additional expense.

It is important that Students, who are preparing to enter any of the College classes, should pay attention to the *Course of Studies*, and be prepared on those branches that precede the studies of the class which they may wish to enter, as they are previously examined on those branches. Young men often come prepared on parts of the Junior and Senior studies, and have neglected some of the Sophomore and Freshman studies.

## ENGLISH DEPARTMENT.

The following list exhibits a general view of the Course of Study, with the Text Book used :

Reading ; Penmanship ;  
Geography, Ancient and Modern, with the use of the  
Globes ;  
History of the United States, (Frost ;)  
Outlines of Universal History, (Lardner ;)  
English Grammar, (Brown ;)  
Logic, (Hedge and Whateley ;)  
Rhetoric, (Blair and Whateley ;)  
Composition and Declamation,  
Arithmetic, (Davies and Smith ;)  
Algebra, (Clark and Bridge ;)  
Geometry, (Davies' Legendre ;)  
Mensuration, (Davies and Bonycastle ;)  
Surveying, (Gummere,) theoretical and practical ;  
Book-Keeping, (Harris ;)  
Political and Moral Class-Book, (Sullivan ;)  
Natural Philosophy, (Olmsted, abridged ;)  
Astronomy, (Olmsted, abridged ;)  
Keith on the Globes ;  
Chemistry, (Johnson.)

*a thorough English Education.* Young men, therefore, who desire to qualify themselves for business, or for entering any of the College classes, have every advantage for acquiring the elements of Philosophy and Mathematics, as well as the Grammar, Logic and Rhetoric of the English Language. It may be proper, also, to state, that the Students in the English Department will have the privilege of attending the Lectures, Recitations and Experimental Demonstrations of any of the other departments, so far as they may come within the general scope and objects of the English course.

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D. D., President of the College; Rev. DAVID ELLIOTT, President of the Board of Trustees; or Dr. R. R. REED, Secretary of the Board.

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---

### ERRATUM:

The name of JOHN KELLEY, Wheeling, Va., ought to be in Freshman Class, instead of the English Department.

## BOARD OF TRUSTEES.

---

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HON. JOSEPH RITNER, Cumberland County.

HON. T. M. T. M'KENNAN, Washington.

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REV. JOHN M'CLUSKEY, Washington County.

REV. C. DODD, “ “

JOHN H. EWING, Esq., Washington.

JAMES BLAINE, Esq., “

REV. WM. C. ANDERSON, “

HON. JOHN KENNEDY, Carlisle.

JOHN L. GOW, Esq., Washington.

REV. WILLIAM ANNAN, Pittsburgh.

REV. JOHN STOCKTON, Cross Creek, Pa.

J. H. KUHNS, Esq., Greensburgh, Pa.

ALLAN D. CAMPBELL, D. D., Allegheny.

R. R. REED, M. D., Washington County.

GEORGE BAIRD, Esq., Washington.

REV. H. G. COMINGO, Steubenville, Ohio.

ALEX. W. ACHESON, Esq., SECRETARY, Washington.

JOHN K. WILSON, Esq., TREASURER, Washington.



# FACULTY.

---

**REV. DAVID M'CONAUGHEY, D. D.,**

**PRESIDENT, AND PROFESSOR OF MENTAL AND MORAL SCIENCE,  
NATURAL THEOLOGY, &c.**

**REV. WILLIAM P. ALRICH, A. M.,**

**PROFESSOR OF MATHEMATICS, CHEMISTRY, AND NATURAL PHILOSOPHY.**

**RICHARD HENRY LEE, A. M.,**

**PROFESSOR OF BELLES LETTERS AND POLITICAL ECONOMY.**

**REV. NICHOLAS MURRAY, A. M.,**

**PROFESSOR OF ANCIENT AND MODERN LANGUAGES.**

**ROBERT MILLIGAN, A. M.,**

**PROFESSOR OF ENGLISH LITERATURE.**

# GRADUATES.

| NAMES.                                     | PROFESSION.   | RESIDENCE.                |
|--------------------------------------------|---------------|---------------------------|
| 1809.                                      |               |                           |
| A. Anderson,* A. M.                        | A. L.         |                           |
| W. Baird,* A. M.                           | A. L.         |                           |
| A. Blair,* A. M.                           | M. D.         |                           |
| M. Law,* A. M.                             | M. G.         |                           |
| 1810.                                      |               |                           |
| Joseph W. Becket, A. M.*                   | A. L.         |                           |
| Thos. S. Cunningham, A. M.                 | A. L.         | <i>Mercer, Pa.</i>        |
| Hon. T. M. T. M <sup>o</sup> Kennan, A. M. | A. L.         | <i>Washington, Pa.</i>    |
| 1811.                                      |               |                           |
| John Laird,* A. M.                         | A. L.         |                           |
| Jonathan Kearsley, A. M.                   | COL. U. S. A. | <i>Detroit, Michigan.</i> |
| James Steen, A. M.                         | PROF.         | <i>Maryland.</i>          |
| Wm. Clark,* A. M.                          | M. D.         |                           |
| Henry Purviance,* A. M.                    | A. L.         |                           |
| 1812.                                      |               |                           |
| Hon. N. Ewing, A. M.                       | PRES'T JUDGE. | <i>Uniontown, Pa.</i>     |
| George W. Ewing, A. M.                     |               | <i>Illinois.</i>          |
| Samuel Fee,* A. M.                         | M. G.         |                           |
| 1813.                                      |               |                           |
| J. L. Bowman, A. M.                        | A. L.         | <i>Brownsville, Pa.</i>   |
| J. S. Brady, A. M.                         | A. L.         | <i>Washington, Pa.</i>    |
| Hon. Samuel Stokely, A. M.                 | A. L.         | <i>Steubenville, O.</i>   |
| 1814.                                      |               |                           |
| A. O. Patterson, D. D.                     | M. G.         | <i>New Lisbon.</i>        |
| A. W. Pogue,* A. M.                        | M. G.         |                           |
| W. Rankin, A. M.                           | M. D.         |                           |
| Hon. J. H. Ewing, A. M.                    | A. L.         | <i>Washington, Pa.</i>    |
| W. Vanlear,* A. M.                         | M. D.         |                           |
| J. Espy,* A. M.                            | M. D.         | <i>Pennsylvania.</i>      |
| A. Gilleland,* A. M.                       | A. L.         |                           |
| James Johnson, A. M.                       | M. G.         | <i>Mansfield, O.</i>      |
| D. Vanmeter, A. M.                         | A. L.         | <i>Cincinnati, O.</i>     |
| John Smith,*                               |               |                           |

| NAMES.                      | PROFESSION.    | RESIDENCE.               |
|-----------------------------|----------------|--------------------------|
| 1815.                       |                |                          |
| Samuel Fitzhugh, A. M.      | A. L.          | <i>New York.</i>         |
| Clement Finley, A. M.       | SURG. U. S. A. | <i>Pt. Comfort.</i>      |
| A. Addison,* A. M.          | A. L.          |                          |
| John K. Wilson, A. M.       |                | <i>Washington, Pa.</i>   |
| H. Moore, A. M.             |                | <i>Wheeling, Va.</i>     |
| W. Reed, A. M.              | M. G.          | <i>Calcutta, O.</i>      |
| Joseph M'Carrel, D. D.      | M. G.          | <i>Newburg, N. Y.</i>    |
| F. J. Le Moyne, A. M.       | M. D.          | <i>Washington, Pa.</i>   |
| Wm. Waugh, A. M.            | A. L.          | " "                      |
| W. Moderwell,* A. M.        | M. G.          |                          |
| W. D. Snodgrass, D. D.      | M. G.          | <i>New York City.</i>    |
| Isaac Keller, A. M.         | M. G.          | <i>Iowa.</i>             |
| J. Pattison, A. M.          | M. G.          |                          |
| Ed. S. Ship, A. M.          | M. G.          |                          |
| 1816.                       |                |                          |
| James Spear, A. M.          | M. D.          | <i>Pittsburgh, Pa.</i>   |
| W. Nesbit, A. M.            | A. L.          |                          |
| John Sweney,* A. M.         |                |                          |
| James Piper, A. M.          | A. L.          | <i>Uniontown, Pa.</i>    |
| Fred. Smith, A. M.          | A. L.          | <i>Chambersburg, Pa.</i> |
| James W. Poage,* A. M.      | M. G.          |                          |
| Samuel E. Hall, A. M.       | M. D.          | <i>Gettysburg, Pa.</i>   |
| R. M. Laird, A. M.          | M. G.          |                          |
| W. Rankin, A. M.            | M. D.          | <i>Shippensburg, Pa.</i> |
| H. Cotton,* A. M.           | M. D.          |                          |
| J. Cozad, A. M.             | M. G.          | <i>Indiana.</i>          |
| 1817.                       |                |                          |
| J. Williamson, A. M.        | M. G.          | <i>Milton, Pa.</i>       |
| Hon. Charles Ogle,* A. M.   | A. L.          |                          |
| Mays Smith, A. M.           | A. L.          | <i>Accomac, Va.</i>      |
| J. Miller, A. M.            | A. L.          |                          |
| Samuel S. Neal,* A. M.      | M. D.          |                          |
| Jacob Wolf, A. M.           | M. G.          | <i>Coesse, Ind.</i>      |
| H. Vanlear, A. M.           | A. L.          |                          |
| 1818.                       |                |                          |
| G. W. Harris, A. M.         | A. L.          | <i>Harrisburg, Pa.</i>   |
| Thomas A. Duncan,* A. M.    | A. L.          |                          |
| John M. Laird, A. M.        | A. L.          |                          |
| W. Addison, A. M.           | M. D.          | <i>Pittsburgh, Pa.</i>   |
| Hon. Charles M. Reed, A. M. | A. L.          | <i>Erie, Pa.</i>         |
| B. Clark,* A. M.            | M. D.          |                          |
| W. Q. Beattie,* A. M.       |                |                          |

| NAME.                       | PROFESSION.    | RESIDENCE.                |
|-----------------------------|----------------|---------------------------|
| J. W. Hawkins, A. M.        | M. G.          | <i>Carmi, Illinois,</i>   |
| J. Langly, A. M.            |                | <i>Washington, Pa.</i>    |
| J. W. Clemens, A. M.        | M. D.          | <i>Wheeling, Va.</i>      |
| Samuel Barrington, A. M.    | SURG. U. S. N. |                           |
| 1819.                       |                |                           |
| Joseph S. Christmas,* A. M. | M. G.          |                           |
| Henry Stansbury, A. M.      | A. L.          | <i>Lancaster, O.</i>      |
| James R. Wells, A. M.       | A. L.          |                           |
| A. G. Miller, A. M.         | PRES'T JUDGE.  | <i>Iowa.</i>              |
| H. Duncan, A. M.            | A. L.          | <i>Lexington, Ky.</i>     |
| J. S. Horner, A. M.         | A. L.          | <i>Fauquier, Va.</i>      |
| Ed. Simpson, A. M.          | A. L.          | <i>Pittsburgh, Pa.</i>    |
| J. T. Smith, A. M.          | A. L.          |                           |
| W. Heaton,* A. M.           | M. D.          |                           |
| F. M'Farland, D. D.         | M. G.          | <i>Greenville, Va.</i>    |
| J. S. Garrett,* A. M.       | A. L.          |                           |
| 1820.                       |                |                           |
| Joseph H. Kuhns, A. M.      | A. L.          | <i>Greensburg, Pa.</i>    |
| John Stockton, A. M.        | M. G.          | <i>Cross Creek, Pa.</i>   |
| Thomas L. Anderson, A. M.   | M. G.          | <i>Indiana.</i>           |
| W. Smith, A. M.             |                |                           |
| J. P. Paull,* A. M.         | A. L.          |                           |
| 1821.                       |                |                           |
| Hugh M. Koontz,* A. M.      | M. G.          |                           |
| J. Workman,* A. M.          | PROFESSOR.     |                           |
| G. Gates, A. M.             | M. G.          | <i>Louisville, Ky.</i>    |
| D. Colmery,* A. M.          | M. G.          |                           |
| Robert Mercer, A. M.        | M. D.          | <i>Indiana.</i>           |
| H. Holmes,* A. M.           |                |                           |
| A. C. Jameson, A. M.        |                |                           |
| W. Jameson.                 |                |                           |
| 1822.                       |                |                           |
| Samuel M'Farren, A. M.      | M. G.          | <i>Congruity, Pa.</i>     |
| Hon. Isaac Leet,* A. M.     | A. L.          |                           |
| James Smith,* A. M.         | M. G.          |                           |
| John H. Walker, A. M.       | A. L.          | <i>Eric,* Pa.</i>         |
| John S. Murdoch,* A. M.     | M. D.          |                           |
| Joseph Moore,* A. M.        |                |                           |
| W. R. Bowman,* A. M.        | M. G.          |                           |
| Alexander Wilson, A. M.     | A. L.          | <i>Wheeling, Va.</i>      |
| 1823.                       |                |                           |
| John W. Scott, D. D.        | M. G.          | <i>Pr. Fem. Ac., Cin.</i> |

| NAMES.                      | PROFESSION.    | RESIDENCE.                  |
|-----------------------------|----------------|-----------------------------|
| H. Tomlinson,* A. M.        | A. L.          |                             |
| J. W. M'Kennan, A. M.       | M. G.          | <i>Wheeling, Va.</i>        |
| Hugh Wallace, A. M.         | A. L.          | <i>Illinois.</i>            |
| T. R. Jennings, A. M.       | M. D.          | <i>Nashville, Tenn.</i>     |
| R. J. M'Caig, A. M.         | M. D.          | <i>New Lisbon, O.</i>       |
| W. M'Connell, A. M.         | A. L.          | <i>Wheeling, Va.</i>        |
| David Barbour, A. M.        | A. L.          | <i>Marietta.</i>            |
| 1824.                       |                |                             |
| W. C. Anderson, A. M.       | M. G.          | <i>Washington, Pa.</i>      |
| R. R. Reed, A. M.           | M. D.          | " "                         |
| W. Wallace, A. M.           | M. G.          | <i>Wheeling, Va.</i>        |
| H. Wallace,* A. M.          | M. D.          |                             |
| H. Connelly, A. M.          | M. G.          | <i>New York.</i>            |
| J. G. Montgomery, A. M.     | A. L.          | <i>Pennsylvania.</i>        |
| D. M. Barber, A. M.         | M. G.          | "                           |
| Joseph M. Martin, A. M.     | M. D.          |                             |
| 1825.                       |                |                             |
| Hon. Henry A. Wise, A. M.   | FOR. MIN.      | <i>Rio Janeiro.</i>         |
| W. Gallagher, A. M.         | M. D.          | <i>Philadelphia.</i>        |
| A. Leonard, Sr., A. M.      | M. G.          | <i>Iowa.</i>                |
| W. H. M'Guffey, D. D.       | PROF. M. PHIL. | <i>Virginia University.</i> |
| W. Hilton, A. M.            | M. G.          | <i>Kittanning, Pa.</i>      |
| J. P. Henderson, A. M.      | M. D.          | <i>Newville, O.</i>         |
| J. C. Mitchell, A. M.       | M. G.          | <i>Eaton, O.</i>            |
| J. Mittag, A. M.            | A. L.          | <i>South Carolina.</i>      |
| Charles Stewart, A. M.      | M. G.          | <i>Lexington, Ky.</i>       |
| R. Cummins,*                | M. D.          |                             |
| 1826.                       |                |                             |
| F. C. Campbell,* A. M.      | A. L.          |                             |
| James Anderson, A. M.       | M. G.          | <i>West R'hville, O.</i>    |
| D. Hoge, A. M.              | A. L.          | <i>Florida.</i>             |
| John M'Culloch, A. M.       | M. D.          | <i>Pennsylvania.</i>        |
| T. J. M'Kaig, A. M.         | A. L.          | <i>Cumberland, Md.</i>      |
| Patterson Officer, A. M.    |                | <i>Indiana.</i>             |
| J. Jennings,* A. M.         | M. D.          |                             |
| Joseph S. Wylie, A. M.      | M. G.          | <i>Apple Creek, O.</i>      |
| Joseph Smith,* A. M.        |                |                             |
| John S. Blain, A. M.        | M. G.          | <i>Deerfield, Va.</i>       |
| B. S. Stewart,* A. M.       | A. L.          |                             |
| 1827.                       |                |                             |
| John Acheson,* A. M.        |                |                             |
| George W. Acheson,* A. M.   | A. L.          |                             |
| Alexander W. Acheson, A. M. | A. L.          | <i>Washington, Pa.</i>      |

| NAMES.                    | PROFESSION. | RESIDENCE.          |
|---------------------------|-------------|---------------------|
| D. D. Chesnut,* A. M.     | M. G.       |                     |
| D. R. Green, A. M.        |             |                     |
| John Harris, A. M.        | A. L.       | Georgia.            |
| W. C. Lawrence, A. M.     | A. L.       | Marysville, O.      |
| James Smith, A. M.        | M. G.       | "                   |
| John N. Smith, A. M.      | M. D.       | Paris, Ky.          |
| W. Thistle, A. M.         | M. D.       |                     |
| Samuel Colver, A. M.      | M. D.       | Jeff., Gr. co., Pa. |
| J. C. Hawkins,* A. M.     |             |                     |
| W. M'Kaig, A. M.          | A. L.       | Cumberland, Md      |
| W. D. Smith, A. M.        | M. G.       | New Albany, Ia.     |
| 1828.                     |             |                     |
| W. Allison,* A. M.        | A. L.       |                     |
| T. M. Chesnut, A. M.      | M. G.       | Rossville, Ia.      |
| T. Humerickhouse, A. M.   | A. L.       | Coshocton, O.       |
| A. M'Candless, A. M.      | M. G.       | Woodsfield, O       |
| John H. Miller, A. M.     |             |                     |
| Thomas Cratty,* A. M.     | M. G.       |                     |
| W. M'Master, A. M.        |             | New Orleans         |
| S. Moody, A. M.           | M. G.       | Ohio.               |
| 1829-'30.                 |             |                     |
| Not in operation.         |             |                     |
| 1831.                     |             |                     |
| Samuel D. Callahan, A. M. | M. G.       | Elkton, Md.         |
| 1832.                     |             |                     |
| George Gordon, A. M.      | M. G.       | Frankfort, Pa.      |
| Wm. D. M'Cartney, A. M.   | M. G.       | Hanover, O.         |
| Thomas M'Gill, A. M.      | M. G.       | Mansfield, O.       |
| F. F. Slaymaker,          |             | Lancaster, Pa.      |
| 1833.                     |             |                     |
| Thomas M. Boggs, A. M.    | M. G.       | Marietta, Pa.       |
| N. M. Crane, A. M.        | M. G.       | Miss. to India      |
| N. A. Guille, A. M.       | A. L.       | Zanesville, O.      |
| Alfred Gilmore, A. M.     | A. L.       | Butler, Pa.         |
| James M'Clean, A. M.      | M. G.       | Sandusky City.      |
| William M'Kennan, A. M.   | A. L.       | Washington, Pa.     |
| Benjamin Ramsey, A. M.    | A. L.       | Portsmouth, O.      |
| Isaiah Steen, A. M.       | A. L.       | Wellsburg, Va.      |
| James A. Sterling,*       |             | •                   |
| James Fleming, A. M.      | M. G.       | West Union, Va.     |
| William M'Combs, A. M.    | M. G.       | Canfield, O.        |
| Robert Fulton,* A. M.     | M. G.       |                     |

| NAMES.                   | PROFESSION.     | RESIDENCE.                 |
|--------------------------|-----------------|----------------------------|
| 1834.                    |                 |                            |
| William Bradley, A. M.   | M. G.           | <i>Mercersburg, Pa.</i>    |
| H. Cunningham, A. M.     | M. G.           | <i>Mechlinburg, N. C.</i>  |
| Richard Curran, A. M.    | M. G.           |                            |
| William Garret, A. M.    | A. L.           |                            |
| William Hamilton, A. M.  | MISHIONARY:     | <i>Iowa.</i>               |
| John Kerr, A. M.         | M. G.           | <i>Monongahela City.</i>   |
| John Neil, A. M.         | M. G.           | <i>Mercer county, Pa.</i>  |
| Samuel Russel, A. M.     | A. L.           | <i>Bedford, Pa.</i>        |
| Robert Woods, A. M.      | A. L.           | <i>Pittsburgh, Pa.</i>     |
| Nicholas Murray, A. M.   | PROF. IN COL.   | <i>Washington, Pa.</i>     |
| E. S. Graham,* A. M.     | M. G.           |                            |
| James Boggs, A. M.       | M. G.           | <i>Ohio.</i>               |
| 1835.                    |                 |                            |
| John H. Berryhill, A. M. | A. L.           | <i>Harrisburg, Pa.</i>     |
| W. F. Hawkins, A. M.     | PHYSICIAN,      | <i>Connellsville, Pa.</i>  |
| Levin S. Joynes, A. M.   | M. D.           | <i>Baltimore, Md.</i>      |
| W. T. Joynes, A. M.      | A. L.           | <i>Petersburg, Va.</i>     |
| A. St. C. Boyce, A. M.   | A. L.           | <i>Chillicothe, O.</i>     |
| W. B. Fulweiler,*        |                 |                            |
| J. J. Hamilton, A. M.    | M. G.           | <i>Sunbury, Pa.</i>        |
| T. C. Lawrence,          |                 | <i>Natchez, Miss.</i>      |
| R. J. Lawrence,          |                 | “ “                        |
| D. Mahon, A. M.          | M. D.           | <i>Fairfield, Pa.</i>      |
| E. M'Kinney, A. M.       | M. G.           | <i>Choctaw, Miss.</i>      |
| J. B. M'Coy,* A. M.      | M. G.           |                            |
| J. W. Moody, A. M.       | M. D.           | <i>Greensburg, Ind.</i>    |
| James Paul, A. M.        | A. L.           | <i>Wheeling, Va.</i>       |
| J. M. Smith, A. M.       | M. G.           | <i>Tarentum, Pa.</i>       |
| John M. Smith, A. M.     | M. G.           | <i>Warren, Pa.</i>         |
| J. D. Whittam, A. M.     | M. G.           | <i>Keene, O.</i>           |
| 1836.                    |                 |                            |
| John B. Anderson, A. M.  | PROFESSOR,      | <i>New Albany.</i>         |
| James J. Brownson, A. M. | M. G.           | <i>Gettysburg, Pa.</i>     |
| Andrew Bruce, A. M.      | M. D.           | <i>Sperlmoretton, Md.</i>  |
| William G. Bell, A. M.   | M. G.           | <i>Boonville, Mo.</i>      |
| W. W. Bonnell, A. M.     | M. G.           | <i>Chambersburg, Pa.</i>   |
| Alfred Caldwell, A. M.   | A. L.           | <i>Wheeling, Va.</i>       |
| John Caruthers, A. M.    | M. G.           | <i>Mahoning, Pa.</i>       |
| Richard Craighead, A. M. | M. G.           | <i>Meadville, Pa.</i>      |
| James Dungan, A. M.      | A. L.           | <i>Frankfort, Pa.</i>      |
| J. R. Dundass, A. M.     | M. G.           | <i>Mingo, Pa.</i>          |
| James Dinsmore, A. M.    | PROF. WAS. COL. | <i>Tennessee.</i>          |
| Thomas H. Elliott, A. M. | M. D.           | <i>Allegheny City, Pa.</i> |
| Samuel Fulton, A. M.     | M. G.           | <i>Pittsburgh, Pa.</i>     |

| NAMES.                     | PROFESSION. | RESIDENCE.                 |
|----------------------------|-------------|----------------------------|
| John Hattery, A. M.        | M. G.       | <i>Freeport, O.</i>        |
| A. M. Hershey, A. M.       | M. G.       | <i>Hagerstown, Md.</i>     |
| R. Happersett, A. M.       | M. G.       | <i>Baltimore, Md.</i>      |
| Alexander Jones,* A. M.    |             |                            |
| A. L. Leonard, A. M.       | M. G.       | <i>Iowa.</i>               |
| Oscar F. Moore, A. M.      | A. L.       |                            |
| Matthew M'Call, A. M.      | TEACHER,    | <i>Blairsville.</i>        |
| J. M'Clintock, A. M.       | M. G.       | <i>Carmichaeltown, Pa.</i> |
| Thomas M. Newell, A. M.    | M. G.       | <i>Cross Creek, Pa.</i>    |
| William Pinkerton, A. M.   | M. G.       | <i>Livingston, Va.</i>     |
| John M. Reed, A. M.        | TEACHER,    | <i>Lexington, Ky.</i>      |
| Samuel M. Templeton, A. M. | M. G.       | <i>Princeton, Ky.</i>      |

1837,

|                          |       |                          |
|--------------------------|-------|--------------------------|
| James Armstrong, A. M.   | A. L. | <i>New Lisbon, O.</i>    |
| William Boner, A. M.     | M. G. | <i>Sisterville.</i>      |
| John M. Farris, A. M.    | M. G. | <i>Fredericktown, O.</i> |
| Oliver O. M'Clean, A. M. | M. G. | <i>Dickinson, Pa.</i>    |
| C. V. M'Kaig, A. M.      | M. G. | <i>Candor, Pa.</i>       |
| James C. Moody, A. M.    | A. L. | <i>New Albany, Ind.</i>  |
| David Robinson, A. M.    | M. G. | <i>Hookstown, Pa.</i>    |
| Lewis Roberts, A. M.     | A. L. | <i>Waynesburg, Pa.</i>   |
| John A. Wills, A. M.     | A. L. | <i>Pittsburgh, Pa.</i>   |
| Robert A. Young, A. M.   |       | <i>Accomac, Va.</i>      |

1838.

|                          |            |                            |
|--------------------------|------------|----------------------------|
| John H. Blancy, A. M.    | M. G.      | <i>Iberia, O.</i>          |
| John M. Bonnell, A. M.   | M. G.      | <i>Griefeld, Ga.</i>       |
| Samuel S. Fulton, A. M.  | M. G.      | <i>Taylorville, Ky.</i>    |
| Matthew B. Grier, A. M.  | M. G.      | <i>Philadelphia.</i>       |
| Gilbert M. Hair, A. M.   | M. G.      | <i>Wellsburg, Va.</i>      |
| Edmund P. Hale, A. M.    | PHYSICIAN, | <i>Claysville, Pa.</i>     |
| John B. Henry,*          |            |                            |
| Samuel R. Hammill, A. M. | A. L.      | <i>Carlisle, Pa.</i>       |
| John Marple, A. M.       | A. L.      | <i>Pennsylvania.</i>       |
| James D. Mason, A. M.    | M. G.      | <i>Rural Village, Pa.</i>  |
| Wylie H. Oldham, A. M.   | A. L.      | <i>Elizabethtown, Va.</i>  |
| Alfred Paull, A. M.      | M. G.      | <i>Captina, O.</i>         |
| Robert C. Rankin, A. M.  | A. L.      | <i>Mercer, Pa.</i>         |
| J. G. Ralston, A. M.     | M. G.      | <i>Chester county, Pa.</i> |
| James E. Stevenson,*     | M. G.      |                            |
| David R. Templeton,*     |            |                            |
| James P. Thomson,*       | M. G.      |                            |
| Thomas H. Vance,* A. M.  | M. D.      | <i>Washington co., Pa.</i> |

1811.

|                  |                       |
|------------------|-----------------------|
| C. H. H. Beeson, | <i>Uniontown, Pa.</i> |
|------------------|-----------------------|



| NAMES.                       | PROFESSION. | RESIDENCE.             |
|------------------------------|-------------|------------------------|
| E. B. Dawson, A. M.          | A. L.       | <i>Uniontown, Pa.</i>  |
| Edward F. Brooks, A. M.      | M. G.       |                        |
| John M. Bushfield, A. M.     | A. L.       |                        |
| J. D. Cunningham, A. M.      | M. G.       |                        |
| Alexander W. Dinsmore, A. M. | PROFESSOR,  | <i>Richmond, Ky.</i>   |
| Francis F. Fry.              |             |                        |
| William Montgomery, A. M.    | A. L.       | <i>Washington, Pa.</i> |
| D. W. Patterson, A. M.       | A. L.       | <i>Lancaster, Pa.</i>  |
| Joseph Sheets, A. M.         | M. D.       | <i>Frostburg, Md.</i>  |

## 1840.

|                               |               |                            |
|-------------------------------|---------------|----------------------------|
| James B. Blocksom, A. M.      | A. L.         | <i>New Lisbon, O.</i>      |
| William Colmery, A. M.        | M. G.         | <i>New Albany, Ind.</i>    |
| Silas Condit, A. M.           | M. D.         | <i>Mississippi.</i>        |
| Alexander Cunningham, A. M.   | M. G.         | <i>Crawford co., Pa.</i>   |
| Oswald B. Finney, A. M.       | M. D.         | <i>Accomac, Va.</i>        |
| Thomas M. Finney, A. M.       | M. G.         | <i>N. Philadelphia, O.</i> |
| Joseph Gordon, A. M.          | M. G.         | " "                        |
| Robert H. Lafferty, A. M.     | M. G.         | <i>Springfield, Ill.</i>   |
| William B. Martin, A. M.      | A. L.         | <i>Wheeling, Va.</i>       |
| Joseph Means, A. M.           | A. L.         | <i>Steubenville, O.</i>    |
| David M'Conaughy, A. M.       | A. L.         | <i>Gettysburg, Pa.</i>     |
| Robert Milligan, A. M.        | PROF. IN COL. | <i>Washington, Pa.</i>     |
| Thomas Officer, A. M.         | STUD'T THEO.  | <i>Columbus, O.</i>        |
| William L. Orr, A. M.         | PHYSICIAN,    | <i>Fairfield, Iowa.</i>    |
| John E. Shaffer, A. M.        | M. D.         | <i>Washington, Pa.</i>     |
| Christian W. Slagle, A. M.    | A. L.         | <i>Fairfield, Iowa.</i>    |
| Andrew M'Donald, A. M.        | A. L.         |                            |
| John A. Smith, A. M.          | TEACHER,      | <i>Florence, Pa.</i>       |
| S. M. G. Schmucker, A. M.     | M. G.         | <i>Lewistown, Pa.</i>      |
| Christopher W. Wolcott, A. M. | A. L.         | <i>Steubenville, O.</i>    |

## 1841.

|                            |             |                            |
|----------------------------|-------------|----------------------------|
| Absalom Baird,             | CADET,      | <i>West Point.</i>         |
| Harvey Clark, A. M.        | A. L.       | <i>Washington co., Pa.</i> |
| David B. C. Cossitt,       | CADET,      | <i>West Point.</i>         |
| Sherrard Clemens, A. M.    | A. L.       | <i>Wheeling, Va.</i>       |
| Cyrus Cummins, A. M.       | M. G.       | <i>Canonsburg, Pa.</i>     |
| Louis C. H. Finney, A. M.  | A. L.       | <i>Accomac, Va.</i>        |
| Samuel Gaston,*            |             |                            |
| William P. Harshie, A. M.  | M. G.       | <i>Fairmount, Va.</i>      |
| Thomas C. Massey, A. M.    | M. G.       | <i>Huntingdon, Pa.</i>     |
| Alexander M'Carrel, A. M.  | M. G.       | <i>Unity county, Pa.</i>   |
| Charles C. M'Culloh, A. M. | A. L.       | <i>Cumberland, Md.</i>     |
| G. Wallace M'Giffin,       | ST. AT LAW, | <i>Washington, Pa.</i>     |
| John W. Rankin, A. M.      | A. L.       | <i>Wooster, O.</i>         |
| Reid T. Stewart, A. M.     | A. L.       | <i>Erie, Pa.</i>           |

| NAMES.                  | PROFESSION.        | RESIDENCE.                 |
|-------------------------|--------------------|----------------------------|
| Milo Templeton,         | ST. TH. W. T. SEM. | <i>Alleghenytown, Pa.</i>  |
| William J. Wills, A. M. | M. D.              | <i>Pittsburgh, Pa.</i>     |
| Isaac L. Wills,*        |                    |                            |
| Israel W. Ward,         | ST. THEOLOGY,      | <i>Alleghenytown, Pa.</i>  |
| Norton M'Giffin,        | ST. AT LAW,        | <i>Washington, Pa.</i>     |
|                         | 1842.              |                            |
| Thomas H. Baird,        | ST. AT LAW,        | <i>Pittsburgh.</i>         |
| Caleb Baldwin,          | " "                | <i>Washington, Pa.</i>     |
| C. C. Bomburger,        | TEACHER,           | <i>Ohio.</i>               |
| Joseph S. Braddock,     | ST. THEO.          | <i>W. Th. Seminary.</i>    |
| A. K. Bell, A. M.       | M. G.              | <i>Holidaysburg, Pa.</i>   |
| William Ewing,          | ST. THEO.          | <i>W. T. Seminary.</i>     |
| J. K. Ewing,            | ST. AT LAW,        | <i>Uniontown, Pa.</i>      |
| William Grayson,        | " "                | <i>Washington, Pa.</i>     |
| George Hart,            | " "                | " "                        |
| George B. M'Combs,      | ST. THEO.          | <i>Texas.</i>              |
| Littleton Nock, A. M.   | ST. AT LAW,        | <i>Accomac, Va.</i>        |
| David D. M'Bryar,       | TEACHER,           | <i>Eric, Pa.</i>           |
| Thomas M'Kennan,        | ST. MEDICINE,      | <i>Brownsville, Pa.</i>    |
| Franklin Moore, A. M.   | M. G.              | <i>Allegheny co., Pa.</i>  |
| Josiah M. Pugh, A. M.   | PROF. MATH.        | <i>Jackson, Miss.</i>      |
| James Rankin,           | ST. THEO.          | <i>Canonsburg, Pa.</i>     |
| Joseph A. Reed,         | ST. MEDICINE,      | <i>Washington, Pa.</i>     |
| John R. Wilson,         | " "                | " "                        |
| Joseph D. Wolf,         | ST. THEO.          | <i>Canonsburg, Pa.</i>     |
| D. W. French,           | " "                | " "                        |
| James L. Patterson,     | " "                | <i>W. T. Seminary.</i>     |
|                         | 1843.              |                            |
| T. B. Dinsmore,         | ST. THEO.          |                            |
| T. H. Dinsmore,         | " "                | <i>Princeton, N. J.</i>    |
| David Elliott,          | " "                | <i>Ohio.</i>               |
| Harrison Elliot,        | ST. AT LAW,        | <i>Ohio.</i>               |
| John Hughes,            |                    | <i>Washington co., Pa.</i> |
| Samuel Jamison,         |                    | <i>Taylorstown, Pa.</i>    |
| O. J. King,             | ST. THEO.          |                            |
| John Marquis,           | " "                | <i>Cross Creek, Pa.</i>    |
| O. H. Miller,           | " "                | <i>W. T. Seminary.</i>     |
| Thomas Moore,           | " "                | " "                        |
| John Moore,             | " "                | <i>Fairview, Pa.</i>       |
| John M'Farland,         | " "                | <i>W. T. Seminary.</i>     |
| Nathaniel M'Dowell,     | ST. THEO.          | <i>Canonsburg, Pa.</i>     |
| Joseph M'Coy,           | ST. MEDICINE,      | <i>W. Alexander, Pa.</i>   |
| Nathaniel J. Pugh,      | ST. AT LAW,        | <i>Mississippi.</i>        |
| David Reed,             | " "                | <i>Washington, Pa.</i>     |
| Edgar Woods,            | " "                | <i>Wheeling, Va.</i>       |

| NAMES.               | PROFESSION.   | RESIDENCE.               |
|----------------------|---------------|--------------------------|
| 1844.                |               |                          |
| Benjamin W. Allen,   | TEACHER,      | <i>Kingwood, Va.</i>     |
| Edward L. Bowers,    | ST. AT LAW,   | <i>New Orleans.</i>      |
| William Brinton,     |               | <i>West Chester, Pa.</i> |
| William J. Brown,    | ST. THEO.     | <i>Virginia.</i>         |
| John T. Brownlee,    | " "           | <i>Canonsburg.</i>       |
| Marcellus B. Hagans, | ST. AT LAW,   | <i>Kingwood, Va.</i>     |
| William F. Hamilton, | TEACHER,      | <i>Ginger Hill, Pa.</i>  |
| John C. Hupp,        | ST. MEDICINE, | <i>Washington, Pa.</i>   |
| Fulton A. Hutchison, | ST. THEO.     | <i>Canonsburg.</i>       |
| Thomas S. Leason,    | " "           | <i>W. T. Seminary.</i>   |
| A. Addison Marshel,  | ST. MEDICINE, | <i>Brownsville, Pa.</i>  |
| William C. Mason,    |               | <i>Cross Creek, Pa.</i>  |
| Alexander M'Coy,     | TEACHER,      | <i>Mansfield, O.</i>     |
| Andrew M'Elwaine,    | ST. THEO.     | <i>W. T. Seminary.</i>   |
| Joseph S. Morrison,  | ST. AT LAW,   | <i>Washington, Pa.</i>   |
| J. Scott Officer,    | TEACHER,      | <i>Columbus, O.</i>      |
| James Paull,         | ST. MEDICINE, | <i>Wheeling, Va.</i>     |
| Randall Ross,        | ST. THEO.     | <i>Westmoreland, Pa.</i> |
| David C Reed,        | " "           | <i>W. T. Seminary.</i>   |
| William T. Smith,    |               | <i>Blairsville, Pa.</i>  |
| James M. Stewart.*   |               |                          |
| William B. Stewart,  | ST. THEO.     | <i>W. T. Seminary.</i>   |
| John S. Vanvoorhis,  | ST. MEDICINE, | <i>Monongahela City.</i> |
| J. H. Wallace,       |               | <i>Calcutta, O.</i>      |
| Israel Weirich,      | ST. MEDICINE, | <i>Washington, Pa.</i>   |

☞ A. L. means Attorney at Law; M. D. Doctor of Medicine; M. G. Minister of the Gospel; St. at Law, Student at Law; St. Theo. Student Theology, &c.

☞ The persons to whose names the asterisk (\*) is affixed, are deceased.

# UNDER GRADUATES.

## SENIOR CLASS.

| NAMES.                | RESIDENCE.                      |
|-----------------------|---------------------------------|
| W. Mitchell Baird,    | <i>Washington, Pa.</i>          |
| J. J. Brown,          | <i>Kingwood, Va.</i>            |
| John Y. Calhoon,      | <i>Hookstown, Pa.</i>           |
| J. W. Chandler,       | <i>West Newton, Pa.</i>         |
| James Cummins,        | <i>Wheeling, Va.</i>            |
| William R. Erskine,   | <i>West Alexander, Pa.</i>      |
| Alexander Fergus,     | <i>Elizabeth, Pa.</i>           |
| Andrew Hopkins,       | <i>Washington, Pa.</i>          |
| James R. Hughes,      | <i>Wellsville, Ohio.</i>        |
| Alexander M. Jacob,   | <i>Wheeling, Va.</i>            |
| Robert Johnston,      | <i>Wellsville, Ohio.</i>        |
| M. E. Johnston,       | " "                             |
| John B. Krepps,       | <i>Brownsville, Pa.</i>         |
| J. S. B. Kuntz,       | <i>Washington, Pa.</i>          |
| H. Byers Kuhns,       | <i>Greensburg, Pa.</i>          |
| Spencer H. Lamb,      | <i>Memphis, Tenn'a.</i>         |
| Charles Menager,      | <i>Gallipolis, Ohio.</i>        |
| G. W. Miller,         | <i>Claysville, Pa.</i>          |
| Robert M'Ginley,      | <i>Westmoreland county, Pa.</i> |
| Robert Niccolls,      | <i>West Newton, Pa.</i>         |
| G. H. Oliver,         | <i>Washington county, Pa.</i>   |
| W. S. Patterson,      | <i>New Lisbon, Ohio.</i>        |
| Lyman W. Potter,      | " "                             |
| Byron Porter,         | <i>Bridgewater, Pa.</i>         |
| Nicholas N. Pumphrey, | <i>Wellsburg, Va.</i>           |
| William Reed,         | <i>Calcutta, Ohio.</i>          |
| J. C. Robinson,       | <i>Gallipolis, Ohio.</i>        |
| Edwin H. Stow,        | <i>Beaver, Pa.</i>              |
| Albert G. Stringer,   | <i>Parkersburg, Va.</i>         |
| William H. Templeton, | <i>Chester county, Pa.</i>      |
| R. N. Waterman,       | <i>Blairsville, Pa.</i>         |
| Jack Twyford,         | <i>Seaford, Va.</i>             |
| Joseph White,         | <i>Washington county, Pa.</i>   |
| David S. Wilson,      | <i>Washington, Pa.</i>          |

SENIORS, . . . . . 34

**JUNIOR CLASS.**

| NAMES.                | RESIDENCE.                      |
|-----------------------|---------------------------------|
| Marcus Acheson,       | <i>Washington, Pa.</i>          |
| Samuel M. Anderson,   | <i>Butler county, Pa.</i>       |
| John Arnold,          | <i>Washington county, Pa.</i>   |
| Faris C. Blayne,      | <i>Ohio county, Va.</i>         |
| John E. Carson,       | <i>Mt. Jackson, Pa.</i>         |
| Henry Creaton,        | <i>Columbiana county, Ohio.</i> |
| Samuel T. Charlton,   | <i>New Berlin, Pa.</i>          |
| George Fwing,         | <i>Washington, Pa.</i>          |
| James P. Fulton,      | <i>Monongahela City, Pa.</i>    |
| W. K. Gaston,         | <i>Columbiana County, Ohio.</i> |
| W. J. Glass,          | <i>Beaver county, Pa.</i>       |
| Wray Grayson,         | <i>Washington, Pa.</i>          |
| W. A. Gittings,       | <i>Zanesville, Ohio.</i>        |
| Cephas Gregg,         | <i>Brownsville, Pa.</i>         |
| Lucian A. Hagans,     | <i>Brandonville, Va.</i>        |
| Thomas H. Logan,      | <i>Washington county, Pa.</i>   |
| John M'Millen,        | <i>" "</i>                      |
| R. J. Menager,        | <i>Gallipolis, Ohio.</i>        |
| Andrew Bascom Mills,  | <i>Philadelphia.</i>            |
| G. W. Miller,         | <i>Washington county, Pa.</i>   |
| John D. M'Gill,       | <i>Mercer, Pa.</i>              |
| James N. Murdoch,     | <i>Parkersburg, Va.</i>         |
| John J. Neel,         | <i>Westmoreland county, Pa.</i> |
| John Pollock,         | <i>West Alexander, Pa.</i>      |
| C. D. Rankin,         | <i>Mercer, Pa.</i>              |
| James H. Reed,        | <i>Calcutta, Ohio.</i>          |
| John C. Reid,         | <i>Erie, Pa.</i>                |
| John Sanns,           | <i>Gallipolis, Ohio.</i>        |
| Simon Snyder,         | <i>Newville, Pa.</i>            |
| B. Stewart,           | <i>Mercer, Pa.</i>              |
| A. S. Thomas,         | <i>Blairsville, Pa.</i>         |
| Oliphant M. Todd,     | <i>Monongahela City, Pa.</i>    |
| Thomas S. Walker,     | <i>Gallipolis, Ohio.</i>        |
| John W. Wishart,      | <i>Washington, Pa.</i>          |
| D. E. Wood,           | <i>Pulaski county, Ia.</i>      |
| James E. Work,        | <i>Indiana county, Pa.</i>      |
| W. C. Warren,         | <i>Erie, Pa.</i>                |
| JUNIORS, . . . . . 37 |                                 |

**SOPHOMORE CLASS.**

|               |                        |
|---------------|------------------------|
| George Baird, | <i>Washington, Pa.</i> |
| Andrew Barr,  | <i>Columbus, Ohio</i>  |

| NAMES.                | RESIDENCE.                      |
|-----------------------|---------------------------------|
| James Blaine,         | <i>Washington, Pa.</i>          |
| Robert Gilmore,       | <i>West Alexander, Pa.</i>      |
| Alexander M. Gow,     | <i>Washington, Pa.</i>          |
| John H. Hampton,      | <i>Pittsburgh, Pa.</i>          |
| John G. Jacob,        | <i>Wellsburg, Va.</i>           |
| S. Adams Lee,         | <i>Washington, Pa.</i>          |
| Richard H. Lee,       | " "                             |
| John Lemoyne,         | " "                             |
| George W. Lyon,       | <i>Barleyville, Pa.</i>         |
| G. M. Miller,         | <i>Westmoreland county, Pa.</i> |
| Lafayette Markle,     | <i>Westmoreland, Pa.</i>        |
| William S. Moore,     | <i>Washington county, Pa.</i>   |
| Robert T. Munce,      | " "                             |
| William H. Pusey,     | " "                             |
| Huston Quail,         | " "                             |
| J. A. Rankin,         | <i>Washington, Pa.</i>          |
| S. P. Skiles,         | <i>Westmoreland county, Pa.</i> |
| Lewis Sutton,         | <i>Elizabeth, Pa.</i>           |
| James Trusdall,       | <i>Fredericksburg, O.</i>       |
| Alexander Wilson,     | <i>Washington, Pa.</i>          |
| SOPHOMORES, - - - - - | 23                              |

### FRESHMAN CLASS.

|                      |                          |
|----------------------|--------------------------|
| A. T. Baird,         | <i>Washington, Pa.</i>   |
| Samuel L. Campbell,  | <i>Uniontown, Pa.</i>    |
| James D. Clark,      | <i>Candor, Pa.</i>       |
| James E. Cook,       | <i>Washington, Pa.</i>   |
| John B. Crouch,      | <i>Pigeon Creek, Pa.</i> |
| James H. Forsythe,   | <i>Wheeling, Va.</i>     |
| Marshall H. Hayes,   | <i>Washington, Pa.</i>   |
| John E. Hull,        | <i>Cumberland, Md.</i>   |
| William R. King,     | <i>Bedford, Pa.</i>      |
| Thomas B. Seairight, | <i>Brownsville, Pa.</i>  |
| J. Monroe Shaffer,   | <i>Washington, Pa.</i>   |
| John C. Spencer,     | <i>Parkersburg, Va.</i>  |
| Charles J. Stouffer, | <i>West Newton, Va.</i>  |
| Jacob F. Slagle,     | <i>Washington, Pa.</i>   |
| FRESHMAN, - - - - -  | 14                       |

### SELECT STUDIES.

|                    |                            |
|--------------------|----------------------------|
| Robert Algeo,      | <i>Mount Pleasant, Pa.</i> |
| Francis P. Barlow, | <i>Washington, Pa.</i>     |

| NAMES.                | RESIDENCE.                      |
|-----------------------|---------------------------------|
| Benjamin L. Chandler, | <i>Fauquier county, Va.</i>     |
| Alexander Cockayne,   | <i>Grave Creek, Va.</i>         |
| J. W. Church,         | <i>Canfield, Ohio.</i>          |
| John Dare,            | <i>Upper Canada.</i>            |
| John Davis,           | <i>Sheffield, Pa.</i>           |
| Cephas Dodd,          | <i>Amity, Pa.</i>               |
| John H. Donnan,       | <i>Washington county, Pa.</i>   |
| Charles A. Dravo,     | <i>Allegheny county, Pa.</i>    |
| Robert M. Fink,       | <i>Washington county, Pa.</i>   |
| Alfred Grim,          | " "                             |
| David Hardy,          | <i>Wayne county, Ohio.</i>      |
| H. Hoffman,           | <i>Frostburg, Md.</i>           |
| William Jewell,       | <i>Trumbull county, Ohio.</i>   |
| Lawrence Judson,      | <i>Washington county, Pa.</i>   |
| W. F. Logan,          | <i>Westmoreland county, Pa.</i> |
| A. M'Anulty,          | <i>Blairsville, Pa.</i>         |
| W. H. Markle,         | <i>Westmoreland county, Pa.</i> |
| Edward J. Morgan,     | <i>Washington county, Pa.</i>   |
| A. Phillips,          | <i>Paris, Ky.</i>               |
| George N. Phillips,   | " "                             |
| Henry E. Pogue,       | <i>Amanda, Ky.</i>              |
| George Pope,          | <i>Yazoo City, Miss.</i>        |
| William Quail,        | <i>Washington county, Pa.</i>   |
| Charles Richardson,   | <i>New Lisbon, Ohio.</i>        |
| Joseph Richardson,    | " "                             |
| Rev. Samuel H. Ruple, | <i>Washington, Pa.</i>          |
| Benjamin F. Rees,     | <i>Washington county, Pa.</i>   |
| W. B. Waterman,       | <i>Blairsville, Pa.</i>         |
| Charles W. Woodward,  | <i>Maumee City.</i>             |
| George L. Van Eman,   | <i>Youngstown, Ohio.</i>        |
| David Ramsey,         | <i>Washington county, Ohio.</i> |
| William H. Moore,     | <i>Penns Valley, Ohio.</i>      |
| Josiah C. Cooper,     | <i>Maple Creek, Ohio.</i>       |
| John H. Storer,       | <i>Monongahela City, Pa.</i>    |
| SELECT, . . . . .     | 36                              |

### PREPARATORY AND ENGLISH DEPARTMENTS.

|                      |                               |
|----------------------|-------------------------------|
| Samuel Ackleson,     | <i>Washington county, Pa.</i> |
| John Anderson,       | " "                           |
| A. L. Ashby,         | <i>Sharpsburgh, Ky.</i>       |
| Joseph L. Ashby,     | " "                           |
| Frederick S. Barlow, | <i>Washington, Pa.</i>        |

| NAMES.                | RESIDENCE.                      |
|-----------------------|---------------------------------|
| George W. Bennett,    | <i>Washington county, Pa.</i>   |
| Sidney Bedford,*      | <i>Paris, Ky.</i>               |
| William Best,         | <i>Washington, Pa.</i>          |
| John Brice,           | " "                             |
| Jacob Brown,          | <i>Little Crossings, Md.</i>    |
| John J. Bruce,        | " "                             |
| H. B. Bruce,          | " "                             |
| John Coburn,          | <i>Wellsville, Ohio.</i>        |
| William Crawford,     | <i>Washington, Pa.</i>          |
| John Creigh,          | <i>Fayette county, Pa.</i>      |
| George M. Edgerton,   | <i>Newport, Ohio.</i>           |
| Francis Egan,         | <i>Westmoreland county, Pa.</i> |
| John Ewing,           | <i>Washington, Pa.</i>          |
| George M. Endley,     | <i>New Lisbon, Ohio.</i>        |
| Samuel L. Farley,     | <i>Washington county, Pa.</i>   |
| Peter Griffin,        | " "                             |
| Aaron Griffith,       | " "                             |
| J. T. H. Greebe,      | " "                             |
| Samuel Harper,        | <i>Finleyville, Pa.</i>         |
| J. P. Hornish,        | <i>Greensburg, Pa.</i>          |
| William Hutchinson,   | <i>Washington, Pa.</i>          |
| Jeremiah Hufford,     | <i>Washington county, Pa.</i>   |
| James W. Humphrey,    | <i>Washington, Pa.</i>          |
| James M. House,       | " "                             |
| Ebenezer Jolly,       | <i>Washington county, Pa.</i>   |
| William Jackman,      | <i>Washington, Pa.</i>          |
| Joshua Jackman,       | " "                             |
| James Johnston,       | <i>Connellsville, Pa.</i>       |
| William Linn,         | <i>Washington county, Pa.</i>   |
| John N. Lindley,      | <i>Athens, Ohio.</i>            |
| B. F. Lindley,        | <i>Washington county, Pa.</i>   |
| Jerome P. Marsh,      | <i>Uniontown, Pa.</i>           |
| J. M. Martin,         | <i>Washington county, Pa.</i>   |
| John M'Kennan,        | <i>Washington, Pa.</i>          |
| Benjamin Mitchell,    | <i>Washington county, Pa.</i>   |
| Debius Morgan,        | <i>Washington, Pa.</i>          |
| Francis M. M'Claskey, | <i>Mt. Pleasant, Pa.</i>        |
| Jacob Moninger,       | <i>Washington county, Pa.</i>   |
| Samuel M'Grew,        | <i>West Newton, Pa.</i>         |
| W. C. Oliver,         | <i>Pulaski, Pa.</i>             |
| W. L. Oliver,         | <i>Washington county, Pa.</i>   |
| O. Ormsby,            | <i>Pittsburgh, Pa.</i>          |
| James Paull,          | <i>Uniontown, Pa.</i>           |
| Robert Officer,       | <i>Washington, Pa.</i>          |



| NAMES.               | RESIDENCE.                    |
|----------------------|-------------------------------|
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| Hugh O. Rosborough,  | <i>Washington county, Pa.</i> |
| John G. Ruple,       | <i>Washington, Pa.</i>        |
| Gardner Scott,       | <i>Brooke county, Va.</i>     |
| W. W. Sharp,         | <i>Amity, Pa.</i>             |
| Lucius W. Stockton,  | <i>Uniontown, Pa.</i>         |
| Aaron Sides,         | <i>Allegheny, Md.</i>         |
| Hezekiah Smith,      | <i>Nashville, Tenn.</i>       |
| William W. Smith,    | <i>Washington, Pa.</i>        |
| J. C. P. Smith,      | <i>Cookstown, Pa.</i>         |
| David S. Stewart,    | <i>Uniontown, Pa.</i>         |
| Joseph Spriggs,      | <i>Washington, Pa.</i>        |
| William B. Tellfair, | <i>Wilmington, Ohio.</i>      |
| John C. Wilson,      | <i>Washington, Pa.</i>        |
| Robert E. Williams,  | <i>Washington county, Pa.</i> |
| Robert Streat,       | " "                           |
| John H. Taylor,      | <i>Connellsville, Pa.</i>     |
| G. W. Miller,        | <i>Brownsville, Pa.</i>       |
| Douglass Wilson,     | <i>Washington county, Pa.</i> |

PREPARATORY AND ENGLISH DEPARTMENTS, 68

### S U M M A R Y .

|                                      |   |   |   |   |   |     |
|--------------------------------------|---|---|---|---|---|-----|
| Seniors,                             | - | - | - | - | - | 34  |
| Juniors,                             | - | - | - | - | - | 37  |
| Sophomores,                          | - | - | - | - | - | 22  |
| Freshman,                            | - | - | - | - | - | 14  |
| Select Studies,                      | - | - | - | - | - | 36  |
| Preparatory and English Departments, | - | - | - | - | - | 68  |
| Total,                               | - | - | - | - | - | 211 |

(Brown's;) Logic, (Hedge's and Whateley's;) Rhetoric, (Blair's and Whateley's;) Composition and Declamation; Arithmetic, (Davies' and Smith's;) Algebra, (Clark's and Bridge's;) Geometry, (Davies' Legendre;) Mensuration, (Davies' and Bonnycastle's;) Surveying, (Gummere's,) theoretical and practical; Book-Keeping, (Harris;) Political and Moral Class-Book, (Sullivan's;) Natural Philosophy, (Olmsted's abridged;) Astronomy, (Olmsted's abridged;) Keith on the Globes; Chemistry, (Johnston's.)

The course of study in this department is intended to embrace a *thorough English Education*. Young men, therefore, who desire to qualify themselves for business, or for entering any of the College classes, have every advantage for acquiring the elements of Philosophy and Mathematics, as well as the Grammar, Logic and Rhetoric of the English Language. It may be proper, also, to state, that the Students in the English Department will have the privilege of attending the Lectures, Recitations and Experimental Demonstrations of any of the other departments, so far as they may come within the general scope and objects of the English course.

With regard to the mode of instruction adopted in all the departments of the College, the Board take this occasion to remark, that it is designed to elicit the mental resources of the Student. The recitations are conducted with a rigid attention to accuracy. More regard is paid to the *quality* than the *quantity* of the recitations.

Mental discipline is kept steadily in view, as a primary object. Strict discipline is enforced, and diligence and industry on the part of the Students, encouraged.

It is to be understood, that if any person does not wish to take a full course, he may be permitted to attach himself to any class, for the purpose of studying particular branches.

The scheme of studies, it will be observed, is such as to place the College on a footing with the most respectable Literary Institutions of the East. There are three Libraries, containing about 3,000 volumes, connected with the College. There is also a Cabinet, containing numerous specimens of Minerals, Shells, Coins, Indian, Eastern and African Antiquities, Petrifications, and a variety of articles, to which additions are constantly making.

The Commencement is held on the last Wednesday of September. Meeting of the Alumni Association, on the evening of the day of Commencement.

The Annual Address to the Alumni Association and Literary Societies, by some distinguished literary gentleman, is delivered the day previous to Commencement.

The College Buildings consist of two large edifices, one of which has been recently erected, affording accommodations for

boarding Students, and for the recitation of the several classes. In the new Edifice two large Halls and adjoining Library Rooms have been appropriated to the exclusive use of the Literary Societies of the College. The Halls are finished and decorated with taste, and in a manner worthy of the purposes to which they are devoted; and in all respects equal to those of any similar associations in the country.

It is the determination of the Board, that the various departments shall be kept up. The respective Chairs are well filled, and the Trustees flatter themselves that few Institutions in the country offer greater facilities for the acquisition of a thorough education, than Washington College.

The stated Vacations are during April and October. The Winter Session opens on the first Monday of November; the Summer Session, on the first Monday of May.

Good Boarding can be had in the town and vicinity at \$1 25 to \$1 75. In the new Boarding Establishment, in the College Buildings, boarding and lodging are \$1 50.

Some of the Students board themselves; the expense is from 50 to 62½ cents per week, and \$5 per session for room rent. In Clubs, from 50 to 62½ cents to \$1.

Tuition, \$15 per Session. English Department \$10 50. Tuition always paid in advance.

Gentlemen at a distance, who may wish more particular information, will please address Rev. DAVID M'CONAUGHY, D. D., President of the College; Rev. DAVID ELLIOTT, President of the Board of Trustees; or ALEX. W. ACHESON, Esq., Secretary of the Board.

WASHINGTON, the seat of the location of Washington College, is situated near the Western border of Pennsylvania, upon the National Road; easy of access in all directions; and in point of morals, cheapness of living, healthful climate and situation, and in every other respect, no place is more suitable for the purposes of education.

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**OF**  
**JEFFERSON COLLEGE,**  
**CANONSBURGH, PA.,**  
**1797.**

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**1847.**



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**SCIENTIA, AMICITIA, ET VIRTUS.**

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**FOUNDED NOVEMBER 10TH, 1797.**



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Nicholas Pettinger.  
Smiley Hughes.  
William Neil.  
Daniel Milliken.  
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Clement Vallandigham.  
Ethan Baldwin.

John White.  
Abraham Carmichael.  
John M'Donald.

James Dunlap.

1797.\*

William Wood, Mercer, Pa.  
William Wick, Pa.  
Johnston Eaton.  
Alexander Monteith.  
James Power.  
James Marshall.  
James Hughes.

1798.

William Heartley.  
Thomas M'Giffin.  
George Torrence.  
George Paul.  
William Jones.

1799.

George Bird.  
Nathaniel M'Giffin.

1800.

Joseph Patterson.  
Washington Parkinson.  
Daniel Heiden.

1801.

James Gilleland.

## NAMES.

## NAMES.

|                                  |                        |
|----------------------------------|------------------------|
| John Bell.                       | David Alerater.        |
| John St. Clair.                  | Samuel Jenkins.        |
| Anthony Rollins.                 | Eleazer Jenkins.       |
| David Young.                     | Rev. Gilbert M'Master. |
| Andrew Shannon.                  | Matthew Williams.      |
| James R. Willson, D. D., Cin. O. | Joseph Dunlap.         |

1802.

|                   |                                   |
|-------------------|-----------------------------------|
| William Cooper.   | Richard Lane.                     |
| Jesse Edington.   | Jonathan Leslics.                 |
| John B. Trivor.   | J. Pollock, M. D., Beaver Co. Pa. |
| Archibald Wilson. | Samuel Sprigg.                    |
| Butler Wells.     | Joseph Henderson.                 |
| Thomas Campbell.  | Samuel Wells.                     |
| James Lithe.      | James Bates.                      |
| James Wills.      |                                   |

1803.

|                       |                    |
|-----------------------|--------------------|
| James Patterson.      | John Cannon.       |
| Washington Robertson. | Jonathan Jennings. |
| John Marshall.        | Angus Henderson.   |
| George Crookham.      | James Parkinson.   |
| Stephen Dod.          | Jonathan Cox.      |
| William Dunlap.       |                    |

1804.

|                   |                 |
|-------------------|-----------------|
| James Roberts.    | Charles Rankin. |
| John Williamson.  | Benjamin Gass.  |
| Richard Coulter.  | William Lane.   |
| Thomas Chidester. | George Gibbs.   |
| William Colwell.  | Robert Gibbs.   |
| William M'Millin. | Joseph B. Ard.  |
| James Lucky.      | James Graham.   |

1805.

|                   |                                 |
|-------------------|---------------------------------|
| Joseph Campbell.  | Moses F. Cook.                  |
| James Smith.      | Rev. R. Lusk, Walnut Hills, Ia. |
| Thomas Moore.     | William Williamson.             |
| Martin Wilson.    | Hon. Henry M. Brecken- }        |
| John Roberts.     | ridge, Pittsburg, Pa. }         |
| Ebenezer Griffin. | Thomas Campbell.                |
| Thomas Hunt.      | William Hays.                   |

| NAMES.                                                     | NAMES.                  |
|------------------------------------------------------------|-------------------------|
| David Chambers.                                            | Rev. Jonathan Gill, Pa. |
| Robert Moore.                                              | William Irons.          |
| Rev. James Milligan, West-<br>moreland County, Pa. }       |                         |
| 1806.                                                      |                         |
| Geo. M'Cook, M. D., N. Lisb. O. Michel Law.                |                         |
| Joseph Henderson.                                          | Andrew Haggardy.        |
| James Wistby.                                              | William Purviance.      |
| John M'Farland.                                            |                         |
| 1807.                                                      |                         |
| James Spriggs.                                             | Charles Lucas.          |
| Hon. D. Sturgeon, U. S. S., Pa.                            | Hezekiah Glasgow.       |
| David Jennings.                                            | William C. Lane.        |
| Thomas Cook.                                               | Edward Wadsworth.       |
| John Cook.                                                 | Abraham Roberts.        |
| Felix Brunot.                                              |                         |
| 1808.                                                      |                         |
| John M'Masters.                                            | John Clayton.           |
| Thomas Walker.                                             | Robert Lusk.            |
| Robert Thompson.                                           | John M'Kennan.          |
| Christopher Rankin.                                        | William Roberts.        |
| Samuel Hopper.                                             | John M'Combs.           |
| James B. Morgan.                                           | James Johnson.          |
| Thomas Mitchell.                                           | William Hendricks.      |
| 1809.                                                      |                         |
| Paul S. Pierce.                                            | Oliver Wiley.           |
| James M'Cormick.                                           | James M'Clelland.       |
| William Grant.                                             | James Chapman.          |
| George Junkin, D. D., Presi-<br>dent La Fayette College. } | David Kirkpatrick.      |
|                                                            | James L. Gibson.        |
| David Riddle.                                              | James Scott.            |
| Lewis Morgan.                                              | William Laughland.      |
| 1810.                                                      |                         |
| James Mitchell.                                            | Joseph Wright.          |
| Samuel Irwin.                                              | David Wilson.           |
| Robert Ramsey.                                             | Thomas G. Morgan.       |
| Alexander M'Donald.                                        | David Fulton.           |
| Stephen Lowrie.                                            | John Armstrong.         |
| Robert Leslie.                                             | Joseph Newell.          |
| George M'Farland.                                          | Robert White.           |

## NAMES.

## NAMES.

1811.

Samuel Riddle.  
 Chancy Forward.  
 Rencellar Forward.

David Bradford.  
 Robert Machan.  
 Archibald Johnston.

1812.

James Fraser.  
 George Calhoun.  
 Joseph Kerr.  
 William Harper.  
 William Wallace.

John Brown.  
 Levi Findley.  
 Robert Dunlap.  
 Henry Lake.  
 John Hunter.

1813.

Boston G. Burgett.  
 James Nicholson.  
 John Anderson.  
 James Harper.  
 Thomas M'Kee.  
 Daniel M'Intosh.  
 Samuel Cannon.  
 Adam Coon.  
 John Coulter.  
 Robert Cook.  
 Dryden Fozwood.

John Morrison.  
 Samuel Cowles.  
 William M'Millan.  
 George Hamilton.  
 John Stark.  
 William Wallace.  
 James Dunlap.  
 William Nesbit.  
 Robert Marquis.  
 John Woods.  
 Thomas Clark.

1815.

John Riddle.  
 William Price.  
 James Borland.  
 Charles Bent.  
 William Lucas.

John Bent.  
 George Herriott.  
 William Clark.  
 Casper F. Brunott.

1816.

George Buchanan.  
 Valentine B. Graham.  
 James Brunott.  
 Alexander Campbell.  
 John C. Windbiddle.

Joseph Clokey.  
 Ebenezer Monroe.  
 John Baker.  
 Thomas Nicholson.

1817.

John Hays.  
 Cyrus Price.

Alpheus Cowles.  
 William C. Poe.

## NAMES.

## NAMES.

Owen Price.  
James Orr.  
James Wilson.  
Homer Kirkpatrick.  
Robert M'Kissek.  
James Brooks.  
Rev. David Carson.

Samuel White.  
James White.  
Samuel Marshall.  
Joseph Trimble.  
Alexander Williamson.  
Robert Baird, D. D., New York.

1818.

Joshua Moore.  
Phillip Kenshaw.  
Samuel Evins.  
William M'Clure.  
William Smith, D. D., Prof. }  
Jefferson College, Pa. }

John Pecbles.  
Lucian T. Seemster.  
Thomas Williamson.  
Rev. John H. Kennedy.  
M'Knight Williamson.  
William Finley.

1819.

|                              |                               |
|------------------------------|-------------------------------|
| Andrew Davidson.             | Isaac Heaton.                 |
| James M'Carroll.             | Isaac Woods.                  |
| J. M'Kinney, Alexandria, Pa. | William Fraser.               |
| Henry Lowrie.                | James M'Cully.                |
| Adam Gilleland.              | David M'Kinney, D. D., Hol- } |
| Lewis F. W. Andrews.         | lidsburg, Pa. }               |
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| Peter Fullinivider.          | James S. Duncan.              |
| John Pickerton.              | Joseph Adams.                 |
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| Alexander Sharp.             | Hugh Gallagher.               |
| John Hunter.                 | Henry Connelly.               |
| Robert Thompson.             | John Hinman.                  |
| Nathan Brockway.             |                               |

1820.

|                            |                    |
|----------------------------|--------------------|
| Wilson Hughes.             | Alexander Cobran.  |
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## NAMES.

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Boyd Emery, Sr. .  
William Murdock.

John G. Smart.  
Henry M. Pettit.

1821.

William M'Kenney.  
Rev. W. Bushnell, Mer. Co. Pa.  
James Morrow.  
Moses Williamson.  
George Heartly.  
James B. Henderson.  
William Stephenson.  
Calvin Maten.

Thomas Vincent.  
Joseph Vincent.  
James Nourse.  
William Lowrie.  
John J. Frame.  
James C. Hall.  
Alexander H. Merchlin.

1822.

John Hutson.  
Jacob Shrum. .  
John Donnell.  
William J. Fraser.  
John F. Ewing.  
Rev. Alexander T. M'Gill, }  
d. d., Prof. W. T. Semi- }  
nary, Allegheny City. }  
James Campbell.  
James Veech, Esq., Pa.  
Rev. D. H. Riddle, d. d., Pittsb.  
John Reynolds.

David F. Morgan.  
Wm. J. Gibson, Williamsburg }  
Blair County, Pa. }  
William C. Pollock.  
John M'Cook, Ohio.  
Benjamin F. Nurse.  
Jacob Kiddoo.  
William Smith.  
John W. Brown.  
William Woods.  
Pierceson E. Hunter.  
John Cowden.

1823.

James Campbell.  
Thomas Jones.  
Billions Kirkland.  
John Arthurs.  
William Cunningham.  
Thomas H. Irby.  
Ebenezer Findlay.  
J. D. Ray, Morgantown, Va.  
John Montgomery.  
William Shaw.  
Jeremiah Dailey.  
Marcus C. Good.  
Tullius Livingston.

James E. Patterson.  
James P. Ramsey.  
Charles Lane.  
Jacob Coon, Esq., Pittsburg.  
David E. Harbough, Esq., O.  
John C. Tidball.  
John M'Arthurs.  
Alexander Patterson.  
Thomas Struthers.  
John Riddle.  
Thos Nickle, Belmont, Ohio.  
Solomon Neil.

## NAMES.

## NAMES.

1824.

|                              |                        |
|------------------------------|------------------------|
| Hugh Parks, Belmont, Ohio.   | Cleon Williams.        |
| Ebenezer M'Sherren.          | Robert G. White.       |
| James Alon.                  | Isaac Bennett.         |
| Guian Morrison.              | Alexander Henry.       |
| James Alexander, Belmont, O. | John F. Cowan.         |
| William Chapman.             | Cornelius H. Mustard.  |
| Samuel M. Howey.             | John Patton.           |
| George M'Kean.               | William Gray.          |
| Robert M'Cready.             | Angus M'Bean.          |
| John Monroe.                 | Alexander M. M'Junkin. |
| James Perry.                 | Thomas Plummer.        |
| Thomas J. S. Smith.          | Azariah Pryor.         |
| Adam Torrence.               | David Sterritt.        |
| James Wallace.               | James Whitehill.       |
| James Watson.                |                        |

1825.

|                          |                                 |
|--------------------------|---------------------------------|
| John H. Dickey.          | John C. Lowrie, New York.       |
| Bela Allen.              | William Riddle.                 |
| Robert M. Findley.       | David M'Caleb, Maryland.        |
| Samuel Johnston.         | James Rogers, D. D., Pittsburg. |
| Samuel Cook.             | Wm. Crawford, Beaver Co. Pa.    |
| Rheuben Frame.           | Charles Van Hock.               |
| George W. Hanson.        | Samuel Richey.                  |
| John Hanna.              | Joseph Boyce.                   |
| James A. Lowrie.         | Ajax Leslie.                    |
| Joseph Reed.             | James M'Jimsey.                 |
| John R. Hutchinson.      | Anson Pollock.                  |
| Alexander Smith.         | John H. Shoenberger, Pittsb'g.  |
| James G. M'Intire.       | William H. Coile.               |
| William Curran.          | George W. Veers.                |
| Rev. Joel Stoneroad, Pa. |                                 |

1826.

|                                |                                  |
|--------------------------------|----------------------------------|
| George Shoenberger.            | Christopher Sullivan.            |
| Joseph J. N. Thornton:         | Robert Thompson.                 |
| William Findlay, Prospect, Pa. | Rev. Wm. A. Adair, Ohio.         |
| John Fawcett.                  | Samuel Kennedy.                  |
| Joseph Kerr.                   | John V. Herriott, M. D., Canb'g. |

## NAMES.

## NAMES.

Robert M. Riddle.  
 William Watson.  
 James Wilson.  
 Samuel Williamson.  
 Loyal Young, Butler, Pa.  
 George W. Anderson.  
 John P. Potts.  
 Matthew S. Lowrie.

Rev. Saml. Wilson, Fay. Co. Pa.  
 James M' Cowan.  
 John W. Johnston.  
 Loll. J. Handy.  
 James S. Bell.  
 Robert C. Hammil.  
 Samuel Reed.  
 Samuel S. Tait, Mercer Co. Pa.

1827.

James P. Woods.  
 Hugh Hannah.  
 Robert J. Alexander.  
 Albert G. Boothe.  
 Rev. B. Boyd, Wash. Co., Pa.  
 Horatio N. Denizen.  
 William Fife.  
 Rev. J. Fleming, Mifflin Co. Pa.  
 Alexander G. Hanson.  
 Geo. W. Hays, Waynesb'g. Pa.  
 Samuel Long.  
 Daniel Martin.  
 James Miller.  
 David Moore.  
 John M' Clelland.  
 William Reed.  
 Perkins Wallace.  
 James M. Smillie.

Alexander F. Huffman.  
 Washington' Baird.  
 James Caldwell, Belmont, O.  
 John Cloud.  
 James J. Coon.  
 John Eagleson.  
 William Eakins.  
 Robert Fulton.  
 William Marshall.  
 Govin A. Martin.  
 Rev. John M' Lane.  
 Sloan M' Intyre.  
 Eggar Murray.  
 D. J. Thompson.  
 James Porter.  
 Hon. Shepperd Leffler, Iowa.  
 Andrew Wallace.  
 Joseph Little.

1828.

William Aitkin.  
 Andrew Buchanan.  
 Thomas P. Cochran.  
 Marshal B. Hope.  
 Joshua Laughran, Green Co Pa  
 Asakel Prior.  
 Andrew Bower, New York.  
 William Lyman.  
 Hamilton Smith.  
 John I. W. Heston

Mitchell H. Miller, Wash. C'y.  
 Charles M' Bean.  
 John L. Dunwiddy.  
 Benjamin F. Gass, Pa.  
 Adam J. Beggs.  
 R. C. Galbraith, Hollids'g, Pa.  
 David X. Junkin.  
 George Marshall.  
 John L. Hoge.  
 Peter R. Marr.

## NAMES.

## NAMES.

Hiram N. Lee.

James Potts.

Rev J. L. Vallandigham, Ky.

William M. Patton.

Thomas J. Gass, Pa.

John Montgomery.

Samuel S. Montgomery.

1829.

George Allison.

Simeon Brown, Ohio.

W. T. Irwin, Westm'd Co. Pa.

John P. Fullerton.

E. J. Lockwood, Belmont, O.

U. W. Wise, Georgia.

Robert S. Holmes, Pittsburg.

Thomas P. Gordan.

James Ralston.

John Cummins, Indiana, Pa.

Matthew Lard.

Charles F. M'Coy.

Joseph S. Wiley.

G. Johnston, Wash. Co., Pa.

Calvin S. Gilleland.

Rev. R. W. Orr, Prof. Jef. Col.

Charles Notrebe.

George Gordon.

Alfred Gilmore.

Samuel R. Fisher.

Andrew H. Hartubee.

Robert Buchanan.

William Gass, Pa.

John Sheep.

James Davis.

Stephen Bairnes.

Samuel Laughry.

Samuel T. Chapman.

Washington M'Cartney, Prf. }

Allegheny College, Pa. }

William Bracken.

And'w Happer, Wash. Co., Pa.

John M. Coon.

Lewis P. Bush.

Thomas Galt.

John Mitchell.

Andrew J. Patton.

J. H. Patterson, Belmont, O.

John P. Thompson.

1850.

John Smith.

James Patterson, Belmont, O.

John M'Lane.

Bolten Caldwell, Belmont, O.

Alfred Caldwell, Belmont, O.

James M. Galloway.

John Gray.

R. B. Walker, Butler, Co., Pa.

J. H. Chambers, West'd Co. Pa.

T. L. Bigham, Esq. Pitts'g, Pa.

James L. Scott, Chester Co., Pa.

Alexander Cummings.

William Wood.

J. P. Halloway, Mercer Co., Pa.

Jas. W. Knott, Blairsville, Pa.

John Donaldson, Mansfield, O.

Joseph Gray.

N. N. Hurst, Westm'd Co., Pa.

Rev B C Critchlow, Beaver, Pa.

Alexander S. Cowden.

James M. Brewer.

Robert Cogley.

James P. Smart.

Jos. Templeton, Wheeling, Va.

William S. Wilson.

John M'Master.

| NAMES.                         | NAMES.                         |
|--------------------------------|--------------------------------|
| James W. Coulter.              | John P. Dickey.                |
| Joseph M'Kee.                  | Jesse M. Jamison, Ind. Co. Pa. |
| Joseph M'Kasky.                | Winfield S. Kennedy.           |
| 1831.                          |                                |
| James Rhey.                    | Dvid Hull.                     |
| John M. Hildeburn.             | Alfred Byers.                  |
| Samuel. A. M'Clane.            | Jacob Marshall.                |
| George Plumber, Pittsburg, Pa. | A. J. Core.                    |
| David Polk.                    | Samuel Montgomery.             |
| William Conner.                | J. T. Cooper, Baltimore, Md.   |
| Robert M'Connell.              | David Graham.                  |
| W. Hutchinson, Craw. Co. Pa.   | John Patterson, N. Lisbon, O.  |
| William Stewart, Indiana, Pa.  | G. S. Vallandigham, Esq. }     |
| James K. Smith.                | New Lisbon, Ohio. }            |
| Lawrence Stright, Mer. Co. Pa. | Wm. L. Henderson, Pa.          |
| S. H. Bratton, Mif. Co., Pa.   | E. R. Gary, N. Alexandria, Pa. |
| George W. Allen.               | Joseph Mar.                    |
| T. Grier, Washington Co., Pa.  | John A. Reynolds.              |
| Jas. M'Farland, All. Co., Pa.  | Joseph S. Travelli.            |
| Robert Anderson.               | William Ramsey, Pa.            |
| Rev. J. Grier, All. Co., Pa.   | Alexander Adair, Ohio.         |
| J. M. Craig, Westm'd Co., Pa.  | And. Young, Philadelphia, Pa.  |
| David Wagner.                  |                                |
| 1832.                          |                                |
| Hiram C. Hughes.               | Isaac Newton.                  |
| Thomas Gilkerson.              | William Y. Hamilton.           |
| David Stonerod, M. D., Pa.     | William S. Porter.             |
| James Caldwell.                | William H. Davis.              |
| W. S. Carothers, West'd Co Pa. | Peter Augustus Criger, Phila.  |
| Cyrus C. Riggs.                | Nathaniel Smith.               |
| Samuel Cooper, Mifflin Co. Pa. | Wm. G. Barnett, Wash. Co. Pa.  |
| Robert F. Law, All. Co., Pa.   | Chas. H. Nourse, Wash. D. C.   |
| Valentine Pentier.             | Zachariah Yarnell, Wheel. Va.  |
| Evans Power.                   | James L. M'Elhany.             |
| Joseph Findley.                | James Mar.                     |
| Jas. C. Hawthorn, Lancas., Pa. | W. M. Galbreath, Harf. Co. Md. |
| John Bryan.                    | Willliam M'Michael.            |
| J. W. Allen, Wash., Co., Pa.   | George F. Lindsey, Philad'a.   |
| J. Harper Allen, " " "         | William H. M'Carrer, Philad.   |

| NAMES.                  | RESIDENCE.               |
|-------------------------|--------------------------|
| George Eldridge,        | Philadelphia, Pa.        |
| Robert Jackson,         | Alexandria, Pa.          |
| Walter M. Lowrie,       | Washington City, D. C.   |
| William P. Ireland.     |                          |
| Thomas Yates.           |                          |
| Philo Semple,           | New Castle, Pa.          |
| John Livingston.        |                          |
| William W. Bonnell,     | Philadelphia, Pa.        |
| John W. Copea.          |                          |
| 1833.                   |                          |
| Charles Baird,          | Ripley, Ohio.            |
| Uriah F. Cunningham.    |                          |
| Henry Kennon.           | Fairview, Ohio.          |
| Aaron L. Leonard,       | Franklin County, Ohio.   |
| William D. Lawrence,    | Guernsey County, Ohio.   |
| J. G. M'Lean.           |                          |
| Daniel H. A. M'Lean.    |                          |
| Jonathan Robison,       | Montgomery County, Pa.   |
| Stephen R. Riggs,       | Ripley, Ohio.            |
| James A. Stewart.       |                          |
| Joseph Smith,           | Mercer County, Pa.       |
| Richard Gaily,          | Donegal, Ireland.        |
| Joseph Nurse,           | Washington City, D. C.   |
| Samuel Reed,            | Philadelphia, Pa.        |
| David H. Agnew,         | Lancaster, Pa.           |
| William S. Lindsey,     | Washington County, Pa.   |
| William H. Riley,       | Maryland.                |
| Henry F. Bowen,         | Maryland.                |
| John V. Harbough, Esq., | New Lisbon, Ohio.        |
| Charles W. Russell,     | Sisterville, Va.         |
| Henry W. Chapline.      |                          |
| Joseph W. Wilson,       | Westmoreland County, Pa. |
| James Logan.            |                          |
| Samuel H. M'Candlass.   |                          |
| George Gibbs,           | Brunswick County, N. C.  |
| Harvey Smith,           | Wooster, Ohio.           |
| Alfred A. Weed,         | Wheeling, Virginia.      |
| John Coon,              | Allegheny County, Pa.    |
| Roderic Moody,          | Ohio.                    |
| William Gladden.        |                          |

| NAMES.                   | RESIDENCE.                   |
|--------------------------|------------------------------|
| James Larimore,          | Ohio.                        |
| Kensey J. Steward,       | New Castle County, Delaware. |
| James V. Steward,        | New Castle County, Delaware. |
| Horace H. Clark.         |                              |
| James S. Buchanon,       | Washington County, Pa.       |
| Rev. Joseph H. Prestley, | Pittsburgh, Pa.              |
| Isaac S. M'Camant,       | Lancaster County, Pa.        |

1834.

|                       |                             |
|-----------------------|-----------------------------|
| Samuel J. Baird,      | Pittsburgh, Pa.             |
| William H. Gilbreath, | Huntingdon County, Pa.      |
| John Bonnell,         | Philadelphia, Pa.           |
| John Watson,          | Canonsburg, Pa.             |
| Cephus Cook,          | Richland County, Ohio.      |
| Samuel Templeton,     | Wheeling, Virginia.         |
| John M'Creery,        | Westmoreland County, Pa.    |
| Hiram Blackledge,     | Ohio.                       |
| Reason B. Orr,        | Ohio.                       |
| John J. Findlay,      | Mercer County, Pa.          |
| William H. Scott,     |                             |
| John R. Franklin,     | Maryland.                   |
| John R. M'Fee,        | Delaware.                   |
| Hiram S. Williams,    | Maryland.                   |
| Phillip D. Boyd,      | Maryland.                   |
| Alexander M'Neil,     | Washington County, N. York. |
| Charles O. Silliman,  | Ohio.                       |
| James H. Rankin,      | Bellefonte, Pa.             |
| John C. Rankin,       | Bellefonte, Pa.             |
| Daniel Cox,           |                             |
| Francis J. Steel,     | Port Opposite, Maryland.    |
| Andrew Donaldson,     | Richland County, Ohio.      |
| James C. Miller,      | Washington County, Pa.      |

1835.

|                     |                        |
|---------------------|------------------------|
| Samuel S. Blair,    | Indiana County, Pa.    |
| George W. Purnell,  | Maryland.              |
| Joseph S. Orth,     | Steubenville, Ohio.    |
| Joseph R. Straughn, | Canton, Ohio.          |
| George W. Stinson,  | Pennsylvania.          |
| Thomas M. Willson,  | Franklin County, Ohio. |
| James W. Clark,     | Wooster, Ohio.         |

| NAMES.               | RESIDENCE.                      |
|----------------------|---------------------------------|
| E. P. Hale,          | Mason County, Virginia.         |
| Patrick M'Cullough,  | Pennsylvania.                   |
| Charles F. Diver,    | Philadelphia, Pa.               |
| Joseph P. Hazlett,   | Pennsylvania.                   |
| John Todd,           | Beaver County, Pa.              |
| A. C. M'Clelland,    | Westmoreland County, Pa.        |
| John W. Duff,        | Westmoreland County, Pa.        |
| Thomas J. Hoover,    | Washington City, D. C.          |
| James Mason, Esq.,   | New Lisbon, Ohio.               |
| Benjamin G. M'Phail, | Virginia.                       |
| Robert Ould,         | Georgetown, D. C.               |
| A. J. Cummins,       | Akron, Ohio.                    |
| Charles P. M'Millan, | Ohio.                           |
| Resolve Critchfield, | Pennsylvania.                   |
| Moses Blackburn,     | Petersburg, Ohio.               |
| David M'Cay,         | Lewistown, Pa.                  |
| Samuel L. Coulter,   | Principal Beaver Acad. Bea. Pa. |
| John Kendall Gibson. |                                 |
| S. J. Yarnall,       | Wheeling, Virginia.             |
| A. C. Strawn,        | Perryopolis, Pennsylvania.      |
| F. R. Brunott,       | Pittsburgh, Pa.                 |
| George C. Jones,     | Delaware.                       |
| James Glasgow,       | Maryland.                       |
| West Alexander,      | Pennsylvania.                   |
| Samuel Pettigrew,    | Ireland.                        |
| William S. Thompson, | Petersburg, Virginia.           |

1836.

|                       |                             |
|-----------------------|-----------------------------|
| James Pollock,        | Ligonier Valley, Pa.        |
| Richard H. Gleen,     | Virginia.                   |
| Sedin Marvin,         | Canandagua, New York.       |
| George F. Anderson,   | Norfolk, Virginia.          |
| Isaac E. Bonkem,      | New Jersey.                 |
| John Barr,            | Columbus, Ohio.             |
| William Dickey,       | Washington County, Pa.      |
| John Dunn,            | Ohio.                       |
| Moses J. Harrison,    | Virginia.                   |
| William R. M'Cartney, | Blairsville, Pennsylvania.  |
| George C. Naphys,     | Philadelphia, Pennsylvania. |
| William A. Passavant, | Zellenople, Pennsylvania.   |



| NAMES.                   | RESIDENCE.                |
|--------------------------|---------------------------|
| John W. Paxton,          | Wheeling, Virginia.       |
| David Ried,              | Pennsylvania.             |
| John H. Rittenhouse,     | Washington City, D. C.    |
| Harry H. Thompson,       | Wilmington, Delaware.     |
| Levi Trexler,            | Pennsylvania.             |
| John C. White,           | New Castle, Pa.           |
| Uriah R. Wilson,         | Salem, Ohio.              |
| John M. Lowrie,          | Pittsburgh, Pa.           |
| William Downing,         | Port Gibson, Mississippi. |
| A. Hannan.               |                           |
| Thomas M'Cartney,        | Blairsville, Pa.          |
| D. S. Hughes,            | New Jersey.               |
| William N. Blocksom,     | Ohio.                     |
| James B. Blocksom, Esq., | Canfield, Ohio.           |
| William Caskey,          | Ohio.                     |
| Peter P. Cluff,          | Palmyra, Mo.              |
| John Edgar,              | Pennsylvania.             |
| Robert E. Ewing,         | New Jersey.               |
| John M. Guiry,           | Philadelphia, Pa.         |
| Daniel S. Hatch,         | Pittsburgh, Pa.           |
| A. Martin,               | Virginia.                 |
| George Hannan,           | Pittsburgh, Pa.           |
| Ebenezer M'Junkin,       | Pennsylvania.             |
| Norman Miller,           | Vermont.                  |
| William Ottenger,        | Pennsylvania.             |
| John Patrick,            | South Carolina.           |
| Francis Plummer,         | Ghio.                     |
| William Rothrock,        | Mifflinton, Pa.           |
| L. F. Slusser,           | Canton, Ohio.             |
| Franklin Thompson,       | Pennsylvania.             |
| James Wells,             | Long Island, New York.    |

1837.

|                    |                             |
|--------------------|-----------------------------|
| Thomas D. Baird,   | Pennsylvania.               |
| John E. Alexander, | Pennsylvania.               |
| Thomas A. Bracken, | Pennsylvania.               |
| John Campbell,     | Washington County, Pa.      |
| C. R. Fasset,      | Worcester County, Maryland. |
| Edward W. Henry,   | Maryland.                   |
| Joseph C. Hughes,  | Pennsylvania.               |
| Dr. David H. H.    | New Jersey.                 |

| NAMES.                    | RESIDENCE.               |
|---------------------------|--------------------------|
| Joseph H. Letherman,      | Pennsylvania.            |
| Samuel Marshal,           | Westmoreland County, Pa. |
| David H. M'Connahy,       | Pennsylvania.            |
| A. H. Moore.              |                          |
| Robert Patterson,         | Pittsburgh, Pa.          |
| David L. Riley,           | Maryland.                |
| William M. Robinson,      | Pennsylvania.            |
| Rev. William Spear,       | Pittsburgh, Pa.          |
| Alexander Swaney,         | Ohio.                    |
| Parker Jacob,             | Lewistown, Pa.           |
| C. T. Bradley,            | Pittsburgh, Pa.          |
| John M. Gurley,           | Vicksburg, Mississippi.  |
| Robert W. Dougherty,      | Maryland.                |
| James C. Herron,          | Washington County, Pa.   |
| William Law,              | Pennsylvania.            |
| Amos M. Long,             | Pennsylvania.            |
| Isaiah M'Junkin,          | Butler County, Pa.       |
| Solomon M'Nair,           | Bucks County, Pa.        |
| Henry A. Muhlenberg,      | Pennsylvania.            |
| James D. Pollock,         | Ligonier Valley, Pa.     |
| James S. Rhey,            | Ebensburg, Pa.           |
| Fitz William Sargent,     | Philadelphia, Pa.        |
| Edward Shippen,           | Meadville, Pa.           |
| A. H. Todd,               | Maryland.                |
| C. L. Vallandigham, Esq., | New Lisbon, Ohio.        |
| William W. Wilson,        | Pittsburgh, Pa.          |
| Samuel S. Woods,          | Lewistown, Pa.           |
| George E. Austin,         | Maryland.                |
| M. J. Richards.           |                          |
| John Walker,              | Pennsylvania.            |

1838.

|                        |                       |
|------------------------|-----------------------|
| J. Haines,             | Pennsylvania.         |
| J. S. Henderson,       | Pennsylvania.         |
| Rev. Abraham Anderson, | Canonsburg, Pa.       |
| John Weaver, M. D.,    | Canonsburg, Pa.       |
| K. J. Barr,            | Columbus, Ohio.       |
| Philander Smith,       | St. Francisville, La. |
| Matthew Taylor,        | Indiana, Pa.          |
| Alexander Story,       | Crawford Co., Pa.     |
| S. A. Graham,          | Lewistown, Pa.        |

| NAMES.                | RESIDENCE.                  |
|-----------------------|-----------------------------|
| David M'Cay,          | Lewistown, Pa.              |
| J. W. Geary,          | United States Army, Mexico. |
| R. A. Griffith,       | Pennsylvania.               |
| T. M. Crawford,       | Marion, Mo.                 |
| Robert Wilson,        | Allegheny County, Pa.       |
| Thomas Bracey,        | South Carolina.             |
| William C. Bovard,    | Westmoreland County, Pa.    |
| E. Thompson Baird,    | Pittsburgh, Pa.             |
| James C. Duncan,      | Florence, Pa.               |
| Samuel Milliken,      | Lewistown, Pa.              |
| James A. Banks,       | Lewistown, Pa.              |
| Thomas C. Strong,     | New York.                   |
| H. H. Gurley,         | Vicksburg, Mississippi.     |
| James M. Miller,      | Vermont.                    |
| Henry A. White,       | Maryland.                   |
| T. R. Forward,        | Pennsylvania.               |
| William L. Richards,  | Sandwich Islands.           |
| Nathaniel Hurst,      | Westmoreland County, Pa.    |
| E. T. Bayard,         | Pittsburgh, Pa.             |
| John S. Hurst,        | Westmoreland County, Pa.    |
| Israel Painter,       | Westmoreland County, Pa.    |
| Andrew J. Ogle, Esq., | Somerset, Pa.               |
| John M'P. Sullivan,   | Butler County, Pa.          |
| 1839.                 |                             |
| John Barr,            | Washington County, Pa.      |
| William Edgar,        | Westmoreland County, Pa.    |
| D. W. Baker,          | Hollidaysburg, Pa.          |
| J. B. M'Bride,        | Bellefonte, Pa.             |
| Robert Moore,         | Pennsylvania.               |
| Robert H. Pollock,    | Pennsylvania.               |
| W. S. Lane,           | Butler County, Pa.          |
| John Hamilton,        | Pennsylvania.               |
| Moses Arnott,         | Washington County, N. York. |
| M. K. Reed,           | New Jersey.                 |
| George Earle,         | Maryland.                   |
| R. E. Feddiman,       | Maryland.                   |
| Lloyd Tilghman,       | Maryland.                   |
| Robert Sterling,      | Pittsburgh, Pa.             |
| D. R. Campbell,       | Washington County, Pa.      |

| NAMES.               | NAMES.                   |
|----------------------|--------------------------|
| John Gilchrist,      | Westmoreland County, Pa. |
| John Ramsey,         | Canonsburg, Pa.          |
| Charles B. Duffield, | Snowhill, Md.            |
| Edward J. Martin,    | Snowhill, Md.            |
| James Smith,         | Hollidaysburg, Pa.       |
| John Hazlett,        | Pennsylvania.            |
| John K. Bigham,      | York County, Pa.         |
| William R. Bigham,   | York County, Pa.         |
| Thomas Bigham,       | Westmoreland County, Pa. |
| Aaron H. Kerr,       | Monongahela City, Pa.    |
| Cornelius Byles,     | Venango County, Pa.      |
| Jesse Elder,         | Indiana County, Pa.      |
| Joshua Elder,        | Harrisburgh, Pa.         |
| S. W. Gibson, Esq.,  | Canfield, Ohio.          |
| William Colman,      | Canonsburg, Pa.          |
| J. H. Baird,         | Canonsburg, Pa.          |
| J. R. Lowrie,        | Hollidaysburg, Pa.       |
| John A. Law,         | New York.                |
| Joseph N. Watson,    | Canonsburg, Pa.          |
| K. Wharton,          | Mifflin County, Pa.      |
| J. Sterling,         | Pittsburgh, Pa.          |
| S. O. Sloan,         | Philadelphia, Pa.        |
| Fayette Brown,       | Pittsburgh, Pa.          |
| E. King Wilson,      | Maryland.                |
| P. M. Livingston,    | Florence, Pa.            |

1840.

|                               |                          |
|-------------------------------|--------------------------|
| George Vaneman,               | Washington County, Pa.   |
| S. L. Redick,                 | Armstrong County, Pa.    |
| G. S. Crawford,               | Leechburg, Pa.           |
| John Lewis,                   | Indiana County, Pa.      |
| Jno. S. H. Valandigham, Esq., | New Lisbon. Ohio.        |
| William T. Wingate,           | Cambridge, Maryland.     |
| R. C. Irwin,                  | Hollidaysburg, Pa.       |
| Samuel Torrence,              | Allegheny County, Pa.    |
| William R. Newland,           | Westmoreland County, Pa. |
| O. H. Miller,                 | Murrysville, Pa.         |
| Nesbitt M'Donald,             | Washington County, Pa.   |
| Joseph Leffler,               | Iowa.                    |
| Thomas R. Steward,            | Cambridge, Maryland.     |

## NAMES.

## NAMES.

James W. Riddle,  
 3. F. Bently,  
 A. W. Hendricks,  
 J. F. Smith,  
 L. Z. Mitchell,  
 C. J. Martin,  
 William W. Jackson,  
 John R. Taylor,  
 Rev. Ralph Douglass,  
 Shenand Clemens,  
 J. H. M. Peebles,  
 William C. Van Bibbler,  
 George W. Clark,  
 George L. M'Cook, M. D.,  
 John J. Hardin,  
 William H. Andrews,  
 Samuel Collins,  
 Zachariah W. Linthecum,  
 G. B. Stanton,

Dayton, Ohio.  
 Wooster, Ohio.  
 Madison, Indiana.  
 Florida.  
 Butler, Pa.  
 New York.  
 Hollidaysburg, Pa.  
 Zanesville, Ohio.  
 Wheeling, Virginia.  
 Wheeling, Virginia.  
 Shippensburg, Pa.  
 Maryland.  
 Schellsburg, Pa.  
 New Lisbon, Ohio.  
 Shawnectown, Illinois.  
 Xenia, Ohio.  
 Xenia, Ohio.  
 Maryland.  
 Mississippi.

1841.

De Witt C. Johnston,  
 L. B. Morris,  
 Samuel Ross,  
 William Marks,  
 Samuel P. Berry,  
 M. A. Pollock,  
 William Rosburg,  
 Isaac A. Walker,  
 James Glenn,  
 John Stewart,  
 David O. Boal,  
 William Fife,  
 Thomas P. Johnston,  
 P. J. Dunham,  
 William H. Robison,  
 S. P. Boleman,  
 J. W. Riddle,  
 Jacob Winters,  
 Warner C. Stevenson,  
 William Stevenson.

Cincinnati, Ohio.  
 Cincinnati, Ohio.  
 Pittsburgh, Pa.  
 Allegheny County, Pa.  
 Washington County, Pa.  
 Wheeling, Virginia.  
 Pittsburgh, Pa.  
 Canonsburg, Pa.  
 Noblestown, Pa.  
 Pittsburgh, Pa.  
 Boalsburg, Pa.  
 Washington County, Pa.  
 Wooster, Ohio.  
 Cincinnati, Ohio.  
 Wooster, Ohio.  
 Salem, Ohio.  
 Erie, Pennsylvania.  
 Canonsburg, Pa.  
 Canonsburg, Pa.  
 Canonsburg, Pa.

| NAMES.             | RESIDENCE.               |
|--------------------|--------------------------|
| William R. Cowden, | Butler County, Pa.       |
| J. W. Hawkins,     | Braddock's Fields.       |
| T. G. Ashburn,     | Cincinnati, Ohio.        |
| John Callahan,     | Washington County, Pa.   |
| John St. Clair,    | Carrollton, Ohio.        |
| John Rowe,         | Maine.                   |
| R. P. Crawford,    | Westmoreland County, Pa. |

1842.

|                        |                             |
|------------------------|-----------------------------|
| Wilson Haslett,        | Mifflin County, Pa.         |
| J. D. Sharon,          | Juniata County, Pa.         |
| Thomas M'Cague,        | Ripley, Ohio.               |
| J. J. Critchlow,       | Pittsburgh, Pa.             |
| James E. Marquis,      | Cross Creek Village, Pa.    |
| John D. M'Nay,         | Greene County, Pa.          |
| R. S. Elliott.         | Beaver County, Pa.          |
| Sylvester C. Baker,    | Hollidaysburg, Pa.          |
| Joseph M. Moore,       | Opclousas, Louisiana.       |
| Joseph P. Moore,       | Florence, Pa.               |
| Cyrus L. Pershing,     | Johnstown, Pa.              |
| Campbell Sheridan,     | Johnstown, Pa.              |
| P. Stryker Tallmadge,  | Ohio.                       |
| J. M. H. Gordon,       | Monongahela City, Pa.       |
| John D. Davis,         | Beaver County, Pa.          |
| James A. Shankland,    | Argyle, New York.           |
| Robert A. Whyte,       | Washington County, N. York. |
| John R. Miller,        | Washington County, N. York. |
| Andrew Beveridge,      | Washington County, N. York. |
| Samuel Irvin,          | Centre County, Pa.          |
| Alexander W. Thompson, | Washington County, Pa.      |
| Josiah Thompson,       | Washington County, Pa.      |
| Joseph R. Wilson,      | Steubenville, Ohio.         |
| G. M. Elliott,         | Steubenville, Ohio.         |
| Ephraim Ogden,         | New Jersey.                 |
| Vincent Cockins,       | Washington County, Pa.      |
| James Allison,         | Bakerstown, Pa.             |
| George W. Zahnizer,    | Mercer, Pa.                 |
| R. S. Morton,          | Beaver County, Pa.          |
| G. W. Shaffer,         | Beaver County, Pa.          |
| Robert W. King,        | Detroit, Michigan.          |

## NAMES.

## RESIDENCE.

|                      |                          |
|----------------------|--------------------------|
| Robert M. Jones,     | Huntingdon County, Pa.   |
| James L. Rodgers,    | Connellsville, Pa.       |
| Joseph S. Pomeroy,   | Mercer County, Pa.       |
| James B. Allison,    | Washington County, Pa.   |
| S. Hume Smith,       | York County, Pa.         |
| John Haft,           | Washington County, Pa.   |
| John T. Crawford,    | Westmoreland County, Pa. |
| Francis A. Steward,  | Cambridge, Maryland.     |
| Baldwin Moore,       | Washington County, Pa.   |
| Thomas H. Beveridge, | Canonsburg, Pa.          |
| David W. Carson,     | Canonsburg, Pa.          |
| S. C. Gray,          | Alabama.                 |
| John Wilson,         | Union County, Pa.        |
| H. Durant,           | Canonsburg, Pa.          |

1843.

|                      |                             |
|----------------------|-----------------------------|
| James C. Campbell,   | Washington County, Pa.      |
| William Dougherty,   | Allegheny County, Pa.       |
| Mead D. Satterfield, | Mercer County, Pa.          |
| James Leeper,        | Beaver County, Pa.          |
| John J. Lane,        | York County, Pa.            |
| George W. Elder,     | Centre County, Pa.          |
| Hugh Sturgeon,       | Noblestown, Pa.             |
| Michael Parkinson,   | Beaver County, Pa.          |
| William Pollock,     | Zanesville, Ohio.           |
| John R. Sturgeon,    | Allegheny County, Pa.       |
| James Kelso,         | Noblestown, Pa.             |
| J. P. Hosack,        | Mercer County, Pa.          |
| James H. M'Bride,    | Philadelphia, Pa.           |
| J. C. Telford,       | Washington County, N. York. |
| James Thompson,      | Washington County, Pa.      |
| James Shaffer,       | Beaver County, Pa.          |
| Thomas J. Urie,      | Canonsburg, Pa.             |
| William Doyle,       | Steubenville, Ohio.         |
| O. H. Williams,      | Mercer County, Pa.          |
| Milton S. Latham,    | Tennessee.                  |
| John D. M'Nutt,      | Washington County, Pa.      |
| Theophilus Thompson, | Juniata County, Pa.         |
| William G. M'Elheny, | Mercer County, Pa.          |
| James G. Dickson,    | Allegheny County, Pa.       |

| NAMES.                | RESIDENCE.                |
|-----------------------|---------------------------|
| James A. Murphy,      | York County, Pa.          |
| Thomas W. Porter,     | Fayette County, Pa.       |
| George Marquis,       | Kentucky.                 |
| A. G. Wallace,        | Allegheny County, Pa.     |
| William G. Taylor,    | Pittsburgh, Pa.           |
| Robert Burgess,       | Trumbull County, Ohio.    |
| A. S. Baldwin,        | Harford County, Maryland. |
| James C. Fleming,     | Monongahela City, Pa.     |
| John M. Geary,        | Pittsburgh, Pa.           |
| Thomas J. Houston,    | Kittanning, Pa.           |
| Alexander B. Maxwell, | Butler County, Pa.        |
| J. H. Miller,         | Allegheny County, Pa.     |
| Samuel A. Spear,      | Cincinnati, Ohio.         |
| Thomas C. Moore,      | Oupelousas, Louisiana.    |
| George W. Newmire,    | Westmoreland County, Pa.  |

1844.

|                      |                         |
|----------------------|-------------------------|
| George D. Archibald, | Allegheny County, Pa.   |
| Lewis S. Blachley,   | Ohio.                   |
| Matthew Clark,       | Indiana County, Pa.     |
| James P. Lytle,      | Ligonier, Pa.           |
| J. H. Wiley,         | Ligonier, Pa.           |
| D. S. M'Henry,       | Beaver County, Pa.      |
| J. N. M'Guffin,      | New Castle, Pa.         |
| J. Ross Ramsey,      | Princeton, New Jersey.  |
| John Sample,         | Allegheny County, Pa.   |
| William Sample,      | Allegheny County, Pa.   |
| John Shane,          | Jefferson County, Ohio. |
| J. R. W. Sloane,     | Washington County, Ill. |
| Andrew C. Todd,      | Eden, Illinois.         |
| Thomas Stibbs,       | Wooster, Ohio.          |
| R. M. M'Cully,       | Tennessee.              |
| B. B. Pickett,       | Andover, Ohio.          |
| Isaac Hays,          | Washington County, Pa.  |
| Theodore Thompson,   | Juniata County, Pa.     |
| John M'Ewen,         | Canonsburg, Pa.         |
| Silas Hazlett,       | Mifflin County, Pa.     |
| Richard C. Woods,    | Centre County, Pa.      |
| John Q. Adams,       | Mount Vernon, Ohio.     |
| Robert Bell,         | New Orleans, Louisiana. |
| John W. Rowles       | Washington County, Pa.  |



| NAMES.              | RESIDENCE.                |
|---------------------|---------------------------|
| Archibald B. Cook,  | Allegheny County, Pa.     |
| Samuel J. Dorsey,   | Steubenville, Ohio.       |
| John Harbison,      | Canonsburg, Pa.           |
| James W. Logan,     | Washington County, Pa.    |
| Walter L. Lyons,    | Harrison County, Ohio.    |
| Thomas V. Milligan, | Tuscarawas County, Ohio.  |
| H. C. M'Farland,    | Allegheny County, Pa.     |
| John Harrison,      | Washington County, Pa.    |
| Iratus Shields,     | Port Gibson, Mississippi. |
| Charles B. Smith,   | Marengo County, Alabama.  |
| John B. Strain,     | Washington County, Pa.    |
| William G. Walker,  | Washington County, Pa.    |
| Elijah Van Buskirk, | Carroll County, Ohio.     |
| David Grier,        | Washington County, Pa.    |
| Israel C. Pershing, | Johnstown, Pa.            |

## 1845.

|                       |                          |
|-----------------------|--------------------------|
| Laverty Grier,        | Emmettsburg, Maryland.   |
| W. J. Downing,        | Indiana County, Pa.      |
| James M'Mullen,       | Indiana County, Pa.      |
| Anthony Dravo,        | Westmoreland County, Pa. |
| William G. Harrison,  | Allegheny County, Pa.    |
| John M'Gill,          | Centre County, Pa.       |
| John B. Pennington,   | New Castle, Delaware.    |
| Franklin Orr,         | Clarion County, Pa.      |
| John W. Walker,       | Allegheny County, Pa.    |
| Sam. B. Wilson,       | Mercer County, Pa.       |
| Sam. Tom. Wilson,     | Hollidaysburg, Pa.       |
| John A. Vance,        | Beaver County, Pa.       |
| Robert Curry,         | Cross Creek, Pa.         |
| R. Fleming Wilson,    | Mifflin County, Pa.      |
| William C. Bracken,   | Washington County, Pa.   |
| Charles E. Henderson, | Venango, Pa.             |
| William L. Baird,     | Baltimore, Maryland.     |
| Thomas R. Gilmore,    | Harrison County, Ohio.   |
| William R. Wiggins,   | Oxford, North Carolina.  |
| Thomas B. Wilson,     | Dunningsville, Pa.       |
| Thomas B. Harbison,   | Xenia, Ohio.             |
| E. V. Dean,           | Wooster, Ohio.           |
| David M'Kee,          | Mercer County, Pa.       |
| J. B. Ripley,         | Ellsworth, Ohio.         |

| NAMES.                 | RESIDENCE.                 |
|------------------------|----------------------------|
| J. M. Snodgrass,       | Milford, Ohio.             |
| Thomas S. Woods,       | Salem, Ohio.               |
| David Boyles,          | Washington County, Pa.     |
| John Buchanan,         | Ohio County, Virginia.     |
| Augustus Burt,         | Cambridge, Ohio.           |
| Thomas J. Jenkins,     | Cabell County, Virginia.   |
| Samuel N. Long,        | Pittsburgh, Pa.            |
| J. Russell Thompson,   | Washington County, Pa.     |
| Andrew Virtue,         | Indiana County, Pa.        |
| Michael C. Green.      | Pennsylvania.              |
| Henry M. Kennedy.      | Pennsylvania,              |
| James Charlton,        | Canonsburg, Pa.            |
| David R. Stevenson,    | Canonsburg, Pa.            |
| David Hall,            | Armstrong County, Pa.      |
| W. A. B. Clark,        | Schellsburg, Pa.           |
| Joseph R. Hart,        | Allegheny County, Pa.      |
| Joseph W. Norris,      | Armstrong County, Pa.      |
| Thomas B. Stewart,     | Ohio County, Virginia.     |
| Israel Haines,         | Washington County, Pa.     |
| 1846.                  |                            |
| A. S. Billingsley,     | Columbiana County, Ohio.   |
| David Hoge,            | Galena, Illinois.          |
| John R. Irwin,         | Butler County, O.          |
| John M'Intosh,         | Columbiana County, Ohio.   |
| James Orr,             | Holliday's Cove, Virginia. |
| Leonidas Sexton,       | Rushville, Indiana.        |
| John F. Feike,         | Somerset County, Pa.       |
| John M. Barnett,       | Westmoreland County, Pa.   |
| Daniel Crofts,         | New Lisbon, Ohio.          |
| Ellis B. Gregg,        | Greene County, Pa.         |
| William C. Jackson,    | Xenia, Ohio.               |
| William S. Livingston, | Ashland County, Ohio.      |
| C. H. Perkins,         | West Canaan, Ohio.         |
| J. W. Robinson,        | Marysville, Ohio.          |
| J. Randolph Benton,    | Washington City, D. C.     |
| James Carson,          | Canonsburg, Pa.            |
| R. K. Cummins,         | Sydney, Ohio.              |
| James Forsythe,        | Washington County, Pa.     |
| N. Fletcher, Esq.,     | Sydney, Ohio.              |
| J. Mason Grier,        | Philadelphia, Pa.          |

| NAMES.                | RESIDENCE.               |
|-----------------------|--------------------------|
| John S. Steward,      | Westmoreland County, Pa. |
| R. C. Justice,        | Paradise, Delaware.      |
| George H. Cook,       | Washington County, Pa.   |
| G. Ivester Young,     | Calcutta, Ohio.          |
| H. C. Dunlap,         | Lexington, Kentucky.     |
| L. M. Reynolds,       | Dover, Delaware.         |
| T. M. Hill,           | Liverpool, Ohio.         |
| John Hamilton,        | Columbiana County, Ohio. |
| John T. M'Carty,      | Brookville, Indiana.     |
| Caleb W. Findley,     | Fayette County, Pa.      |
| A. H. Amrine, .       | Belmont County, Ohio.    |
| William Y. Brown,     | Columbiana County, Ohio. |
| W. J. Bertolett,      | Washingtonville, Ohio.   |
| John Callahan,        | Canonsburgh, Pa.         |
| William G. March,     | Columbiana County, Ohio. |
| J. A. Hanna,          | Wayne County, Ohio.      |
| W. A. Pugh,           | Rushville, Indiana.      |
| William M'Cay,        | Columbiana County, Ohio. |
| J. S. Maughlin,       | York County, Pa.         |
| William M'Cullough,   | Mercer County, Pa.       |
| Joseph H. Wilson,     | Beaver County, Pa.       |
| D. F. Smith,          | Ellsworth, Ohio.         |
| William W. Salisbury, | Ripley, Ohio.            |
| G. M. Sloane,         | Hanoverton, Ohio.        |
| William R. Vincent,   | Washington County, Pa.   |

1847.

|                   |                          |
|-------------------|--------------------------|
| James Elliott,    | • Mount Pleasant, Ohio.  |
| P. Westley Young, | Oakhill, North Carolina. |
| Edward E. Young,  | Hanover, Pa.             |
| J. Smith Hays,    | Washington County, Pa.   |
| J. D. Stoneroad,  | Mifflin County, Pa.      |
| Robert M'Millan,  | Washington County, Pa.   |
| Craig R. Vaneman, | Canonsburg, Pa.          |
| Robert T. Pelham, | Oxford, North Carolina.  |
| M. Quail,         | Pittsburgh, Pa.          |

HONORARY MEMBERS,  
REGULAR MEMBERS,  
PRESENT MEMBERS,

226.  
1180.  
97.

# PRESENT MEMBERS.

## NAMES.

John Adams.  
 George D. Archibald.  
 T. H. Beveridge.  
 A. S. Billingsley.  
 David W. Carson.  
 S. Newell Cochran.  
 E. V. Dean.  
 James G. Dickson.  
 H. Clay Dunlap.  
 John Hamilton.  
 Isaac Hays.  
 John R. Irwin.  
 John M'Ewen.  
 John M'Intosh.  
 David M'Kee.  
 John M'Nutt.  
 A. B. Maxwell.  
 Luther M. Reynolds.  
 C. L. Pershing.  
 J. B. Ripley.  
 William Sample.  
 Mead Satterfield.  
 Leonidas Sexton.  
 James H. Shaiffer.  
 J. R. W. Sloane.  
 William G. Taylor.

## NAMES.

W. G. March.  
 John T. M'Carty.  
 H. C. M'Farland.  
 John B. Pennington.  
 W. A. Pugh.  
 J. W. Robinson.  
 G. M. Sloane.  
 C. B. Smith.  
 J. R. Thompson.  
 C. R. Vaneman.  
 Andrew Virtue.  
 Sam. Tom. Wilson.  
 Sam. B. Wilson.  
 J. H. Wilson.  
 R. C. Woods.  
 G. J. Young.  
 E. E. Young.  
 Augustus Burt.  
 John Callahan.  
 James Carson.  
 R. K. Cummins.  
 N. Fletcher.  
 James Forsythe.  
 J. M. Grier.  
 J. L. Hanna.  
 J. P. Ivie.

## NAMES.

## NAMES.

Andrew C. Todd.  
A. G. Wallace.  
T. S. Woods.  
A. H. Amrine.  
J. M. Barnett.  
W. J. Bertolett.  
William Y. Brown.  
Matthew Clark.  
A. B. Cook.  
Daniel Crofts.  
J. M. Geary.  
Ellis B. Gregg.  
John Harbison.  
T. M. Hill.  
James Elliott.  
T. J. Jenkins.  
W. S. Livingston.  
Walter L. Lyons.  
J. W. Norris.  
Franklin Orr.  
W. W. Salisbury.  
T. B. Stewart.  
C. D. Stoneroad.

James W. Logan.  
J. S. Maughlin.  
William M'Cay.  
William M'Cullough.  
J. C. Pershing.  
D. F. Smith.  
William Vincent.  
W. G. Walker.  
W. R. Wiggins.  
T. B. Wilson.  
P. W. Young.  
J. W. Boyles.  
G. H. Cook.  
C. W. Findley.  
David Hall.  
P. S. Haya.  
Robert M'Millan.  
R. F. Wilson.  
Israel Haynes.  
R. P. Pelham.  
M. Quail.  
T. B. Vaneman.  
Goodman Coulter.

**C A T A L O G U E**

**OF THE**

**OFFICERS AND PUPILS**

**IN**

**WASHINGTON FEMALE SEMINARY,**

**FOR THE**

**ACADEMIC YEAR,**

**COMMENCING NOVEMBER, 1845, AND ENDING SEPTEMBER, 1846**

---

**WASHINGTON, PA:**  
**JOHN BAUSMAN, PRINTER.**  
**1846.**



# OFFICERS OF THE INSTITUTION.

---

## TRUSTEES.

Rev. D. M'CONAUGHY, President.  
Hon. THOS. M. T. M'KENNAN,  
ALEX. SWENEY,  
JACOB SLAGLE,  
JOHN WISHART, M. D.,  
F. JULIUS LE MOYNE, M. D.,  
Hon. JOHN H. EWING,  
Hon. JOHN GRAYSON, Treasurer.  
C. M. REED, Secretary.

---

## PRINCIPAL.

SARAH R. FOSTER.

---

## TEACHERS.

ESTHER L. BROWNE,  
HANNAH T. STONE,  
JOANNA E. COOKE,  
MARTHA J. ASHTON,  
MARY P. JOHNSON,  
MARY M. NEWTON,  
JANE C. MILLER,  
MARY Z. WOODWARD,  
VIRGINIA L. SMITH,  
MARY E. DOUGLASS.

Prof. E. STEPHENS, Lecturer on Chem. and Nat. Phil.  
A. M. SUMINSKI, Teacher of Drawing, Painting, &c.



## REFERENCE

May be made to the following Gentlemen, for the Character of  
the Institution, &c.

- Rev. D. H. RIDDLE, D. D., Pittsburgh, Pa.  
     " JAMES ROGERS, D. D., Allegheny City.  
     " DAVID ELLIOTT, D. D.      "      "  
     " JOHN M'ARTHUR, Oxford, Ohio.  
     " DAVID CHRISTY,      "      "  
     " JOS. CLABAUGH, D. D.,      "      "  
 Hon. DANIEL KILGORE, Cadiz,      "  
 MARTIN WILSON, M. D.,      "  
 Rev. W. SLOANE, Elk Prairie, Illinois.  
     " P. BULLIONS, D. D., Albany, N. Y.  
     " J. P. MILLER, Argyle,      "  
     " W. GOODWILLY, Ryegate, Vermont.  
     " C. WEBSTER, Philadelphia, Pa.  
     " J. COOPER,      "      "  
 J. E. ATWOOD, Esq.,      "      "  
 Hon. JAMES M. RUSSELL, M. C., Bedford, Pa.  
 W. W. SEATON, Esq., Washington City, D. C.  
 M. ST. CLAIR CLARKE, Esq.,      "      "  
 C. C. COX, Esq., Georgetown,      "  
 Rev. J. G. SMART, Baltimore, Maryland.  
 C. F. MAYER, Esq.      "      "  
 R. GARRETT & SONS,      "      "  
 WYLIE & WILSON,      "      "  
 Rev. R. J. BRECKENRIDGE, D. D., Canonsburg, Pa.  
     " THOMAS BEVERIDGE, D. D.,      "      "  
 Hon. GEORGE CHAMBERS, Chambersburg, Pa.  
 J. & J. W. ANDERSON, Louisville, Ky.  
 W. R. M'KEE, Lexington, Ky.  
 Rev. WILLIAM C. ANDERSON, D. D., Dayton, Ohio.  
     " JOHN S. EASTON, Lewistown, Pa.

# **COURSE OF STUDIES.**

---

## **PRIMARY CLASS.**

**Reading; Writing; Spelling; Geography; Grammar; Arithmetic; History of the United States.**

## **FIRST YEAR IN THE REGULAR COURSE.**

**Grammar and Arithmetic, continued; Geography, ancient and modern, with drawing maps; History, ancient and modern; Geology; Natural Philosophy, (first lessons.)**

## **SECOND YEAR.**

**Algebra; Geometry; Political Economy; Geography of the Heavens; Chemistry; Botany; Rhetoric; Analysis of the English Language.**

## **THIRD, OR SENIOR CLASS.**

**Natural Philosophy, (at large;) Elements of Criticism; Analogy of Natural and Revealed Religion; Logic; Mental and Moral Science.**

**Orthography, Reading, Callisthenics, Penmanship, Composition, and Scripture History, will be attended to throughout the course.**

# TERMS.

---

The Pupils are divided into three divisions, and pursue the studies appropriate to each.

## TUITION IN REGULAR STUDIES.

|                                        |         |         |              |  |  |
|----------------------------------------|---------|---------|--------------|--|--|
| THE SENIOR DIVISION PAY,               | -       | \$14 00 | per session. |  |  |
| “ JUNIOR,                              | “ “ - - | 11 00   | “ “          |  |  |
| “ Third,                               | “ “ - - | 9 00    | “ “          |  |  |
| Boarding, lodging, washing, and light, |         | 50 00   | “ “          |  |  |
| For fuel during winter term,           | - -     | 5 00    | “ “          |  |  |

## EXTRA CHARGES.

|                                       |           |         |     |  |  |
|---------------------------------------|-----------|---------|-----|--|--|
| French,                               | - - - - - | \$10 00 | “ “ |  |  |
| German,                               | - - - - - | 10 00   | “ “ |  |  |
| Latin,                                | - - - - - | 8 00    | “ “ |  |  |
| Drawing, Painting and Sketching, from |           |         |     |  |  |
| Nature,                               |           | 15 00   |     |  |  |
| Painting in Oil,                      | - - - - - | 20 00   |     |  |  |
| Music on the Piano,                   | - - - - - | 16 00   |     |  |  |
| Or at Professor's charges.            |           |         |     |  |  |
| Use of Instrument,                    | - - - - - | 4 00    |     |  |  |
| Vocal Music                           | - - - - - | 5 00    |     |  |  |
| Music on the Guitar,                  | - - - - - | 15 00   |     |  |  |
| Use of Instrument,                    | - - - - - | 1 00    |     |  |  |
| Lectures on Chem. and Nat. Phil.,     | - - - - - | 3 00    |     |  |  |
| Ornamental Needle Work,               | - - - - - | 8 00    |     |  |  |

N. B. Charge for the use of Patterns in Oil according to the value of the Paintings.

Payments to be made half term in advance.

Parents and Guardians who prefer a stated sum, \$200 per annum, \$100 if paid at the commencement of each term, will entitle

a pupil to board, and all the necessities connected with it, together with instructions in all the Ornamental branches, or as many of them as may be desired. Interest charged where payments are not punctually made.

So great has been the increase of the pupils in this Institution within the past few years, that it was found necessary to purchase an additional building and grounds, thus affording greatly increased facilities for the accommodation of pupils. It is thought advisable to intimate that early application is indispensable to insure admission.



## NAMES OF GRADUATES.

| NAMES.                               | PRESENT RESIDENCES.    |
|--------------------------------------|------------------------|
|                                      | 1837.                  |
| Sarah J. Koontz,                     | Washington, Pa.        |
|                                      | 1838.                  |
| aMrs. Dr. Hawkins,                   | Connelsville, Pa.      |
| cMrs. I. Rankin,                     | Pittsburgh, Pa.        |
| Rebecca C. Garrett,                  | Charleston, Ia.        |
|                                      | 1839.                  |
| oMrs. J A. Smith,                    | Florence, Pa.          |
| uMrs. F. B. M'Connel,                | Pittsburgh, Pa.        |
|                                      | 1840.                  |
| Mary J. Haft,                        | Athens, Ohio.          |
|                                      | 1841.                  |
| Mary B. Anderson,                    | Louisville, Ky.        |
| oMrs. M'Laughlin,                    |                        |
| Mary A. Gregg,                       | Charleston, Ia.        |
| Charlotte Le Moyne,                  | Washington, Pa.        |
| Sarissa Lyle,                        | Concord, Ohio.         |
| Isabella M. Quail,                   | Washington County, Pa. |
| Eliza M. Wilson,                     | Washington, Pa.        |
| aFormerly <i>Christiana Darling.</i> | o <i>Rebecca Park.</i> |
| o " <i>Mary A. Bunce.</i>            | u <i>Ann Slagle.</i>   |
| x " <i>Margaret A. Black.</i>        |                        |

| NAMES.                        | PRESENT RESIDENCES.      |
|-------------------------------|--------------------------|
| aMrs. A. W. Carter,           | Cincinnati, Ohio.        |
| 1842.                         |                          |
| M. J. Ashton,                 | North White Creek, N. Y. |
| Elizabeth B. Ewing,           | Washington, Pa.          |
| Martha Grayson,               | " "                      |
| Mary Garrett,                 | " "                      |
| Ann Le Moyne,                 | " "                      |
| cMrs. Shields,                | Salem, N. Y.             |
| Jane E. Miller,               | Washington, Pa.          |
| oMrs. Terry,                  | Terrysville, Conn.       |
| uMrs. Colmery,                | Haysville, Ohio.         |
| Adaline J. Officer,           | Boonville, Mo.           |
| 1843.                         |                          |
| Mary J. Campbell,             | Uniontown, Pa.           |
| zMrs. Dr. Gordon,             | Louisiana.               |
| Margaret A. Johnston,         | Palmyra, Mo.             |
| Mary M. Newton,               | Marengo County, Ala.     |
| *Sarah M. Robertson,          | Cambridge, N. Y.         |
| Isabella M. Rankin,           | Washington, Iowa.        |
| Virginia L. Smith,            | Washington, Pa.          |
| zMrs. W. Harbaugh,            | New Lisbon, Ohio.        |
| 1844.                         |                          |
| Caroline Bower,               | New Orleans, La.         |
| Roxanna Bentley,              | Monongahela City, Pa.    |
| Anna G. Christy,              | Oxford, Ohio.            |
| Eunice H. Hill,               | Parkersburg, Va.         |
| Ann E. McKennan,              | Washington, Pa.          |
| Lauretta T. Morgan,           | " "                      |
| Anna M. Miller,               | Sewickly, Pa.            |
| Elizabeth Morgan,             | Allegheny City, Pa.      |
| aFormerly Margaretta Wishart. | cAgnes Law.              |
| o " Susan Orr.                | uMary C. Scott.          |
| x " Mary A. Herriott.         | zSophia E. Thora.        |
| *Deceased.                    |                          |

| NAMES.             | PRESENT RESIDENCES.    |
|--------------------|------------------------|
| Sarah H. Quail,    | Washington County, Pa. |
| Mary P. Robertson, | Westerloo, N. Y.       |
| Mary A. Thorn,     | Cadiz, Ohio.           |
| Mary A. Walker,    | Ligonier Valley, Pa.   |
| Elizabeth Warrell. | Washington, Pa.        |

## 1845.

|                     |                        |
|---------------------|------------------------|
| Jane Baird,         | Washington, Pa.        |
| Catharine H. Clark, | Washington County, Pa. |
| Mary J. McCullough, | Canonsburg, Pa.        |
| Jane R. Hagans,     | Kingwood, Va.          |
| Jane Oram,          | Canonsburg, Pa.        |
| Sarah H. R. Quail,  | Little Rock, Ark.      |
| Jane A. Scott,      | Washington County, Pa. |
| Ann C. Sweney,      | " " "                  |
| Eliza P. Smith,     | Accomac, Va.           |
| Mary J. Williams,   | Hagerstown, Md.        |

## 1846.

|                    |                        |
|--------------------|------------------------|
| Jane W. Baird,     | Washington, Pa.        |
| Margaret K. Bell,  | " "                    |
| Ellen Cleland,     | Portersville, Pa.      |
| Margaret Cleland,  | " "                    |
| C. M. Hopkins,     | Washington, Pa.        |
| Lovila W. Hagans,  | Kingwood, Va.          |
| Hannah M. List,    | Wheeling, Va.          |
| Eliza N. List,     | " "                    |
| Mary E. Mahon,     | Harrisburg, Pa.        |
| Margaret McMullen, | St. Louis, Mo.         |
| Sarah E. McMillan, | South Hanover, Ia.     |
| Anna S. Quail,     | Washington County, Pa. |
| Mary S. Patrick,   | Kanawha County, Va.    |
| Agnes M. Rankin,   | Washington, Pa.        |
| Mary E. Thompson,  | Wheeling, Va.          |
| Eliza S. Wilson,   | Washington, Pa.        |
| Margaret C. Whyte, | Cambridge, N. Y.       |



# PUPILS.

| NAMES.                 | PRESENT RESIDENCES.    |
|------------------------|------------------------|
| Susan F. Alrich,       | Washington, Pa.        |
| Eliza A. Adams,        | " "                    |
| Susan Ackleson,        | " "                    |
| Caroline A. Anshutz,   | Moundsville, Va.       |
| Mary J. Adair,         | Cumberland County, Pa. |
| Mary Bunce,            | New York.              |
| Mary Brown,            | Washington, Pa.        |
| Margaret K. Bell,      | " "                    |
| Jane Baird,            | " "                    |
| Susan Baird,           | " "                    |
| Jane W. Baird,         | " "                    |
| Elizabeth L. Brownlee, | Washington County, Pa. |
| Jane Brownlee,         | " " "                  |
| Mary E. Brownlee,      | " " "                  |
| Mary A. Buchanan,      | " " "                  |
| Martha D. Bracken,     | " " "                  |
| Margaret Breeding,     | Fayette County, Pa.    |
| Eliza J. Baird,        | " " "                  |
| Mirabell Bently,       | Monongahela City, Pa.  |
| Elizabeth Bowman,      | Mansfield, Ohio.       |
| Elizabeth L. Blood,    | Hagerstown, Md.        |
| Sarah J. Black,        | Lewistown, Pa.         |
| Margaret Bell,         | Claysville, Ohio.      |
| Maria L. Cooke,        | Washington, Pa.        |
| Mary E. Cooke,         | " "                    |

| NAMES.                | PRESENT RESIDENCES.    |
|-----------------------|------------------------|
| Rebecca Cunningham,   | Washington, Pa.        |
| Catharine Crawford,   | " "                    |
| Minerva J. Clark,     | Washington County Pa.  |
| Maria E. Clark,       | " " "                  |
| Sarah J. Clark,       | " " "                  |
| Deborah H. Clark,     | " " "                  |
| Sarah L. Clark,       | " " "                  |
| Mary J. Campbell,     | Washington, Pa.        |
| Cornelia B. Cox,      | Kanawha, Va.           |
| Ellen Cleland,        | Portersville, Pa.      |
| M. Cleland,           | " "                    |
| susan Cochran,        | Washington County, Pa. |
| Martha C. Cowan,      | " " "                  |
| Margaret V. Cocycane, | Grave Creek, Va.       |
| Elizabeth A. Coplan,  | Brownsville, Pa.       |
| Mary C. Dix,          | Baltimore, Md.         |
| Louisa A. Driggs,     | New York City.         |
| Margaret Doake,       | Washington, Pa.        |
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| Hannah Davis,         | Allegheny, Pa.         |
| Martha M. Dungan,     | Washington County, Pa. |
| Caroline Donally,     | " " "                  |
| Jane S. Donaldson,    | " " "                  |
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| Martha M'Donald,      | Noblestown, Pa.        |
| Annie M'Farland,      | Kanawha, Va.           |
| Miranda S. Finley,    | Finleyville, Pa.       |
| Narcissa J. Frazer,   | Cookstown, Pa.         |
| Malissa Fowler,       | Pittsburgh, Pa.        |
| N. J. Fife,           | Washington County, Pa. |
| Jane Fitzwilliams,    | " " "                  |
| Margaret Fleming,     | Washington, Pa.        |
| Clarissa F. Fulton,   | " "                    |
| H. Fulton,            | " "                    |
| Lucy A. Gow,          | " "                    |
| Ellen M. Gow,         | " "                    |
| Julia A. Good,        | " "                    |

## NAMES.

## PRESENT RESIDENCES.

|                       |                        |
|-----------------------|------------------------|
| Mary A. Goodman,      | Washington, Pa.        |
| Augusta Glyde,        | Allegheny Pa.          |
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| Rebecca J. Gallagher, | Moundsville, Va.       |
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| Sarah J. Grimes,      | Washington, Pa.        |
| Ann E. M'Giffin,      | " "                    |
| Margaret Hazlett,     | " "                    |
| Mary E. Hazlett,      | " "                    |
| C. M. Hopkins,        | " "                    |
| Susan Hallam,         | " "                    |
| Elizabeth D. Harter,  | " "                    |
| Rebecca E. Hudson,    | " "                    |
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| Margaret C. Hornish,  | Greensburg, Pa.        |
| Lovila W. Hagans,     | Kingwood, Va.          |
| Sarah J. Hull,        | Cumberland, Md.        |
| Sarah E. Hutchinson,  | Jersey City, N. J.     |
| Sarah J. Hanna,       | Cadiz, Ohio.           |
| Elizabeth Hillier,    | Pittsburgh, Pa.        |
| Margaret H. Hughes,   | Washington County, Pa. |
| M. O. Johnston,       | " " "                  |
| Margaret A. Johnston, | Marion County, Mo.     |
| Catharine C. Kutz,    | Cumberland County, Pa. |
| Malinda A. Kline,     | Wheeling, Va.          |
| Camsadel D. Koontz,   | Somerton, Ohio.        |
| Cornelia H. Koontz,   | " "                    |
| Anna Kitts,           | Cookstown, Pa.         |
| Romaine V. Le Moyne,  | Washington, Pa.        |
| Jane Le Moyne,        | " "                    |
| Sarah J. Leet,        | " "                    |
| Mary J. Lonkert,      | " "                    |
| Jane Lane,            | " "                    |
| Hannah M. List,       | Wheeling, Va.          |
| Eliza N. List,        | " "                    |
| Harriet N. Lyle,      | Washington County, Pa. |

| NAMES.                | PRESENT RESIDENCES.      |
|-----------------------|--------------------------|
| Elizabeth P. Lowrie,  | Pittsburgh, Pa.          |
| Mary A. Leech,        | Wheeling, Va.            |
| Emma Lincoln,         | Philadelphia, Pa.        |
| Jane C. Miller,       | Washington, Pa.          |
| Mary E. Mahon,        | Harrisburg, Pa.          |
| Margaret Marshel,     | Washington, Pa.          |
| Anna D. Musser,       | " "                      |
| Lucy J. Mills,        | " "                      |
| Sarah E. M'Millan,    | South Hanover, Ia.       |
| Anna J. Mathews,      | Johnstown, Pa.           |
| Sarah A. Morris,      | Elizabethtown, Va.       |
| Mary D. Morris,       | " "                      |
| Margaret A. M'Mullen, | St. Louis, Mo.           |
| Mary L. Morehouse,    | Hebron, N. Y.            |
| Josephine M. Marsh,   | Uniontown, Pa.           |
| Rosamond H. Marsh,    | " "                      |
| Elizabeth P. Markle,  | Westmoreland County, Pa. |
| Josephine G. Neal,    | Parkersburg, Va.         |
| Sarah E. Officer,     | Washington, Pa.          |
| Mary Officer,         | " "                      |
| Agnes M. Orr,         | Cumberland County, Pa.   |
| Mary S. Patrick,      | Kanawha, Va.             |
| Mary A. Patterson,    | Washington County, Pa.   |
| Hannah Paul,          | " " "                    |
| Catharine J. Paul,    | " " "                    |
| Agnes S. Pinney,      | Guilford, Conn.          |
| S. A. Quail,          | Washington County, Pa.   |
| Elizabeth F. Quail,   | " " "                    |
| Agnes M. Rankin,      | Washington, Pa.          |
| Mary Ringland,        | " "                      |
| Caroline H. Ramsey,   | " "                      |
| Mary A. Ramsey,       | " "                      |
| Elizabeth K. Rogers,  | Baltimore, Md.           |
| Anna B. Rogers,       | " "                      |
| Mary S. Rogers,       | Martinsburg, Ohio.       |
| Martha J. Rankin,     | Mercer, Pa.              |
| Clara P. Ried,        | Centreville, Pa.         |

## NAMES.

## PRESENT RESIDENCES.

|                         |                          |
|-------------------------|--------------------------|
| R. G. Robbins,          | Westmoreland County, Pa. |
| Malissa Riggle,         | East Bethlehem, Pa.      |
| Lavonia K. Riddle,      | Washington County, Pa.   |
| Isabella A. Riddle,     | " " "                    |
| Mary M. Russell,        | Bedford, Pa.             |
| Margaret J. Rosborough, | Washington County, Pa.   |
| Maria Robe,             | Washington, Ohio.        |
| Margaret Stockton,      | Uniontown, Pa.           |
| Mary J. Sweney,         | Washington, Pa.          |
| Elizabeth A. Swency,    | " "                      |
| Jane Sweney,            | " "                      |
| Catharine H. Scott,     | " "                      |
| Mary C. Scott,          | " "                      |
| Jane A. Scott,          | " "                      |
| Martha E. Scott,        | " "                      |
| Mary A. Sturgeon,       | Noblestown, Pa.          |
| R. A. Springer,         | Uniontown, Pa.           |
| Jane R. Searight,       | Fayette County, Pa.      |
| Anna M. Steele,         | Millersburg, Ky.         |
| Eliza P. Smith,         | Accomac, Va.             |
| Mary A. Smith,          | Nashville, Tenn.         |
| Maria Smith,            | " "                      |
| M. C. Stone,            | Cornish, N. H.           |
| Ellen Schooley,         | Washington County, Pa.   |
| Sarah Streat,           | " " "                    |
| Mary E. Thompson,       | Wheeling, Va.            |
| Emma Thompson,          | Pittsburgh, Pa.          |
| Margaret S. Thompson,   | Greene County, Pa.       |
| Sarah Taggart,          | Belmont County, Ohio.    |
| Mary H. Taggart,        | Cadiz, Ohio.             |
| Esther A. Templeton,    | Washington, Pa.          |
| Hannah Vankirk,         | Pittsburgh, Pa.          |
| Jane Vance,             | Washington County, Pa.   |
| Jane C. Vance,          | " " "                    |
| Elizabeth Valentine,    | " " "                    |
| Margaret H. Vaneman,    | " " "                    |

| NAMES.              | PRESENT RESIDENCES.     |
|---------------------|-------------------------|
| Eliza S. Wilson,    | Washington, Pa.         |
| Catharine Wishart,  | " "                     |
| Ellen Wishart,      | " "                     |
| Charlotte C. Wier,  | Washington County, Pa.  |
| Mary Wilson,        | " " "                   |
| Ann E. White,       | Washington, Pa.         |
| Sarah F. White,     | Washington County, Pa.  |
| M. C. Whyte,        | Cambridge, N. Y.        |
| Jane C. Wylie,      | Washington County, Pa.  |
| Eunice H. Wylie,    | " " "                   |
| Mary T. Wallace,    | Cadiz, Ohio.            |
| Ellen B. Walker,    | Iberia, Ohio.           |
| Rebecca J. Walker,  | Canonsburg, Pa.         |
| Hannah Walker,      | Allegheny County, Pa.   |
| Mary R. Walker,     | Washington County, Pa.  |
| Lucretia Welsh,     | " " "                   |
| Virginia Wilson,    | Jacksonville, Illinois. |
| Margaret H. Wright, | Finleyville, Pa.        |
| Oella D. Zane,      | Wheeling, Va.           |
| TOTAL               | - - - - 191             |

THE WASHINGTON FEMALE SEMINARY, has been in operation about ten years. It began with 40 Pupils, and the necessary accommodations for that number. A liberal and generous patronage, enables the Board of Trustees now to present the above Catalogue, and every facility for the instruction and personal comfort of an increased number. To insure admission, early application is indispensable.

## LOCATION.

This Institution is pleasantly located in the Borough of Washington, on the National Road; one of the greatest thorough-fares between the East and West. It is easy of access, and at comparatively small expense, from every direction. From Baltimore and Philadelphia, it is from 24 to 36 hours travel, by public conveyance; and from the West, steamboat navigation reaches to within 25 or 30 miles, at Wheeling, Pittsburgh, Brownsville, and many other points. Washington is one of the chief towns of Western Pennsylvania. It contains about 2800 inhabitants; generally industrious, intelligent and moral. It is surrounded by picturesque scenery, and noted for its healthfulness; being situated on the table land, betwixt the base of the Allegheny range, and the great Western Valley; it escapes the diseases incident to both extremes. Seven or eight of the leading denominations of Christians have here houses for worship; and their pulpits are respectably filled. [Parents will please designate what Church they desire their daughters to attend. If no special instructions are given, they will attend Church with the Principal, and be under her special care.] Washington County is one of the most fertile spots in the West, furnishing a cheap and abundant market, which enables the Board (as will be apparent by reference to our terms,) to make the expenses of education at this Institution low.

## BUILDING, &c.

The Seminary building is 124 feet long, 42 wide, and three stories high; containing 40 lodging rooms, a large hall, recitation rooms, &c. This house is new, and was planned and erected expressly for the purpose to which it is devoted. The rooms designed for study, recitation, &c., are large and well adapted to their respective uses; and the rooms for lodging are handsomely arranged for light, air, and comfort generally; and we believe the whole is not surpassed in these respects by any Institution in the Western country. The pupils are accommodated with furnished apartments, where they lodge and study; for the neat-

ness and order of which the inmates are responsible. The grounds adjacent to the building are tastefully laid off, and ornamented; and sufficiently large for exercise and recreation.

Our Academic year is divided into two terms, or sessions, of five months each; with two Vacations: one in April and the other in October. Public Examinations of all the Pupils take place the last week in March and September; and the Pupils are required to remain until the close of these exercises. A Board of Visitors is appointed at the beginning of each term, composed of members of the Board of Trustees, and other literary gentlemen of the place and vicinity, who visit the Institution once a month, hear recitations, &c., and advise and consult with the Principal upon the general interests of the Seminary.

The Teachers generally reside in the house; and the number will be kept fully adequate to the wants of the Institution. The government will be *parental*, with the exercise of only so much authority, as will commend the parental principle to the respect of the Pupil. The great object will be to incite to virtuous conduct by an appeal to the moral sense; and by duly cultivating tenderness of conscience, we believe its own enlightened decisions will forego the necessity of resorting to other motives. Pupils who have not very near relatives in the town, or immediate vicinity, are required to board in the Seminary. The comfort, protection, manners and moral and religious interests of the Pupils will be carefully promoted by the Principal, Teachers and Board of Trustees.

N. B. Persons wishing to procure Teachers, may frequently be supplied by applying to the Principal. Several young ladies, well qualified, as such, have been sent during the past year, to different parts of the Union, and others in the several classes, are preparing for like situations.









JEFFERSON COLLEGE PENN.<sup>a</sup>

AND THE VILLAGE OF CANONSBURG

*Litho'd by E. Weber & Co*

**CATALOGUE**

**OF THE**

**OFFICERS AND STUDENTS**

**OF**

**JEFFERSON COLLEGE,**

**CANONSBURG, PENN'A.**

**MAY, 1847.**

**PUBLISHED BY JOHN D. VOWELL, BOOKSELLER,**  
**CANONSBURG, PA.**  
**1847.**

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Printed by Johnston & Stockton—Pittsburgh.

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FROM THE TIME IT WAS CHARTERED.

---

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Chosen Principal, Aug. 29th, 1802; died Nov. 30th, 1802.

REV. JAMES DUNLAP, A. M.

Chosen April 27th, 1803; resigned April 25th, 1811.

REV. ANDREW WYLIE, D. D.

Chosen April 29th, 1812; resigned April, 1816.

REV. WILLIAM M'MILLAN, A. M.

Chosen September 24th, 1817; resigned August 14th, 1822.

REV. MATTHEW BROWN, D. D., LL. D.

Chosen September 25th, 1822; resigned Sept. 27th, 1845.

REV. ROBERT J. BRECKINRIDGE, D. D.

Chosen January 2d, Inaugurated September 27th, 1845.

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---

Their number cannot exceed *twenty-one*, of whom there may *eight* Ministers of the Gospel, and *thirteen* lay-members.

|                                                 |                                |
|-------------------------------------------------|--------------------------------|
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**GEORGE W. ZAHNISER, Esq. A. B.**

Teacher of the Classical Department.



## EXPLANATIONS.

---

\* Denotes that the student to whose name it is affixed, is taking only a partial course.

† Denotes that the student has departed this life.

‡ Denotes that the student left College under Censure.

W. C. WEST COLLEGE.

C. F. COLLEGE FARM.

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| Todd Edgar,          | Nashville, Tenn.     | <i>S. Alexander's.</i>       |
| James L. Finley,     | Westmorel'd Co. Pa.  | <i>W. C. 2.</i>              |
| † John T. Gibson,    | Jefferson Co. Va.    | <i>W. C. 14.</i>             |
| William C. Gilson,   | Juniata Co. Pa.      | <i>Mrs. Vaneman's.</i>       |
| A. G. Graham,        | Fayette Co. Pa.      | <i>W. C. 11.</i>             |
| Laverty Grier,       | Emmitsburg, Md.      | <i>Mrs. Sampson's.</i>       |
| * Henry Hallowell,   | Wisconsin Territory. | <i>C. F.</i>                 |

| NAMES.              | RESIDENCES.          | BOARDING HOUSES.             |
|---------------------|----------------------|------------------------------|
| John Hamilton,      | Columbiana Co. O.    | <i>Mrs. Herriott's.</i>      |
| Isaac Hays,         | Washington Co. Pa.   | <i>C. F.</i>                 |
| Henry H. Hornsby,   | Shelby Co. Ky.       | <i>Mrs. Vaneman's.</i>       |
| James Huston,       | Cumberland Co. Pa.   | <i>" Martin's.</i>           |
| John R. Irwin,      | Butler Co. O.        | <i>H. Armstrong's.</i>       |
| W. D. Lilley,       | Hillsborough, O.     | <i>Wm. M' Daniel's, Esq.</i> |
| W. B. Maxwell,      | Butler Co. Pa.       | <i>H. Armstrong's.</i>       |
| James H. M'Bride,   | Philadelphia, Pa.    | <i>Wm. M' Clelland's.</i>    |
| John M'Ewen,        | Canonsburg, Pa.      | <i>Mr. M' Ewen's.</i>        |
| John M'Intosh,      | Columbiana Co. O.    | <i>Mrs. Herriott's.</i>      |
| David M'Kee,        | Mercer Co. Pa.       | <i>C. F.</i>                 |
| John M'Nutt,        | Washington Co. Pa.   | <i>Mr. M' Nutt's.</i>        |
| Robert C. Miller,   | Wash. City, D. C.    | <i>J. Emery's.</i>           |
| Jacob Myers,        | Lancaster Co. Pa.    | <i>C. F.</i>                 |
| Henry M. Painter,   | Kittanning, Pa.      | <i>Mrs. Vaneman's.</i>       |
| Cyrus L. Pershing,  | Johnstown, Pa.       | <i>C. F.</i>                 |
| Walter M. Reynolds, | Camden, Del.         | <i>H. Armstrong's.</i>       |
| W. B. Ripley,       | Ellsworth, O.        | <i>H. Armstrong's.</i>       |
| James L. Rodgers,   | Shippensburg, Pa.    | <i>Mrs. Martin's.</i>        |
| William Sample,     | Allegheny Co. Pa.    | <i>Wm. M' Clelland's.</i>    |
| Lead Satterfield,   | Mercer Co. Pa.       | <i>J. Ballentine's.</i>      |
| Hamilton Scott,     | Martinsburg, O.      | <i>Mrs. Herriott's.</i>      |
| W. Sexton,          | Rushville, Ind.      | <i>J. Emery's.</i>           |
| James H. Shaiffer,  | Beaver Co. Pa.       | <i>C. F.</i>                 |
| Samuel Simmons,     | Jersey Shore, Pa.    | <i>Mrs. Vaneman's.</i>       |
| W. R. W. Sloane,    | Washington Co. Ill.  | <i>J. Ballentine's.</i>      |
| W. Graydon Smith,   | Canonsburg, Pa.      | <i>Dr. Smith's.</i>          |
| Edmund Snair,       | Huntingdon, Pa.      | <i>W. C. 16.</i>             |
| W. H. Sturgeon,     | Uniontown, Pa.       | <i>W. C. 15.</i>             |
| Robert Sutton,      | Indiana, Pa.         | <i>Mrs. Herriott's.</i>      |
| William G. Taylor,  | Pittsburgh, Pa.      | <i>C. F.</i>                 |
| Andrew C. Todd,     | Eden, Ill.           | <i>J. Ballentine's.</i>      |
| W. G. Wallace,      | Allegheny Co. Pa.    | <i>C. F.</i>                 |
| Thomas Ward,        | Martinsburg, O.      | <i>C. F.</i>                 |
| John A. Warden,     | Pittsburgh, Pa.      | <i>J. E. Black's, Esq.</i>   |
| William H. Wilson,  | Allegheny Co. Pa.    | <i>" " "</i>                 |
| William W. Wilson,  | Westmoreland Co. Pa. | <i>W. C. 15.</i>             |
| Thomas S. Woods,    | Salem, Ohio.         | <i>H. Armstrong's.</i>       |

## JUNIOR CLASS.

| NAMES.               | RESIDENCES.         | BOARDING HOUSES.      |
|----------------------|---------------------|-----------------------|
| Alex'r. H. Amerine,  | Belmont Co. O.      | C. F.                 |
| W. W. Baker,         | Martinsburg, Va.    | Wm. M' Daniel's, Esq. |
| Samuel B. Barton,    | Juniata Co. Pa.     | C. F.                 |
| John M. Barnett,     | Westmorel'd Co. Pa. | C. F.                 |
| *Aza Beall,          | Cumberland, Md.     | Wm. M' Daniel's, Esq. |
| W. J. Bertollett,    | Washingtonville, O. | H. Armstrong's.       |
| J. W. Brown,         | Milton, Pa.         | Mrs. Vaneman's.       |
| William Y. Brown,    | Columbiana Co. O.   | H. Armstrong's.       |
| *David Clarke,       | M'Keesport, Pa.     | Wm. M' Clelland's.    |
| Matthew Clarke,      | Indiana, "          | H. Riddle's, Esq.     |
| James L. Cochran,    | Shippensburg, "     | Mrs. Martin's.        |
| Archibald B. Cook,   | Allegheny Co. "     | J. Ballentine's.      |
| John J. Cox,         | Franklin Co. "      | Mrs. Martin's.        |
| John K. Cramer,      | Cumberland, Md.     | Wm. M' Daniel's, Esq. |
| Daniel Crofts,       | Columbiana Co. O.   | Mrs. Oram's.          |
| John R. Duncan,      | Fairview, O.        | " Herriott's.         |
| James Elliot,        | Jefferson Co. O.    | Wm. M' Clelland's.    |
| John M. Geary,       | Pittsburgh, Pa.     | J. Ballentine's.      |
| Ellis B. Gregg,      | Green Co. "         | J. Ballentine's.      |
| John H. Handy,       | Somerset Co. Md.    | Prof. Vowell's.       |
| John Harbison,       | Canonsburg, Pa.     | A. Harbison's.        |
| *John F. Harrison,   | Bedington, Va.      | W. C. 3.              |
| S. Hazlett,          | Mifflin Co. Pa.     | C. F.                 |
| Thomas M. Hill,      | Liverpool, O.       | J. Ballentine's.      |
| Franklin I. Houston, | Bellefonte, Pa.     | J. Emery's.           |
| *William Irby,       | Wilcox Co. Ala.     | Wm. M' Daniel's, Esq. |
| Thomas J. Jenkins,   | Cabell Co. Va.      | J. Brown's,           |
| William A. Jenkins,  | " " "               | J. Brown's.           |
| Albert C. Jenkins,   | " " "               | J. Brown's.           |
| Lacy Jones,          | Hopkinsville, Ky.   | Prof. Vowell's.       |
| John B. Laird,       | Center Co. Pa.      | Mrs. Herriott's.      |
| J. F. Lawrence,      | Louisville, Ky.     | Prof. Vowell's.       |
| Wm. S. Livingston,   | Ashland, O.         | J. Ballentine's.      |
| Walter L. Lyons,     | Harrison Co. O.     | C. F.                 |
| John Lyons,          | Muskingum, O.       | Mrs. Vaneman's.       |
| William L. March,    | Columbiana Co. O.   | " Herriott's.         |

| NAMES.               | RESIDENCES.         | BOARDING HOUSES.             |
|----------------------|---------------------|------------------------------|
| Josiah Milligan,     | Ohio Co. Va.        | <i>Mrs. Sampson's.</i>       |
| James C. M'Candless, | Utica, O.           | " "                          |
| John T. M'Carty,     | Brookville, Ind.    | <i>H. Armstrong's.</i>       |
| H. C. M'Farland,     | Allegheny Co. Pa.   | <i>J. Ballentine's.</i>      |
| J. Newton M'Kinney,  | Hollidaysburg, "    | <i>Mrs. Sampson's.</i>       |
| W. G. H. Newman,     | Princess Anne, Md.  | <i>Prof. Vowell's.</i>       |
| John J. Patterson,   | Mifflin, Pa.        | <i>Mrs. Herriott's.</i>      |
| J. Wilson Paxton,    | Gettysburg, Pa.     | <i>J. E. Black's, Esq.</i>   |
| J. B. Penington,     | New Castle, Del.    | <i>Prof. Vowell's.</i>       |
| David P. Pressley,   | Allegheny City, Pa. | <i>J. E. Black's, Esq.</i>   |
| Wm. A. Pugh,         | Rushville, Ind.     | <i>H. Armstrong's.</i>       |
| Wm. A. Rankin,       | Shippensburg, Pa.   | <i>Mrs. Martin's.</i>        |
| Strowan Robertson,   | Hanoverton, O.      | <i>W. C. 3.</i>              |
| J. W. Robinson,      | Marysville, O.      | <i>C. F.</i>                 |
| A. D. Rodgers,       | Shippensburg, Pa.   | <i>Mrs. Martin's.</i>        |
| Fauntleroy Senour,   | Owensboro', Ky.     | " <i>Vaneman's.</i>          |
| J. M'Dowell Sharpe,  | Newville, Pa.       | <i>Prof. Vowell's.</i>       |
| James S. Sharp,      | Sharpsburg, Pa.     | <i>Mrs. Vaneman's.</i>       |
| J. A. Sharp,         | Hopkinsville, Ky.   | <i>Prof. Vowell's.</i>       |
| George M. Sloane,    | Hanoverton, O.      | <i>Gen. Callahan's.</i>      |
| Wm. C. Smith,        | Blairsville, Pa.    | <i>Wm. M' Daniel's, Esq.</i> |
| Charles B. Smith,    | Wooster, O.         | <i>Dr. Smith's.</i>          |
| David Smith,         | Ellsworth, O.       | <i>Mrs. Herriott's.</i>      |
| Wm. Stone,           | Richmond, Ky.       | <i>J. Emery's.</i>           |
| J. W. Straine,       | Wellsburg, Va.      | <i>Mr. Straine's.</i>        |
| W. W. Stewart,       | Huntingdon Co. Pa.  | <i>W. C. 12.</i>             |
| J. Russell Thompson, | Washington " "      | <i>Mr. Straine's.</i>        |
| Wm. B. Tidball,      | Millersburg, O.     | <i>Mrs. Sampson's.</i>       |
| Craig R. Vaneman,    | Washington Co. Pa.  | " <i>Vaneman's.</i>          |
| T. B. Vaneman,       | Canonsburg, "       | " "                          |
| Andrew Virtue,       | Indiana Co. "       | <i>C. F.</i>                 |
| Samuel T. Wilson,    | Hollidaysburg, "    | <i>Mrs. Sampson's.</i>       |
| Charles S. West,     | Camden, S. C.       | <i>Prof. Vowell's.</i>       |
| J. H. Wilson,        | Zelienople, Pa.     | <i>H. Armstrong's.</i>       |
| J. B. Wilson,        | Mercer Co. "        | <i>H. Armstrong's.</i>       |
| J. Scott Witherow,   | Emmitsburg, Md.     | <i>Wm. M' Clelland's.</i>    |
| Wm. H. Woods,        | Center Co. Pa.      | <i>Mr. Grier's.</i>          |
| J. E. Young,         | Hanover, "          | <i>Prof. Vowell's.</i>       |
| Garretson I. Young,  | Achor, O.           | <i>J. Ballentine's.</i>      |

## SOPHOMORE CLASS.

| NAMES.               | RESIDENCES.         | BOARDING HOUSES.           |
|----------------------|---------------------|----------------------------|
| Butler P. Anderson,  | Memphis, Tenn.      | <i>S. Alexander's.</i>     |
| Milton B. Brown,     | Edenburg, O.        | <i>J. Brown's.</i>         |
| Augustus Burt,       | Cambridge, O.       | <i>C. F.</i>               |
| John Callahan,       | Canonsburg, Pa.     | <i>Gen. Callahan's.</i>    |
| J. H. Calvin,        | New Orleans, La.    | <i>Mrs. Vaneman's.</i>     |
| William P. Carson,   | Ashland, O.         | <i>C. F.</i>               |
| James Carson,        | Canonsburg, Pa.     | <i>Mrs. Carson's.</i>      |
| R. K. Cummins,       | Sidney, O.          | <i>Gen. Callahan's.</i>    |
| S. H. Dickie,        | Westmorel'd Co. Pa. | <i>Mrs. Vaneman's.</i>     |
| James M. Edmonds,    | Cape May, N. J.     | <i>C. F.</i>               |
| *N. Fletcher,        | Sidney, O.          | <i>J. Emery's.</i>         |
| James Forsyth,       | Washington Co. Pa.  | <i>William M' Clelland</i> |
| B. L. Gildersleeve,  | Richmond, Va.       | <i>W. C. 14.</i>           |
| J. M. Grier,         | Philadelphia, Pa.   | <i>Mrs. Vaneman's.</i>     |
| T. B. Hanna,         | Stark Co. O.        | <i>Mrs. Herriott's.</i>    |
| *Samuel Harsh,       | Carroll Co. O.      | " "                        |
| L. C. Hepburn,       | Pittsburgh, Pa.     | <i>J. Emery's.</i>         |
| Henry B. Hibbin,     | Hillsboro', O.      | <i>W. C. 13.</i>           |
| †H. M. Kennedy,      | Franklin Co. Pa.    | <i>H. Armstrong's.</i>     |
| James W. Logan,      | Washington Co. Pa.  | <i>J. Emery's.</i>         |
| James P. Lytle,      | Ligonier, Pa.       | <i>C. F.</i>               |
| John H. Mathers,     | Mifflintown, Pa.    | <i>Mrs. Herriott's.</i>    |
| James S. Maughlin,   | York Co. Pa.        | <i>Mrs. Strain's.</i>      |
| F. M. M'Claskey,     | Mount Pleasant, Pa. | <i>Gen. Callahan's.</i>    |
| William M'Cullough,  | Mercer, Pa.         | <i>Mrs. Herriott's.</i>    |
| Robert M'Collough,   | Edenburg, O.        | " <i>Vaneman's.</i>        |
| William M'Kay,       | Columbiana Co. O.   | " <i>Herriott's.</i>       |
| David M'Kinney,      | Shippensburg, Pa.   | " <i>Martin's.</i>         |
| Charles A. Munn,     | Wayne Co. O.        | " <i>Vaneman's.</i>        |
| J. C. Pershing,      | Johnstown, Pa.      | <i>C. F.</i>               |
| H. C. Piatt,         | Road Hall, Pa.      | <i>Mrs. Vaneman's.</i>     |
| J. C. Reaser,        | Edenburg, O.        | " "                        |
| Robert F. Sample,    | Milton, Pa.         | " "                        |
| Alexander E. Sharpe, | Cumberland Co. Pa.  | <i>Prof. Vowell's.</i>     |
| Hiram N. Smith,      | Edenburg, O.        | <i>J. Brown's.</i>         |
| D. F. Smith,         | Columbiana Co. O.   | <i>H. Armstrong's.</i>     |

| NAMES.              | RESIDENCES.         | BOARDING HOUSES.             |
|---------------------|---------------------|------------------------------|
| W. R. Vincent,      | Washington Co. Pa.  | <i>C. F.</i>                 |
| W. Gibson Walker,   | Canonsburg, Pa.     | <i>Mr. Walker's.</i>         |
| James S. Warner,    | Allegheny City, Pa. | <i>Wm. M' Daniel's, Esq.</i> |
| William R. Wiggins, | Oxford, N. C.       | <i>H. Armstrong's.</i>       |
| Thomas B. Wilson,   | Dunningville, Pa.   | <i>J. Paxton's.</i>          |
| John A. Wolf,       | Shippensburg, Pa.   | <i>W. C. 6.</i>              |
| James F. Woodrow,   | Chillicothe, O.     | <i>S. Alexander's.</i>       |
| P. W. Young,        | Oak Hill, N. C.     | <i>W. C. 5.</i>              |
| M. Zahniser,        | Mercer, Pa.         | <i>W. C. 9.</i>              |

**SOPHOMORES.....45**

## FRESHMAN CLASS.

|                    |                     |                              |
|--------------------|---------------------|------------------------------|
| Wm. M. Armstrong,  | Nashville, Tenn.    | <i>Wm. M' Daniel's, Esq.</i> |
| C. M. Boggs,       | Selma, Ala.         | " " "                        |
| John W. Boyles,    | Washington Co. Pa.  | <i>Mr. Boyles'.</i>          |
| Thomas M. Cochran, | Warren Co. Miss.    | <i>W. C. 1.</i>              |
| George H. Cook,    | Washington Co. Pa.  | <i>H. Riddle's, Esq.</i>     |
| William A. Drake,  | Natchitoches, La.   | <i>W. C. 14.</i>             |
| C. W. Finley,      | Fayette Co. Pa.     | <i>C. F.</i>                 |
| William Gilmore,   | Allegheny Co. Pa.   | <i>C. F.</i>                 |
| James Gillespie,   | Canonsburg, Pa.     | <i>J. Gillespie's.</i>       |
| † William Graff,   | Pittsburgh, Pa.     | <i>W. C. 8.</i>              |
| T. G. Griffin,     | Sharon, Miss.       | <i>S. Alexander's.</i>       |
| Israel Haines,     | Washington Co. Pa.  | <i>Mr. Haines'.</i>          |
| David Hall,        | Armstrong Co. Pa.   | <i>C. F.</i>                 |
| John S. Hays,      | Washington Co. Pa.  | <i>Mr. Hays'.</i>            |
| Henry C. Lemen,    | Hedgeville, Va.     | <i>Wm. M' Daniel's, Esq.</i> |
| Henry S. Martin,   | Chatauque Co. N. Y. | <i>W. C. 13.</i>             |
| D. L. Machesney,   | Westmorel'd Co. Pa. | <i>C. F.</i>                 |
| John Maxwell,      | Clarion, Pa.        | <i>C. F.</i>                 |
| William F. Mellon, | Raymond, Miss.      | <i>W. C. 12.</i>             |
| James F. Moore,    | Dallas Co. Ala.     | <i>Wm. M' Daniel's, Esq.</i> |
| John Mortimer,     | Mercer Co. Pa.      | <i>C. F.</i>                 |
| John M'Crory,      | Allegheny Co. Pa.   | <i>Mrs. Oram's.</i>          |

| NAMES.                 | RESIDENCES.         | BOARDING HOUSES.             |
|------------------------|---------------------|------------------------------|
| T. M. M'Clure,         | Lancaster Co. Pa.   | <i>W. C.</i>                 |
| William M'Ginley,      | Fairfield, Pa.      | <i>J. Emery's.</i>           |
| Robert M'Millen,       | Washington Co. Pa.  | <i>Mr. M' Millen's.</i>      |
| Joseph W. Norris,      | Armstrong Co. "     | <i>J. Doud's.</i>            |
| William Okeson,        | Juniata Co. "       | <i>Prof. Vowell's.</i>       |
| Franklin Orr,          | Clarion Co. "       | <i>Prof. Orr's.</i>          |
| E. A. Pharr,           | Canton, Ala.        | <i>Wm. M' Daniel's, Esq.</i> |
| *M. Quail,             | Pittsburgh, Pa.     | <i>Mrs. Herriott's.</i>      |
| Jefferson Reynolds,    | Kittanning, Pa.     | " "                          |
| William W. Salisbury,  | Ripley, O.          | <i>H. Armstrong's.</i>       |
| Henry M. Smith,        | Canonsburg, Pa.     | <i>Dr. Smith's.</i>          |
| *Thomas B. Stewart,    | Ohio Co. Va.        | <i>Mr. Bracken's.</i>        |
| *† William L. Stewart, | Westmorel'd Co. Pa. | <i>W. C. 1.</i>              |
| *Jackson D. Stoneroad, | Mifflin Co. Pa.     | <i>C. F.</i>                 |
| Joseph Vanmeter,       | Hardy Co. Va.       | <i>S. Alexander's.</i>       |
| R. Fleming Wilson,     | Mifflin Co. Pa.     | <i>C. F.</i>                 |

**FRESHMEN.....34**

## CLASSICAL DEPARTMENT.

|                        |                     |                              |
|------------------------|---------------------|------------------------------|
| R. J. Breckinridge,    | Canonsburg, Pa.     | <i>Dr. Breckinridge's.</i>   |
| W. C. P. Breckinridge, | " "                 | " "                          |
| † Franklin Chorpning,  | Somerset Co. Pa.    | <i>J. Emery's.</i>           |
| Goodman Y. Coulter,    | Allegheny Co. Pa.   | <i>H. Riddle's, Esq.</i>     |
| Thomas Fitzhugh,       | Canonsburg, Pa.     | <i>Prof. Vowell's.</i>       |
| M. B. Gillespie,       | " "                 | <i>J. Gillespie's.</i>       |
| John Hodgens,          | Washington Co. Pa.  | <i>T. Hodgen's.</i>          |
| Perry M'Daniel,        | Canonsburg, Pa.     | <i>Wm. M' Daniel's, Esq.</i> |
| Andrew Moore,          | Westmorel'd Co. Pa. | <i>Mrs. Herriott's.</i>      |
| William M'Creary,      | Washington Co. Pa.  | <i>Mrs. M' Creary's.</i>     |
| Robert T. Pelham,      | Oak Hill, N. C.     | <i>W. C. 5.</i>              |
| J. A. Smith,           | Canonsburg, Pa.     | <i>Dr. Smith's.</i>          |
| W. B. Smith,           | " "                 | " "                          |
| Logan Vaneman,         | Washington Co. Pa.  | <i>Jos. Vaneman's, Esq.</i>  |

**CLASSICAL STUDENTS.....14**



## SUMMARY.

|                     |   |   |   |   |   |       |
|---------------------|---|---|---|---|---|-------|
| SENIORS,            | - | - | - | - | - | 68    |
| JUNIORS,            | - | - | - | - | - | 76    |
| SOPHOMORES,         | - | - | - | - | - | 45    |
| FRESHMEN,           | - | - | - | - | - | 38    |
| CLASSICAL STUDENTS, | - | - | - | - | - | 14    |
|                     |   |   |   |   |   | <hr/> |
| Total,              | - | - | - | - | - | 241   |

# COURSE OF COLLEGE STUDIES.

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## FRESHMAN CLASS.

### FIRST TERM.

Livy, (Folsom;) Roman Antiquities, (Fiske;) Latin Grammar (Ross;) Herodotus, (Leipzig Edition;) Greek Grammar: Algebra (Davies' Elementary Work.)

### SECOND TERM.

Cicero's Orations; Roman Antiquities completed; Herodotus completed; Algebra, (Davies' Bourdon;) Plane Geometry, (Davies' Legendre.) During the College year, this class is examined every Sabbath-day on a portion of the Greek Testament; and its members take their turn in public declamation.

## SOPHOMORE CLASS.

### FIRST TERM.

Horace's Odes, Latin Prosody; Latin Composition; Thucydides Greek Antiquities, (Fiske;) Greek Exercises; Algebra completed Solid Geometry; Plane Trigonometry (Young) commenced; History, (Taylor's Universal;) Evidences of Natural Religion (Paley) commenced.

### SECOND TERM.

Tacitus' History; Latin Composition; Xenophon's continuation of Thucydides; Greek Antiquities completed; Greek Composition Plane Trigonometry completed; Surveying and Navigation; Spherical Trigonometry; History continued; Evidences of Natural Religion completed. This class is examined every Sabbath-day on a portion of the Greek Testament; and its members take their turn in public declamation.

## JUNIOR CLASS.

### FIRST TERM.

Horace, Satires and Epistles; Demosthenes' Orations; Spherical Trigonometry completed; Nautical Astronomy; Conic Sections, (Bridge;); Analytical Geometry (Davies') commenced; Natural Philosophy, (Olmsted;); Natural History (Smellie) commenced; History continued; Chronology; Rhetoric (Blair) commenced; English Composition; Evidences of Christianity (Paley) commenced.

### SECOND TERM.

Cicero de Oratore; Homer's Iliad; Analytical Geometry completed; Differential and Integral Calculus, (M'Cartney;); Mathematical Geography, in its relations to Astronomy; Chemistry, (Kane;); Natural History completed; History, Chronology and Rhetoric continued; Evidences of Christianity completed. A course of Lectures on General History will be delivered during this term. The members of this class recite every Sabbath-day on the Greek Testament, and take their turn in public declamation.

## SENIOR CLASS.

### FIRST TERM.

Juvenal; Homer's Iliad continued; Mathematics reviewed; Astronomy; Logic, (Whately;); Rhetoric completed; Analogy of Natural and Revealed Religion, (Butler;); Locke's Essay on the Human Understanding. A course of Lectures on Greek History and Literature will be delivered during this term.

### SECOND TERM.

Tacitus de Moribus Germaniæ and Agricola; Longinus; Mathematics reviewed; Meteorology, Geology and Mineralogy; English Composition; Political Economy, (Say;); Moral and Political Philosophy, (Paley;); with a course of Lectures. A course of Lectures will also be delivered on Roman History and Literature, a course on Physiology, and a course on Criticism. This class will recite every Sabbath-day on the Greek Testament; and sections of it will deliver original orations in public about twice a month during the year.

Upon an inspection of the foregoing course of Studies, as compared with the list of Instructors, printed on a previous page, it will be perceived that this Institution possesses the means of imparting to its pupils an education as thorough, various and extensive, as can be embraced in a four years' course, or properly appertains to collegiate instruction. As much as can be really taught within that period, and as properly belongs to liberal education in the stage immediately preceding professional training, is brought truly and completely in reach of the youth of the country.

What really constitutes a liberal education, and what is the proper distribution of subjects, and the best method of pursuing each, are questions of such extreme importance, that it is readily admitted, that the claims of this College to public favor ought to be allowed or rejected according as these questions have been wisely or ignorantly decided by it, and as its means of executing its ideas are complete, or otherwise wise.

Those who are competent to decide such questions will perceive, on a careful examination of the course of studies adopted here, that it differs considerably, both in its distribution and in the principles which control its general arrangement, and the proportion of its various parts, from that of most of the Colleges of the country, of equal standing with this Institution. Confident in the truth and importance of the principles adopted, and the wisdom of the changes introduced, it is believed that the additional advantages thus secured to youth, and to the progress of sound learning in the country, are of the most important kind.

The public may rest assured that the course of study published, is actually accomplished in this Institution; and although it may be impossible to teach the idle, the dull, or the imperfectly prepared student, as we could wish, yet the advantages which we profess to afford are really furnished to every student; a fact of some consequence, and far from being universal in similar cases.

#### **QUALIFICATIONS FOR ADMISSION INTO COLLEGE---IRREGULAR STUDENTS---CLASSICAL DEPARTMENT.**

Candidates for admission into the Freshman Class, must produce testimonials of their good moral character, and must have a competent English education, including Arithmetic, Geography, English Grammar, and the Elements of History. In Latin and Greek, besides the elementary authors, they must have read Caesar, Sallust and

Virgil, and the usual portions of the Greek Testament, Lucian's Dialogues, or the Græca Minora, or an amount of Latin and Greek equivalent thereto.

Students are admitted at any season of the year, and to any class which they are qualified. But it is important that they be admitted at the beginning of the College year. And in order to reap the proper advantages of a College course, they ought, ordinarily, to begin with the Freshman Class, and go regularly through. Much loss of time, great additional expense, and serious disappointment of the hopes both of Students and their friends, frequently result from attempts to pursue large portions of the course before coming to College. In all cases of application for advanced standing in a class, the candidate is examined on all the previous studies of the course; and in such cases, it is important to the Student, to have followed exactly the prescribed course of study, even, where it is possible, to the very text-books.

Students from other Colleges, whose course of study is as ample as that of this Institution, are admitted, *ad eundem*, upon a regular dismission; but Students under discipline in other Colleges, are not received into this.

Young gentlemen wishing to pursue particular branches of study, or to take an irregular course, are permitted to recite with any of the college classes, and to enjoy all the advantages offered by the Institution in the particular departments of study to which they desire to devote themselves; and in point of fact, there is a considerable number of them always connected with the College.

The Classical Department is under the immediate direction of the Faculty, and affords all the advantages of a superior Classical and Mathematical School. It is designed for the special benefit of candidates for entrance into College, who, on coming here, find themselves not sufficiently advanced to enter the Freshman Class; or who, from some defect or irregularity in their previous course of training, are in advance of some of their studies, and seriously defective in others—(generally in the Greek language and the Mathematics)—and who are thus furnished with the means of thorough preparation, and saved the great loss of time and money which would otherwise probably occur.

#### COLLEGE AND OTHER EXPENSES.

One important object contemplated in the whole arrangement of this Institution, is, to make superior education as cheap as is consist-

ent with its being thorough and complete; while at the same time those who prefer to allow increased comforts, or even luxuries to their children, are not prevented from doing so. The location of the Institution in the midst of a bountiful country, inhabited by a plain moral and economical population, and removed as it is from all extraordinary sources of temptation to expense, or even means of extravagance, greatly facilitates this design.

The charge for Tuition is thirty dollars a year, payable half-year *in advance*, a condition invariably required to be complied with, and indispensable to the success of an Institution whose dependence is almost exclusively on its fees received from tuition; a condition therefore to be carefully noted by students and their friends.

A matriculation fee of five dollars is paid by each student when he enters College, which is refunded in the price of the Diploma to every student who takes a full course and graduates. Each student is also required to pay fifty cents every session for fuel, servants' wages, and repairs in the public Halls.

The graduating fee, paid to the College Treasurer, is six dollars to each Bachelor of Arts, upon the payment of which he receives his Diploma, and becomes entitled to all the honors and immunities of the first degree in the Arts.

The price of Board and Lodging is very various, and ranges from \$1 to \$2 50 per week. The College provides accommodations for \$1 62½ a week; and it affords facilities to students, which enable them to obtain Board and Lodging at one dollar a week. A small number have boarded and lodged themselves for about fifty cents a week. About two-thirds of the students in actual attendance, usually board in private families in the village and neighborhood, at an expense varying from \$1 25 to \$2 50 a week.

Upon an average, the necessary expense of a student, including tuition, board, lodging, fuel, washing, lights, &c. *ought not* to exceed \$130, and need not exceed \$100, for the period of forty weeks annually, during which the College is in session. Of this sum, the average yearly payment to the College, by a student who takes a full course and graduates, is \$32 25, which includes matriculation, tuition, contingent expenses, and cost of diploma.

This sum of course does not embrace the cost of clothes, books, pocket money, traveling expenses, board during vacations, &c. in regard to which every thing depends on the habits of the student, and the indulgence of his friends.

Parents and Guardians are earnestly advised, on the one hand,

strict the youth sent to this College, to such an amount of money is necessary for their comfortable and respectable support; and on the other hand, to see that they receive the amount that is really proper, with absolute punctuality; so that the temptation to extravagance, and that of running into debt—both of them amongst the greatest evils of College life—may be avoided.

#### MORAL AND RELIGIOUS INSTRUCTION OF THE STUDENTS.

The friends and patrons of this Institution consider it the chief glory of it, that it was founded in prayer and faith; and that God has signally owned the efforts made here to promote true religion, as well as to advance sound learning. All the officers of it consider it one of their highest duties to promote the moral and religious improvement of the pupils. An inspection of the course of studies will show, that from the beginning to the end of their College life, the students are all required to pursue a systematic course of religious studies, embracing the Evidences of Natural and Revealed Religion, the Analogy between them, and the Holy Scriptures; a course distinct from and additional to the ordinary one of Moral Philosophy.

No effort is made—none will be made—to teach the peculiarities of any sect; and even the prejudices, much more the conscientious scruples of those who entertain any, will always be respected. But the Christian Religion and the Protestant and Evangelical Faith, are fully embraced and distinctly taught in the College, as a portion of the course of Instruction.

The Principal of the College is Pastor of the village church, and the religious instruction of the students, especially on the Sabbath-day, devolves, by the regulations of the College, particularly on him. The students are all required to be present at the daily public religious exercises, and to attend preaching, either in the College chapel, or on such other ministrations as their parents or guardians prefer, twice every Sabbath-day.

It is confidently believed that this strong infusion of religious principle into the whole course of discipline and instruction, and the unusually large proportion of pious young men who have always resorted to this College, are chief reasons why so great a number of youth congregated here for so many years have been found capable of being taught and managed, with a remarkable exemption from public and degrading punishments.

### ANNUAL COMMENCEMENT AND VACATIONS.

The Annual Commencement, at which the Senior Class graduate occurs on the second Wednesday of June in each year.

The principal vacation begins immediately after the Commencement, and continues for eleven weeks.

As the second Wednesday of June must necessarily occur between the 8th and the 14th days of that month, or on one or other of those days, it follows that the College year, which commences 11 weeks afterwards, must begin between the 25th of August and the 1st September, or on one or other of those days, that is, about the last week of August, annually.

The College year beginning at that time and terminating forty-one weeks afterwards, on the second Wednesday of June, will be divided by a vacation of one week, in the middle of it, into two College terms of twenty weeks each.

This year, the Commencement will occur on Wednesday the 9th day of June; and the next College year will begin on Wednesday the 25th of August. The second session of the ensuing year will commence on the 19th January, 1848.

### DEPARTMENTS OF INSTRUCTION.

THERE ARE NINE OF THESE, VIZ:

1. Moral Philosophy, Metaphysics and Political Economy: under the care of DR. BRECKINRIDGE.
2. Religious Instruction, embracing the Evidences of Natural and Revealed Religion; the Analogy between them; Archæology; and the New Testament in Greek. This Department is divided between DR. BRECKINRIDGE, DR. BEVERIDGE and PROF. WILLIAMS.
3. The Hebrew Language: DR. RAMSEY.
4. The Greek Language and Literature: DR. SMITH.
5. Belles Lettres, Logic, Rhetoric and General History: PROF. BROWN.
6. Mathematics: PROF. SNYDER.
7. Natural Philosophy, Astronomy, Chemistry, and Geology: PROF. WILLIAMS.
8. The Latin Language and Literature: PROF. ORR.
9. Physiology and Comparative Anatomy: DR. VOWELL.

For the text-books in these Departments, and the distribution of the course of study in each, so far as the College course necessarily



embraces them—also as regards the various Courses of Lectures—all useful information is given in previous parts of this pamphlet.

In the Classical Department, instruction is given in every thing indispensable for admission into the Freshman Class, or any more advanced Class, in cases where particular deficiencies are to be made up. It is under the care of Mr. ZAHNISER.

### MISCELLANEOUS INFORMATION.

#### MODERN LANGUAGES.

French and German, though not taught as part of the College course, can always be acquired here, at the expense of the student. R. SMITH, the Greek Professor, has long taught both of these languages.

#### THE LITERARY SOCIETIES.

These are on an excellent footing: heretofore they have been provided with large and excellent halls, at the expense of the College: but the increasing patronage of the Institution has rendered these halls too small for the accommodation of the members of the Societies, and has also made it necessary for the College to use the halls for other purposes, as soon as new and more ample accommodations can be provided for the Societies. The friends of the College, and especially the old members of the Societies, will therefore be called on by the Societies to aid them in this important, indeed indispensable effort.

#### LYCEUM.

An extensive one has been long established in this Institution, and has collected a large Cabinet of Minerals, numerous specimens in Natural History, Indian Antiquities, &c.

#### COLLEGE UNIFORM.

Various considerations have induced the Trustees and Faculty to commend the adoption of a uniform dress by the students: it consists of a blue coat, gray pantaloons, and black cap, vest and cravat.

#### GRATUITOUS INSTRUCTION.

In cases of extreme indigence, or of great and praiseworthy efforts, the Faculty of the College are authorized to bestow gratuitous instruction, and are in the habit of doing it. By the laws of the College they are also empowered to remit all charge for instruction;

as a suitable mark of their great respect for distinguished merit in a student.

#### TEACHERS OF COMMON SCHOOLS.

A limited number of young men, who are sons of citizens of Pennsylvania, and who are preparing themselves to be teachers of common schools, are, by statute, entitled to gratuitous instruction in whatever will fit them for that vocation.

#### LIBRARIES.

Those of the Societies are extensive and well selected. There is also a "*Student's Library*," designed to provide class-books at cheap rate for indigent students. The College Library is small; but the "*Alumni Association*" have set on foot a plan to raise \$30,000, of which a large part is designed to be appropriated to the increase of the Library. This is an object of vital importance, and it is hoped will commend itself to the friends and patrons of the College, and those of true learning in the country, since there is nothing in which our whole country is more deficient, than great and well selected Libraries, and since such Libraries are to our Instructors of youth very much what they themselves are to their pupils.

#### STUDENTS DESIRING TO BECOME TEACHERS.

Many circumstances have conspired for a long course of years, to induce an unusual number of the Graduates of this College to devote themselves to the business of Instruction. At the present moment the PRINCIPAL of the College is authorized to make engagements on the part of a number of young men highly qualified for this important employment, who would be willing to enter on their duties, some at once, and the remainder immediately after the approaching Commencement. Applications directed to him, or to any member of the Faculty, at any period of the year, but especially within two or three months preceding the Annual Commencement, will rarely fail of being successful.

#### NEW BUILDINGS AND ADDITIONAL GROUNDS.

The increasing patronage of the College has rendered it indispensable to enlarge its public accommodations; and the Board of Trustees have already commenced a portion of the additional buildings which have been projected, and have, to a certain extent, employed agents to solicit donations. It is no part of their plan, however, to run the Institution into debt; nor, as we confidently hope, will it be

necessary. Their past experience leads them to believe that the friends of the College, and especially its numerous Alumni, will co-operate with them in their present effort to keep pace with the increasing manifestations of public favor and Divine approval; and thus place the College in a position which will not only enable it to maintain, amidst a rivalry constantly increasing, its long established rank, but to compete successfully in the great work for which it was founded, with the oldest and best supported Institutions in our country.

#### LOCATION OF THE COLLEGE.

The village of Canonsburg is situated on the Chartiers, in Washington County, Pa. It is 17 miles from Pittsburgh, 40 miles from Wheeling, Va. and 7 miles from the borough of Washington, which is on the National Road, leading from Wheeling, Va. to Cumberland. Daily lines of stages pass through it, connecting it with all the places just named, and more remotely with the Atlantic seaboard, by means of turnpikes, canals and rail-roads—and with the South and the great West, by means of the Ohio, near the head of the immense valley of which river, it stands. The country around it is elevated, beautiful, fertile and healthful—one of the finest regions of the American continent. It is confidently believed that few places can be found, where the health and habits of youth would be more likely to be safe, or where they would more probably escape the evils and dangers incident to the loss of parental supervision, and to a college life, than in this retired and peaceful village, planted in the heart of a population remarkable for its religious character.

*of the 1842*  
**THE**

# **BACCALAUREATE**

**IN**

## **MIAMI UNIVERSITY,**

**DELIVERED AUGUST, 11TH, A. D. 1842.**

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**BY REV. GEORGE JUNKIN, D. D., PRESIDENT.**

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*Oxford, Ohio.*

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**ROSSVILLE:**

**J. M. CHRISTY, PRINTER.—MAIN ST.**

**1842.**

## SENIORS.

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James J. Berry,  
William E. Blackburn,  
James L. Bull,  
John A. Collins,  
Benjamin Cory,  
Thomas Craven,  
Joseph R. Davis,  
James Gilchrist,  
John Goble,  
A. W. Hamilton,  
James S. Hibben,  
William Hunter,  
Daniel W. Iddings,  
Wm. Jamison,  
George Junkin, Jr.,  
Daniel M'Cleary,  
Matthew M'Donald,  
Adam M'Crea,  
Samuel T. Morris,  
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Wm. W. Patton,  
John F. Patton,  
Wm. Y. Patton,  
John A. Reiley,  
George K. Shiel,  
Joseph Stout,  
James E. Tiffany,  
Willard S. Turrell,  
Isaac Vanausdal,

Bath county, Ky.  
Woodford co. "  
Xenia, Ohio.  
Maysville, Ky.  
Oxford, Ohio.  
Oxford, "  
Madison county, Miss.  
Franklin co., Ia.  
Putnam co., O.  
Bath county, Ky.  
Wilmington, O.  
Chester county, Pa.  
Dayton, Ohio.  
Ross county, Ohio.  
Oxford, Ohio.  
Rossville, Ohio.  
Abbeville District, S. C.  
Circleville, Ohio.  
Abbeville District, S. C.  
Urbana, Ohio.  
Madison county, Miss.  
Abbeville District, S. C.  
" "  
Claiborne county Miss.  
Warren county, N. J.  
Oxford, Ohio.  
Springfield, Ohio.  
Oxford, Ohio.  
Franklin county, Ia.  
Eaton, Ohio. ——— 30

# BACCALAUREATE.

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GENTLEMEN OF THE BOARD :—

FRIENDS AND FELLOW-CITIZENS.—That our annual high-day, may not be characterised, in one of its leading exercises, by a mere series of stereotyped remarks, it is my purpose always to select *a subject*. The relations which *terminate* and those which *begin*, at Commencement, are almost perfectly the same on all occasions ; hence some of the matter, proper to be uttered must necessarily be repetitions. There is however no necessity to limit a baccalaureate address to these items of inevitable identity. The larger proportion may, with great propriety, vary perpetually ; and thus abate the satiety, to those who attend every year, resulting from the annual repetition of a few ideas which similarity of circumstances always suggests and seems to require. *The bearings of true religion upon republican government*, is the topic selected for the present occasion.

This, you will perhaps say, is a thread-bare subject—a worn out topic. And I acknowledge, its selection was not at all prompted by a desire of novelty and the hope of arresting attention by singularity, but simply because of its deep and vital importance to the welfare of our glorious Union and the permanency and progress of republican principles.

Already it will be seen, that I am no advocate for interminable revolution. Let the atheist amuse himself with his theory of the eternal flux and fortuitous jumble of atoms : let the materialist, whose reasoning powers are adapted to such discussions, concentrate all his energies upon the question, whether thought occupy a portion of space ; or whether matter be a spirit, and the soul of a materialist philosopher an indivisible monad : let the skeptic lux-

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wriate in the fond fancy of eternal revolutions in morals, without one fixed point or principle in the wide universe of rational and accountable agents ; but let the christian, the patriot, the philanthropist endeavour to ascertain whether there be not fixed principles in morals—certain eternal and unchanging truths, established by the moral Governor of the universe, firm and independent of all revolution, as the basis of his own divine throne : let him select these truths, when and wherever discovered, whether on the broad pages of the book of nature, or the still more ample folds of the book of divine revelation ; let him collate, arrange and combine them in the foundations of social order and evince to the world, that republican government is not an eternal flux and fortuitous jumble of moral atoms—that uncertainty, unfixedness, perpetual change is none of its characteristics : it is not an eternal revolution ; but the evenly upward ascent of a glorious edifice upon the foundations of eternal truth. And this will we do, if God permit. It is a problem, to which I invite your attention ; a proposition to be demonstrated ; expressed in brief and simple and plain language, thus ;

#### CHRISTIANITY IS THE ONLY EFFICIENT SAFEGUARD OF THE REPUBLIC.

By Christianity I do not mean, a system of external forms and modes of action, however well or ill adapted to symbolize and suggest thought, feeling or sentiment. The religion of forms is characteristic of a state of nonage, when men must be treated as children ; because of their incapacity to grasp truth in a more naked form and wield reason to the enlargement of its own field of operation.

There is in our nature a strong tendency to rest in forms and ceremonies, even when practised in the most limited extent, to the utter neglect of the vital substance. Wherever there is much outward ceremony, there is little inward exercise. The eye and the ear are employed ; whilst the understanding and the heart remain inactive. This is not christianity ; nor even the exterior hull of it. It may be Judaism : more likely it is Paganism a little modified. The revival, on the continent of Europe, of the old fanciful figment, that deifies matter and worships the divinity

of its own creation in ten thousand shapes, is very probably connected with the concurrent attempt in Britain, to throw the whole of religion into external ceremony and substitute the outward sign for the inward reality of grace. This dominion of matter and form over the rational soul, constituted the essence of pagan idolatry and was indispensable to the existence of despotic government ; and it is not at all improbable, that the revival of pantheism, of form and ceremony, is the precursor to the revival, of despotic power. At least, I have no doubt, the tendency of the thing and the design of the men who are engaged in it, is to create in the minds of the people once more, an awful and solemn reverence for form and ceremony, and thus to thrust them back under the yoke, from which another religion had well nigh delivered them. Your majesty, said a very acute and skilful French minister, to his sovereign, who was raising some objection to certain ceremonies, that were irksome—your majesty is nothing but a ceremony. And the truth is, that mysterious observances—awful and grave and solemn external acts, assuming to contain deep and sublime mystery, have a wonderful effect upon the imagination of mankind. Modern legitimacy is not ignorant of the power, which the pageant of a coronation operates upon the spirit and soul and body of a nation, in binding them to unconditional submission.

But though the influence of forms is great ; and though Christianity is not wholly destitute of forms and ceremonies, yet it is not a religion of forms. One of its leading characteristics is the almost entire abrogation of ceremony and the diversion of the mind from the outward to the inner man.

Nor do I, by Christianity, mean the religion of mere feeling. Sympathies and affections, strong and powerful, and, when under the governing influence of understanding, reason and volition, of immense practical utility, may nevertheless exist without the least trace of christianity. Mere feeling, cheerful or desponding, in a high or a low degree ; kindly, in its character, or wrathful ; selfish or social ; though not devoid of all connexion with religion ; yet by no means presupposes christianity in the place of its habitation.

Nor yet are you to understand by christianity, a system of cold

*Young*<sup>\*B</sup> E. B. Keely



abstractions ; existing only in the regions of intellect—a series of truths connected together by their own philosophical adaptations ; the discovery of which affords delight to the mind on the same principle and according to the same law by which we derive pleasure from the discovery and adaptations of physical truth.

But by Christianity, I do mean, that sublime philosophy which unfolds to us the being, nature and perfections of God ; the spirituality, dependence, moral accountability and immortality of the human soul ; and that most exquisitely beautiful and soul enchanting of all the sciences, the glorious gospel of the blessed God.—Christianity embraces and teaches with infinitely greater clearness than they are there taught, all the truths of natural religion.—There is not one deduction of reason from the book of nature, which is not much more plainly written in and more easily read from the book of revelation. The science of theology, in the hands of a mere Deist or worshipper at the shrine of nature, is a mass of crudities, rude and indigested, and far from organization into a consistent system ; and incomparably inferior to the science of theology, as it may be gathered from the lips of the catechumens in a christian Sabbath school. Our little children know more of God, of his physical and his moral attributes, than the most profound philosophers of ancient or of modern times, who were destitute of the christian scriptures. They believe more of Him, than modern skeptics do. And in regard to His moral attributes, standing just upon the threshold of christianity, they beckon Socrates and Plato, Cicero and Seneca, to come and relume their expiring tapers at the fire on her altars.

But farther, Christianity has no abstractions. She presents a system of practical and experimental philosophy. She lays down her facts and embodies her doctrines in them. Naked theory, she repudiates and brings up to the test of experiment. She acknowledges no man as a christian, who does not embody in his life and conduct the doctrines of Christ. “Ye are our epistle, she says to her children, known and read of all men.” Truth, incarnate in the hearts of all real christians, is the very same truth embodied in the law ; and hence it is, that the free grace system of the gospel, does not make void, but establishes the moral law.

That we may have them in reserve and ready to apply, when

occasion offers, to fundamental principles of republicanism, let us here recount the leading doctrines of christianity.

As to the divine Being, it teaches, that there is one, true, living, eternal and immutable God ; holy, righteous, almighty omniscient good and gracious : the Creator, Preserver, Governor and Judge of all : that this divine Unity exists in a Trinity of personal subsistences. The Father, the Son and the Holy Spirit, which doctrine of the Trinity, is the basis of the revealed system of gospel grace.

As to man, it teaches—and he could learn it in no other way—it teaches that his soul is a spiritual being, distinct and separable from the body ; that he is dependent *morally*, as well as *physically* upon his Creator, is bound to universal submission to the divine will whenever made known to him ; that this moral and dependent creature fell from his primitive condition of holiness and happiness, by transgressing his Maker's will made known to him ; and thus plunged his whole race into sin and wretchedness : that this apostacy of the whole race by the fall of its covenant head, resulted from the moral relations which existed between them, God having thus early introduced the representative principle : that from this wretched and otherwise hopeless condition, the divine goodness has opened up a way of escape, through the application of the principle of representation, in and by the agency of another head or surety appointed by himself : that this surety the divine Redeemer appeared in our world, obeyed and suffered and perfected thus a salvation for all who shall in every age repent and believe the gospel.

As to social organization, Christianity teaches that God has established human society by implanting in man's nature the principles which render its existence indispensable ; society is therefore not a voluntary association in the sense, that it begins to exist as the consequent of man's volition, although it may by this be greatly modified—that government also is an ordinance of God established for the good of man and magistrates are the ministers of God, authorized by him to punish evil doers and for a praise to them that do well :—that, in all government, civil and ecclesiastical, the Creator has laid down the great principles of moral truth,

which he has never given man any power to abrogate—his law is above all legislation :—that governors, or rulers are the mere agents of society appointed for the transaction of such business as relates to the general welfare :—that these public agents can become such only in virtue of the choice of society, no man having a right of dominion over man, except under the principle of representation ; and God's method of constituting that relation is by the free election of the governed. This doctrine is very clearly set forth in the scriptural scheme of Church government, where the ordination of officers is always consequent upon election by the church.

And finally, that for the performance of all his duties in all the relations of life—private, social, public and official ; in business, politics and religion, the Creator holds man responsible and will call him to account and judge and punish or reward in the great day ; and by this men are warned, and in view of this they may and shall solemnly appeal to Him as their witness and judge, whenever it is necessary as the means of putting an end to all strife.

Such is a hasty and necessarily very imperfect sketch of christian doctrines, whose moulding influence, by the accompanying divine energy which the scriptures and experience teach us to expect, we suppose to be the safeguard, and the only efficient safeguard of republicanism.

Let us now turn to the other side of the question. And here we find, that the theory of our institutions, so far as general principles are concerned, is not abstruse, metaphysical and difficult of comprehension. Its really elementary truths are few and simple and are, I apprehend about as follows, viz :

1. The Creator has formed man capable of government by laws, addressed to reason and the moral sense. By government I understand that influence, or power which leads, guides, controls and directs. One man is said to govern another, when he exerts or exercises such influence or power over and upon him as to secure his actions according to his will. And when we say man is capable of moral government, we mean that motives and reasons may be addressed to his understanding and conscience, so as to induce his

free and cheerful action in one way rather than in another. And this is opposed to such influences and such power as may operate upon his mere animal propensities regardless of his moral judgments. This last is the manner in which we govern dumb animals ; but rational men must be addressed by rational motive and moral men by moral motive. Now it is this adaptation to such influences, that renders republican government practicable : and the point and pith of the maxim lies in the universality of its application. We do not assert that *some* men are capable of being governed by moral law : but *man*, all men. It is the essential constitution of our nature and characteristic of the race. True ; individual exceptions there are : the infant and the idiot : the extremely ignorant and the extremely wicked and corrupt are not, whilst thus, capable of such government : and therefore coercion and brute force must be resorted to as a temporary expedient.—The same is also true of bodies of men : whole communities may be and often have been found in this condition. These however are exceptions to the general law and they result from specialities of circumstance and condition. Remove the specialities and you remove the exception ; enlighten the ignorant and reform the vicious, and they come within the sweep of the general rule. Our republican maxim is that this is practicable and our belief is, that it will be realised.

2. A second elementary truth, is, that the divine Legislator has adapted his moral code, to these native capabilities of those who are to be governed by it. This, at first glance, seems to be of small importance : as it is no high ascription of wisdom to the Creator, to say that he has made the laws to suit the subjects, a very ordinary display of skill and prudence. Still, the simplicity and obviousness of a truth is no evidence of its insignificance ; though it may be a good reason for not consuming much time in its illustration. This code, I have before hinted, is in the Bible. On all hands, it is conceded, even by the enemies and professed opponents of the christian revelation, that christian morality is the best morality—that the moral system of the scriptures is the purest and most efficient ever made to man or discovered by him.

3. Our third maxim, is that the application of this moral code

to himself for his own government, of right belongs to man.—Rules of conduct are not rules at all, but so far only as they guide and direct. Their application is all important. If the rule is complied with, benefit must result; if not, evil. It becomes a matter of moment, therefore to know who is the applicant—who shall reward for upright conduct? who punish for wrong doing? Who shall apply the law? In other words who shall govern? who shall be the executive officer? The correct response again reminds us, that the life of the principle is its universality. This right to apply the rule or law, belongs, by the ordinance of heaven, to *man*. Not to one, two, ten or a thousand; but to every man and all men. So far as individuality is concerned the matter is perfectly plain. Each man for himself must look at the law with his own eyes and comply with its requirements for himself. Aids and helps he may have to acquire a right knowledge of it—advice and counsel and persuasion may be brought to bear upon him with much profit; but after all, it is the man himself who must lay the rule up to his own judgement and conscience, if the desired result of upright action be ever realised.

But *socially* how can every man and all men become rulers or practical appliers of law for the government of society? If all are head, where is the body? If all rule, who are the ruled?—Shall we not thus violate the sacred injunction, “be not many masters”?

This republican idea of power to rule being equally diffused all over society appears, even yet, to most men in the old world, extremely odd and enigmatical. Such universal diffusion seems to them, and indeed with great plausibility, to approximate annihilation. How the right to govern can belong to every body and not be utterly lost, is in their view a problem insolvable: and the difficulty of its solution induces them to cling to the opposite opinion, that the right to rule is by the Creator, deposited in the hands of the few. And if we had no principle by which the infinitely distributed power could be collected and concentrated upon any desirable point, our system would be at an end. Anarchy, with desolating sweep, must soon pass her wing of death over the land and leave behind her a solitary wilderness. Here, precisely, lies the difference between republicanism and anarchy, or the govern-

ment of the mob. Republicanism places the power of government in regularly constituted agents, mobocracy views each individual as an automaton acting independently for himself and accountable to no one. The one is the government of earth and characterises man ; the other is the government, to speak paradoxically, of hell and characterises demons.

How, then ?—on what principle, can those widely diffused deposits of power be collected and concentrated for practical purposes ? And how, notwithstanding their collection and concentration, shall they remain diffused, and thereby avoid the danger of creating a power too strong for the powers that created it ?

Unless these questions can be met, and met satisfactorily, the republican theory is impracticable ; and we will be obliged to fall back upon the monarchical theory of power being deposited in one or a few, whilst the many are incapable of self-government and have not the right of choosing their own rulers. But these questions can be satisfactorily answered and therefore, we have no fear of our being forced from our position. For

1. The doctrine of representation, that is, of one man acting for others, in their place and bearing their responsibilities and exercising their powers, which doctrine is the most prominent in the whole field of christian theology—this explains the mode of collecting and concentrating power. With its practical exercise all men, but especially all citizens of a representative democracy, are perfectly familiar. The represented act in and through the representer : his action is morally binding upon them. Time and space are annihilated, and the moral persons of the constituents, as it were, transfused into their agent. Men may raise curious and unanswerable questions about substance and mode. How can one man become legally and morally another man ? How can sixty thousand six hundred and eighty, become concentrated into one ? To such queries we oppose the simple fact, and here we rest. The principle of representation is an ultimate truth—I may say to give it pre-eminence due, *the* ultimate truth in theology, morals and politics. It is a simple element, at least, thus far, all the efforts of the ethical laboratory, have failed to analyse it. It is a moral unit and indestructible.

But now, the creation or organization of this moral oneness of the representer and the represented, it is of infinite importance for us to understand. How is it that a member of Congress *becomes competent* to carry me with him, in his official duties ; so that his act is legally mine and binds me equally as if I had been personally present and performed it myself ? I answer, *mutual consent creates moral union*. To this, I think, there is no limit but that which God has laid down as supreme law. Whatever it is right, that I should do by another, I am permitted to do : and the particular person must be determined by my consent and his. When this consent is mutually interchanged, the moral union is formed and the representative relation is constituted. Here is the democratic principle. But the monarchical principle, is, that God, providentially and independently on the volition of the people fixes, determines and constitutes this relation. The monarchist admits representation—admits that the rulers act for the ruled in making and executing law, but he denies that the relation is *constituted by mutual consent* : he repudiates the element of choice and desires the authority to this or that particular individual to rule over men, directly from God. The republican derives the power indeed from God, but mediately, viz : through the consent of the people freely expressed. The method of collecting this consent may not detain us. Let us only remark that society being an ordinance of heaven, the members which compose it, must be viewed as a body, whose will is known only by a plurality of the wills of individuals. The majority must govern. My object does not require and my limits do not permit any discussion on this maxim. It is as plain and simple, as it is well understood and definitively settled among us. It cannot be disturbed, without a relinquishment of the original maxim that *man* is made capable of government by moral law ; and that would throw us back immediately upon the monarchical foundation.

2. But we have to meet another and most interesting question ; Can these diffused powers, covering the whole face of society, be collected and concentrated, and yet remain diffused ? Can you solve this riddle ? Can you explain this paradox ? If not, your attachment to representative democracy is more a matter of feeling than intelligence. The difficulty is not however great : and

yet the question brings up to view a questionable doctrine, which will probably not long hence, occasion discussion and diversity of opinion among writers on ethics.

It has long been customary, in accounting for society and its agency, viz : government, to represent individuals as coming together and *forming* society and government, by a voluntary compact, bargain or contract ; toward whose formation, one and another and all, surrender some of their natural rights to the body, in order to the more safe preservation of the rest. The result of this mutual surrender and compact is the organization of society and government.

But now, is not this a mere abstraction ? Did man ever exist, since the enchanting hour when mother Eve's delighted eyes first fell upon entranced father Adam's lovely face without the cotemporaneous existance of society ? Was there ever a day when the social relations, duties and obligations of man to man had no existence ?—Are we prepared to admit that the bonds of society are of human creation ? If we are, must we not also admit that man can undo these bonds, dissolve society and government and roam a ferocious hermit through a wilderness world into a suicidal grave and the race cease to be ? I deny that ever such a social compact was entered into. Society and government originated not in human volition but in the divine will. God set the solitary in families and imposed the laws necessary to their well being.

But the principal abstraction to which I allude, is the idea of men giving up a part of their natural rights to society for the better preservation of the remainder.

If by surrendering or giving up part of his natural rights, he meant his total relinquishment of them so as to put them beyond his control and render them unavailing to his advantage, then I deny any and all such surrender. Because, if rights and duties are reciprocal, it is clearly a violation of duty, to abandon a right. Every man has a natural right to life, liberty and the pursuit of happiness. That is, the Creator has given these to him : to *him* they are given, and not to *another*, he and not *another person* is responsible to his Maker for their use and improvement. The

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possession of the talent is evidence of obligation to use and this obligation he cannot devolve upon another. God will never call another man to account for the talent he has given me : I may no more say to him, Lord, I have transferred my talent to this my neighbor, look to him for it and its improvement ; than I may say, I buried thy talent in the earth ; lo ! there, thou hast what is thine.

But you will say, has not the individual surrendered the right of self-defence to society ? and would it be right for him to take the law into his own hands and to redress his own wrongs ? What state of society would you have, if such things were practiced ? Would it not very speedily subvert all law and order ?

In the first place, I answer no ! The individual never could surrender the right of self-defence, as that relates to the immediate protection and safety of his person, For the obvious reason, that, when his person is attacked, the agent of society is absent and could afford no protection. The man himself, who is the subject of direct, personal injury, must protect himself or not be protected. The robber will not beat and maim and leave him half dead, in presence of other persons, and therefore the right and duty of protection cannot devolve upon others.

But again, as to redress afterwards and where the intrusion is not directly upon personal rights, the individual never had in himself immediately the right of redress ; and therefore he could not transfer it to the social body. It always belonged to society.—God made every man his brother's keeper and the obligation upon the whole community, to protect all its members and to redress all their wrongs, is not at all the result of any transferred right from individuals ; but is founded in the original constitution of society itself.

The Creator has given life to man ; and he is bound to preserve it by all the lawful means in his power. His privilege and duty are the same. If a bear attack him in the forest and he do not exert all his powers in his own protection, he sins against the law of his Maker. He is attacked by a man in the desert ; the

robber makes a pass at his heart, is he not bound to parry the thrust? Can he stand still and throw his life for protection upon society and passively permit the robber to become a murderer, and yet stand acquitted before God? Has he used all lawful means to preserve life?

But the robber leaves him half dead, he is found by some good Samaritan and claims redress at the hands of society. On what ground? I ask. On the ground of an existing contract between him and the social body! But he is a foreigner and has not been one hour within the territory of this government, and so is the robber. On what ground then, can government interfere at all? Manifestly not on the ground of compact. Thus it appears that, however this abstraction may have perpetrated great mischief in some municipal regulations, yet it has not pervaded and perverted the whole. This figment of a social compact is not the basis of social rights, nor does it curtail any man of personal rights. Whatever good or evil may be fairly charged upon it, to my mind it is a mere fiction: and had it remained a dead abstraction, we might have passed it by in silence.

But we have been deviating a little from the main question.—Can power be collected and concentrated and yet kept diffused? Can we give power to our government and yet keep it in our own hands?

We have settled the principle of the correct response. His natural rights no man can relinquish; and we have seen that self government is one of them. But it is no relinquishment of rights to deposit them, as it were, for a time in the hands of another to be used for our advantage. It is no infringement or abandonment of liberty for a man to hire or bind himself as a servant to another for a time. The soldier who enlists to serve his country is not a slave—he has not surrendered his liberty. A man does not give away his money when he puts it out on interest with good security; or when he embarks it in a business firm or a bank over which he exercises his due control. One of the chief securities against permanent concentration is short periods of delegated responsibilities.

Another and a main source of safety is a strictly defined and limited constitution. In a republican government the constitution is a rule of action to the agents and a covenant of society for protecting the minority. It is a law above the law-makers and above the immediate and direct action of those whose will creates the makers and executors of law. It bears the same relation to minority and majority and their agents, the officers of government, which the divine law bears to all the members of society, when about to form a constitution. Its infraction is a dissolution of the government as to form and involves a reversion of the powers temporarily deposited in the hands of their agents, to the society that appointed them. So in the formation of a constitution, should the majority infringe upon the natural rights of the minority guaranteed by the law of God, they cannot submit, so as to consent to it. They may bear the evils whilst tolerable ; but if not, they must appeal for protection to the God of battles and throw themselves upon the chances of war. Such was the crisis of our own revolution.

But there is a security behind all these, and of incomparably more importance than them all ; because it is the foundation of all ; viz : the intelligence and virtue of the people. We have already seen that infants, and idiots, and the extremely ignorant and vicious, are incapable of government by moral rule. And if all were thus disqualified such a system were impracticable. If there be not intelligence and virtue sufficient in the community to appoint for their agents men who understand the eternal principles of moral truth and who are disposed to apply them to the reason and moral sense of man, the elements are wanting and the system is broken up. This is doubtless the true reason and philosophy of the facts which stand out fresh in the history of Mexico and the more southern republics. The popular will must first be purified, the public understanding enlightened, and, above all, the virtue refined. They have had incomparably less external difficulty than our revolutionary fathers had to contend with, and yet in almost three times the period spent in fighting our battles and consolidating our system into perfect order, they have nothing settled and nothing safe. Until moral principle takes her seat

at the helm, there is no security to ship or cargo, crew or passengers.

The conquest and overthrow of the Republic, it remaining united and true to its principles, is a thing so utterly chimerical that no sane mind ever entertained the thought of its possibility. All the monarchies on the globe united, could not achieve the victory. Our government lives in the volitions of the people : its ethereal spirit is indestructible—indeed it is unassailable by mere carnal weapons. What can spear and lance, sword and sabre, small arms and great guns : what can ships and batteries, cavalry, infantry and dragoons ; what can all conceivable forces avail against a spirit that lives independent on the body and triumphs in its very dissolution ? Is there any intelligent advocate of the monarchical principle who entertains so vain a conception ? Do they not all know—have they not all learned in the painful school of a bloody experience, that the more they fight with sword, spear and gun against the sovereignty which is diffused over the body of the people, the more abundantly it becomes diffused ? What has the monarchical principle gained by the twenty year's tragedy, whose closing scene was Waterloo ? It suppressed a man, who had suppressed for a moment the principle of diffused power ; but in doing so had infringed the doctrine not of monarchy, but of its hereditary descent, but did it make a single step in advance against the theory of elective representation ? Far from it. Well do the monarchists know, that the democratic principle is now more wide spread than before : and that such are not the means of its arrest. Oh, no. Our danger is not from fleets and armies ; and therefore, though I am in favour of fortifications and fleets, to some extent, as means of saving human life, yet would I labor chiefly to turn your attention to the only point of real danger—*corruption of morals*.

Picket your entire seaboard with forts : plant a Paixham battery on every hill top : let a crescent of seventy-fours occupy the mouth of every harbour and inlet ;—what avails it all, unless you have incorruptible integrity in the national councils, in the field, behind the breastwork, on the quarter-deck ? And how are you to secure it here if it be not first among the people ? Can the

stream rise higher than the fountain? If the fountains of power among the people are polluted, how are you to have pure streams from them? If the people are corrupt, can you expect their representatives to be men of spotless integrity?

But on the contrary, strip the whole coast of its defences; blow up every fort; dismantle every battery; burn every ship of war; hurl every gun overboard; but secure an incorruptible populace: let the great mass be upright men, deeply imbued with the spirit of a sound morality, and the nation is nevertheless, invincible.— From such an exhaustless source will issue forth the statesmen, the soldiers, the seamen, the Captains and Generals, who will soon hurl invasion from your shores; and reteach the revolutionary lesson, that a virtuous people, contending for their natural and unalienable rights, are unconquerable.

Not one more word on this topic: time forbids it; and being a republican maxim it needs neither enforcement nor illustration.

It remains to enquire, how the great people, who constitute the Republic, can be kept on the foundation of pure morality—under the influence of a spotless virtue? And I answer,

Not by the power of mere intellectual culture, in the departments of physical science. A moments glance teaches us, that all these increments of power are equally available to destruction as to preservation of human rights. And the historical fact is, that they have operated mainly on the side of oppression.

Not by fostering party spirit. Diversities of opinion there will always be, where there is freedom of thought: and less or more organization will result from them. Parties moreover within certain bounds, are advantageous to freedom. But what I mean is, that the *licensiousness* of party spirit operates a corrupting influence upon the morals of the people, and *thus* tends to undermine the Republic.

Nor is virtue promoted by skeptical philosophy. Pantheism, which is virtual Atheism, and Infidelity, do not purify, but corrupt the public morals. In theory, it is easy to see how it must

be. In practice history tells us how it has been. But my limits forbid anything but mere reference. The world knows how degraded the morals always have been, where all material things were viewed as God : where there is no fear of God before men's eyes ; and where the sole dependence is upon mere natural religion. A vastly extended induction has demonstrated the truth of the proposition, that, "there is nothing in infidelity to make men honest." Notwithstanding, however, the fullness of this proof, I suspect, the enemies of free government intend another experiment. If I am not mistaken extended efforts are in operation and agencies at work, to inject the views of pantheism, atheism and infidelity into the veins of the Republic. If any thing can be brought to bear, as a preventative against the general spread of the pure gospel, it will aid despotism : and for this purpose is the present attempt to yoke infidelity with freedom and produce in the popular mind the opinion that infidels are the great patrons of liberty. This device is an exotic. Its leading agencies are in Europe ; and its active friends among us are an importation, duty free ; and freight paid by the aristocracy at the place of shipment. Should the enterprise succeed--should large shipments continue and a home production be thrown upon the market at the same time--should the American people be made to believe that infidelity is the warm and zealous and great friend of human freedom--should the majority be persuaded into the belief, that *sectarianism*—( by which these men mean, a zealous attachment to the religious doctrines a man believes to be true, and the bold, manly & public declaration of them before the world )---that *sectarianism* is the only foe to liberty ; and thus produce a sentence of public reprobation against all denominations of christians, except those who hold their sentiments with the cold indifference of skepticism--should secret combination and sly inuendo and public assault produce such a state of feeling, then and in that case the European enactments of theo-philanthropy will be reenacted here and our republic will go down in the vast chaotic whirlpool of unsettled opinion. Let the sentiment prevail, that religion has no love for liberty ; that not confidence in the God of heaven, but confidence in man—weak, sinful unsanctified man, is the safeguard of freedom, and soon the nation which thus sows the

wind of popular vanity, will reap the whirlwind of popular corruption. For

Christianity, and christianity alone can purify the public morals. Republican government—representative democracy can exist and flourish only on a soil consecrated by the religion of the cross. The reasons to present, would be delightful employment for another hour : whereas less than ten minutes remain. I can do little more than refer you back to the catalogue of christian doctrines already given, and the summary of republican principles. You will there find, that every principle of representative government and especially the master principle of representation itself, is held and taught in the christian system.

You will bear with me but a moment in pressing the practical nature of christianity. Its doctrines seize the heart—they take possession of the soul. Its spirit transforms the man into the likeness of his Master. Heavenly truth and heavenly purity are not to be repressed within the bosom. Out they must pass, and out they do pass in deeds of benevolence to man and gratitude to God. Let this religion pervade society—let these influences flow over our land, and then the high attributes of that virtue which assimilates man to his Maker, must be the national characteristic ; the public will is rectified, the foundations of the public law are consolidated and the glorious republican edifice rises, a pyramid of light, the glory of the present and the admiration of all coming ages.

Thus it appears, that CHRISTIANITY IS THE ONLY EFFICIENT SAFEGUARD OF THE REPUBLIC.

### **Young Gentlemen of the Senior Class:**

Your time is up. You may not linger here. These halls, consecrated to literature, science and religion are about to close their doors upon you. Your Alma Mater, looks down upon the extended field of turmoil and of strife,

where your country's destinies await the arbitration of her sons. She looks beyond, to the rewards that country holds out; and bids you descend to that field and do the part of men. Her eye will be ever on you, yet with an occasional glance at the honors beyond. Bear this in mind and go forward.

But this is a time for retrospection also. Prospectively, your College course was long and tedious: retrospectively viewed, it will soon be as a tale that is told, fading away from the tablets of memory, like the bow of promise, from the skirts of the cloud, when exhaled by the very sunbeam that paints it. The joy of meeting after vacation; the warmth of rivalry; the vexation of disappointed hopes; the momentary flash of angry excitement; the high joys of the sportive hour—all, all will soon pass away and be lost in the dim distance.

Let me once more remind you, however that there are joys which were not born to die: friendships and their bliss, which will last forever: hopes that can never make ashamed; a bow of promise painted on the teardrop of genuine repentance by a pencil of light from the Sun of righteousness, which will never fade away.

Permit me once more to caution you against the wiles of the adversary, the toils of infidelity. The religion of the cross is the safeguard of your country: infidelity is the foe of that religion: as you love your country and your kind and yourselves, keep out of the atmosphere poisoned by her foul breath.

Finally, never do a mean act, so shall Alma Mater never blush to own you as her sons. Farewell.



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# ADDRESS

DELIVERED

AT THE OPENING OF THE SESSION

IN THE

# THEOLOGICAL SEMINARY

OF THE

FIRST ASSOCIATE REFORMED SYNOD OF THE WEST,

November 14, 1849,

BY

JOHN T. PRESSLY, D. D.

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## ADDRESS.

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MY DEAR YOUNG FRIENDS:

THE APOSTLE PETER, when speaking of the Epistles of his beloved brother Paul, observes, that "in them are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction." This remark, with regard to some things contained in the writings of the great Apostle of the Gentiles, will apply in all its force to many of the doctrines which are taught in the sacred Scriptures. Some of these doctrines are hard to be understood, because of the sublime mysteries which they involve, and which the finite intellect cannot comprehend; and others, because they are offensive to the pride of the depraved heart, in consequence of which the mind is disposed to turn away from them with aversion. Among those doctrines which are hard to be understood, that of the divine Decree, occupies a prominent place. And the difficulty in comprehending this doctrine, may be said to arise, in some degree, from both the sources which have been specified. The doctrine is in itself, one of the more abstruse mysteries of the Gospel; involving much which is beyond the grasp of the human intellect; while, at the same time, it is peculiarly offensive to the depraved heart. Its tendency is to exhibit a striking view man's nothingness; to humble human pride and to exalt the glory of God. As this doctrine is unhappily misunderstood by one class; grossly misrepresented by another; and virulently opposed by a third, it is proposed, on the present occasion, to call your attention to some remarks upon the general subject.

After a distinct statement of the doctrine of the divine Decree, I shall endeavor to show that it is sustained both by Scripture and by sound reason; and finally shall consider some of the objections which are urged against it by its adversaries.

A decree is properly the authoritative purpose, or determination of an intelligent agent, in accordance with which he acts. It is the property of an intelligent being to act with design; and in the order of nature the formation of a purpose, or design, precedes action. The Decree of God is, therefore, the purpose formed in the divine mind with regard to what he does. The heavens and the earth, with all that they contain, proceeded from the creative power of God, and were brought into existence in accordance with his purpose; and in the providence of God, which disposes of all things, we have the development of the divine Decree.

In the universe of God, there exist various orders of created beings, animate and inanimate; rational and irrational; good and bad. All these various orders exist, and are sustained and governed in accordance with the divine Decree. As the universe proceeded from the creating hand of God, every thing that was made was very good. But sin has entered into the world. Man who was created upright has become a sinful being; and a portion of the angels of light have fallen from that elevated and happy condition in which they were originally created, and have plunged themselves into the depths of wretchedness and misery. And though sin did not, and from its very nature could not proceed from God, yet it exists in the divine government, by the permission of God. The decree of God must, therefore, be regarded as extending to sin. In other words, the existence of sin in the world, is not in opposition to, but in accordance with the purpose of God. Though sin is perfectly opposed to his nature, and is the object of his infinite abhorrence, yet it was his purpose to permit its entrance into the world, that he might display the glory of his perfections in making it subservient to good.

On this subject, the truth is plainly and forcibly expressed by the theologians of Westminster, in the following words: "The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he hath foreordained whatsoever comes to pass." That which exists in the government of God, must exist either in accordance with, or in opposition to the purpose of God. As none will deny the existence of sin in the world, the question then arises, How came sin to have a place in the

divine government? We must reply, either that sin exists by the permission of the Ruler of the universe, or that it has forced its way into the world in opposition to the purpose of God. To suppose the latter, and to maintain that sin exists contrary to the divine purpose, and without the permission of God, is virtually to suppose the existence of a power which is beyond the control of the Almighty; it is to bring Jehovah down from the throne of universal dominion, and to deny that he is competent to govern his own world. We are, therefore, brought irresistibly to the conclusion that the Decree of God extends to the existence of sin; and that in accordance with his inscrutable purpose he hath thought proper to permit its entrance into the world, that he might more illustriously display the glory of his perfections in bringing good out of evil.

The Decree of God, then, is to be regarded as extending to all things which come to pass in the divine government. All the various orders of created beings which have a place in the universe, have been brought into existence, and are sustained and governed in accordance with the divine Decree; all the good which is to be found among the creatures, is from the Father of lights, from whom cometh down every good and perfect gift; while the evil which has found its way into the world, though it proceeds not from Him who is light, and in whom is no darkness at all, yet exists by his permission; and the one, not less than the other, has its existence in the divine government, in accordance with the purpose of Him who "worketh all things after the counsel of his own will."

I now proceed to show that this doctrine has the support of both Scripture and sound reason.

I. In the first place, the doctrine is taught in all those instances in which the Scriptures ascribe to God will, purpose, or pleasure; and in which they represent him as proceeding in the government of the world in accordance with his purpose. The following examples may be sufficient: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. iv. 32—35. "Our God is in the heaven; he hath done whatsoever he hath pleased."



in heaven, and in earth, in the seas, and in all deep places." Ps. cxxxv. 6. I am God, and there is none else; and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Calling a ravenous bird from the east; the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Is. xlvi. 9—11. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." Ps. xxxiii. 11. "But he is in one mind, and who can turn him; and what his soul desireth even that he doeth." Job xxiii. 13. In these and similar passages of Scripture, counsel, will, mind, pleasure and purpose, all which terms express substantially the same idea, are ascribed to the Most High. And whatsoever God does in the various departments of his government, the Scriptures teach, is accomplished in accordance with the divine purpose or will. The phrase heaven and earth, is employed in Scripture to describe the universe of God. And to show that the purpose of God extends to all things which take place in the universe, it is said that he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and whatsoever the Lord pleased, that did he in heaven and in earth.

Hence it conclusively follows:

(1.) That God has formed a purpose or decree with regard to what he will do. It is his mind, or pleasure, or counsel to do certain things; and he has solemnly declared that his counsel shall stand, and that he will do all his pleasure.

(2.) That the purpose of God extends to every thing that he does in carrying forward the operations of his government. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. And in the administration of his absolute and universal dominion, he proceeds in conformity with his infinitely wise purpose. "The counsel of the Lord standeth forever, and the thoughts of his heart to all generations."

II. And, in the next place, while the Scriptures teach that whatsoever God brings to pass in creation and providence, is accomplished in accordance with his purpose, reason leads us to the same conclusion.

It belongs to the nature of an intelligent being to act in conformity with design. Before we engage in any enterprise, or undertake the accomplishment of any work, we form a purpose in our own mind with regard to what we are about to do; and then proceed to execute the work according to the plan we have formed. No man, in the possession of his reason, would engage in any undertaking, without having, in the first place, determined in his own mind what he will do. The mechanic who undertakes to construct a building, in the first place forms a model in his own mind, according to which he proceeds in the exercise of his skill, and determines with himself the use to which it shall be appropriated when it is completed. And can it be supposed that the infinitely wise God, the Maker of heaven and earth, would erect the stupendous fabric of the universe, without having formed in his own mind a plan of the magnificent structure? Will any man attribute to Him whose understanding is infinite, such folly as to suppose, that he would create the various orders of beings to which he has given existence, each of which he has endowed with powers adapted to its condition, without having determined what he would do with them? To suppose that in these things God acted without design; or which amounts to the same thing, to imagine that the divine Decree does not extend to all these things, would be to ascribe to the infinitely wise God, folly which would be disreputable to man, who is of yesterday and knoweth nothing. Since, then, God is both the Creator and the Governor of the universe, we cannot conceive of Him as a Being of infinite intelligence, without supposing that his Decree extendeth to whatsoever he doeth in the army of heaven and among the inhabitants of the earth.

Reason unites with revelation, in the conclusion, that the Decree of God, which extends to whatsoever comes to pass, is eternal and unchangeable. Omniscience is confessedly an attribute of Deity. "Known unto God are all his works from the beginning of the world." Acts xv. 18. "Lord, thou knowest all things." As the knowledge of God is infinite, it cannot be increased. All futurity was naked and opened to the view of the divine mind from eternity. It follows, therefore, that the divine purpose, with regard to futurity, was fixed from the beginning.

The formation of a new purpose, supposes the acquisition of knowledge which was not previously possessed. But as there can be no addition to the knowledge of Him whose understanding is infinite; as nothing new can arise in the mind of Him who knows the end from the beginning; there cannot possibly occur any reason for the formation of a new purpose. It follows, therefore, that the purposes of Jehovah are like himself, eternal. And from the perfection of the divine nature, it is no less evident that the Decree of God is immutable. If God knows the end from the beginning, nothing can arise as a reason why a divine purpose should be changed, which was not present to the view of the Omniscient, as an argument why that purpose should not at first have been formed. It is consequently not conceivable, how there could arise a cause for the change of the Divine decree. Not only so; but the idea of change is utterly inconsistent with the perfection of Jehovah. On the supposition that a change of purpose takes place, it must necessarily be for the better or for the worse. And consequently, after this change, he who is the subject of it, must be more or less perfect. But any such change is utterly irreconcilable with the perfection of Him, with whom is no variableness, neither shadow of turning.

But as it may be thought that there is peculiar difficulty involved in the supposition, that the Decree of God extends to the sinful actions of men, it may be proper to inquire more particularly what the Scriptures teach on this subject.

It will be admitted that moral evil occupies a place in the government of God. And the question arises, Does it exist in accordance with the Decree of God; or has it usurped a place in the divine government in opposition to the purpose of heaven, and in defiance of the power of the Almighty? To this inquiry we must reply, that it is in accordance with the purpose of God, that sin has been permitted to enter into the world. And the Scriptures enable us to establish conclusively the correctness of this position with reference to a particular occurrence; which involves the most aggravated wickedness. I refer to the crucifixion of the Lord of glory. In relation to this momentous occurrence, our Lord himself declares, "The Son of man goeth as it was determined, but wo unto that

man by whom he is betrayed!" Luke xxii. 22. And the Apostle Peter, full of the Holy Ghost, charges home upon the Jews the guilt of crucifying the Lord of glory in these words: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii. 23. And the Apostles Peter and John, with the rest of the brethren, lifted up their voice with one accord in prayer to God, saying, "Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts iv. 28.

In these different portions of Scripture, it is taught as plainly as language could well express it, that the crucifixion of our Lord was in accordance with the purpose of God. Was the Lord of Glory betrayed by the perfidy of a false Apostle? The Son of man goeth as it was determined or decreed. Was he taken and by wicked hands crucified and slain? He was delivered by the determinate counsel and foreknowledge of God. Did Herod and Pontius Pilate with the Gentiles and the people of Israel combine together against the Lord and his anointed? They gathered together, for to do whatsoever the hand and counsel of the Lord had before determined to be done.

Here, then, we have the principle established, that the divine Decree does extend to the sinful actions of men; "yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." The divine Decree does not impel men to evil; yet, in the perpetration of evil, contrary to their intention, they do what the hand and counsel of the Lord before determined to be done. The wickedness of their doings, God is pleased in accordance with his purpose to permit, that he may more illustriously display his own glory in making it subservient to good. In the case of the traitor, it was not the secret purpose in the divine mind which urged him on to perpetrate the deed of perfidy. No! Let no man say when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth he any

man. And yet it is expressly said, The Son of man goeth as it was determined. Inasmuch, however, as it was not the divine Decree, but the depravity of his own heart which urged Judas to betray his Lord, the guilt of the abhorrent deed is justly charged upon him. Wo unto that man, by whom the Son of man is betrayed. The Jews, in crucifying the Lord of glory, were unintentionally the instruments in accomplishing an important event, in conformity with the determinate counsel and foreknowledge of God. But it was by their own evil passions, that they were instigated, and not by any regard for the purpose of God. And hence, it was with wicked hands, that they perpetrated the murderous deed. When Herod and Pontius Pilate, with the Gentiles and people of Israel, insulted and derided the Saviour, putting upon his head a crown of thorns, and and in his hand a reed for a sceptre; and finally subjected him to a cruel and ignominious death; contrary to their own intention, they executed what the hand and counsel of the Lord had before determined to be done. But as they had no respect to the purpose of God, and were in no degree influenced by it, the guilt of the most aggravated murder is justly charged upon them. "The Just One, of whom ye have been now the betrayers and murderers," is the grave charge preferred against them.

The divine Decree, in so far as it relates to the future destiny of man, is expressed by the term predestination. To predestinate, according to its literal import, is to appoint beforehand, to foreordain. The Scriptures speak of a twofold appointment with regard to the future condition of men. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. v. 9. The purpose of God with regard to those who shall finally be saved, is expressed by the term election; while to indicate the divine appointment, in relation to those who shall ultimately perish in their sin, the term reprobation has been employed. To the former term there can be no reasonable objection, as it is of frequent occurrence in the sacred Scriptures; and if the idea which is indicated by the latter, is Scriptural, there seems to be no valid ground of objection to it.

That some of the human family will ultimately be saved,

while others shall have their portion in outer darkness will be conceded by all who are concerned in the present discussion. And that those who shall be redeemed from sin and wrath, and brought to the enjoyment of heavenly happiness, never could have saved themselves, but are wholly indebted to the grace of God for their salvation, will also be admitted. Since, then, the salvation of man is wholly of God; since the wonderful scheme of redemption is the contrivance of infinite wisdom; and since the work of our recovery has been accomplished by Almighty power, it is a conclusion which commends itself to our reason, that this great work has been effected in accordance with the divine purpose. And what we understand by the purpose of God according to election is, that the infinitely wise God in the exercise of distinguishing love, purposed in his own mind to save those of the human family who shall ultimately be brought to glory; at the same time, making the requisite provision to prepare them for that holy and happy kingdom, into which it was his design to introduce them.

That there is such a Decree, in accordance with which God hath elected some of the human family to everlasting life, appears,

1. From those numerous passages of Scripture in which such an election is ascribed to God. For example, God is represented as having elected particular individuals; and mention is made of those who are termed the elect of God. In the triumphant language of an Apostle, it is inquired: "Who shall lay any thing to the charge of God's elect?" Do we inquire, who are to be understood by God's elect? An answer is furnished in the language of the Apostle: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. i. 3, 4. The elect of God, then, are those whom God hath blessed with all spiritual blessings, having chosen them in Christ, before the foundation of the world, to the end that they should be holy.

Again; the elect of God are described as those whom

he did foreknow. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 29, 30. The term, *foreknow*, as here employed by the Apostle, evidently signifies more than simply a knowledge of the persons here referred to; for such knowledge extends to all men. But something peculiar is here intended. It is such a knowledge as includes the idea of approbation. The persons here spoken of, are those whom God knew beforehand as the objects of his distinguishing love, and the heirs of salvation. Them he has predestinated to be conformed to the image of his Son. Though they were by nature children of wrath even as others, God in the plenitude of his love, formed a gracious purpose to redeem them from the wrath to come; to sanctify and save them. And in pursuance of this purpose, he in time calls them effectually by his grace; justifies them freely through the redemption that is in Christ Jesus, and finally brings them to the enjoyment of heavenly glory. In answer, then, to the inquiry, Who are the elect of God? we are again prepared to say, They are those of the human family who are the objects of God's distinguishing love; who in time are called by his grace, justified and sanctified, and finally glorified.

Again, addressing his Christian brethren, the Apostle says, "We give thanks to God always for you all, making mention of you in our prayers, knowing brethren beloved, your election of God." 1 Thess. i. 4. And while he speaks of some who believed not the truth, but had pleasure in unrighteousness, and were consequently exposed to the wrath to come, he says to those who are God's elect, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. ii. 13. The persons of whom the Apostle here speaks, were distinguished for their work of faith, and labor of love, and patience of hope; and these

good fruits afforded satisfactory evidence that they were the objects of God's electing love. For the distinguished favor which the grace of God had bestowed upon them, the Apostle ascribes thanks unto God. The end of that election of which they were the favored objects, is salvation "God hath from the beginning," says the Apostle, "chosen you to salvation." But as they were by nature children of wrath even as others, before they could enjoy that salvation to which they were chosen, it was necessary that they should be prepared for it. And hence they are said to be chosen, "through sanctification of the Spirit and belief of the truth." And to the belief of the truth, they had been called by the instrumentality of the gospel. "Whereunto he called you by our gospel."

2. That such a Decree in relation to the salvation of man has been formed, appears from the fact, that we are made partakers of salvation in accordance with the purpose of God. True believers are described by the Apostle, as those "who love God," and "who are the called according to his purpose." Rom. viii. 28. Those who now love God, were once enemies to God in their hearts by wicked works. But by the instrumentality of the gospel, they have been called out of darkness into God's marvellous light. And this calling of which they are made partakers, is in conformity with God's purpose of love towards them. They are "the called according to his purpose." Again, the Apostle with a view to cut off all occasion for boasting on the part of man, and to show that our salvation is to be ascribed exclusively to God's distinguishing grace, employs the following language: "God, who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began." 2 Tim. i. 9. And believers are said to have obtained redemption, being "predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. i. 11. The persons here referred to, were predestinated unto the adoption of children by Jesus Christ unto himself; they believed in Christ, and were sealed with the Holy Spirit of promise; and to the enjoyment of all these blessings and privileges they had been "predestinated according to the



purpose of him who worketh all things after the counsel of his own will. The conclusion, then, to which we are brought is, that before the foundation of the world, God, the Creator and Proprietor of all things, formed a gracious purpose with regard to the heirs of salvation, in accordance with which they are, in time, called, justified and sanctified, and finally exalted to the enjoyment of heavenly glory.

And if there is a purpose of God according to election, it follows as a necessary consequence, that there is likewise a divine purpose according to reprobation; that is, if God hath chosen some to salvation, there are others who are not chosen to everlasting life, but are destined to destruction as the just punishment of their sin. As we have already seen, the Decree of God extends to the sinful actions of men; so that, while men are not thereby impelled to do evil, yet they are left to fall into sin. And as the sin of man is not to be charged upon the divine Decree, but upon the wickedness of his own heart, he is justly held liable to punishment on the account of it. According to the Scriptures, those of the human family who know not God and obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. And to this condemnation they were before of old ordained. Jude iv. And hence the distinction which the Scriptures recognise between the vessels of mercy afore prepared unto glory, and the vessels of wrath fitted to destruction, Rom ix. 22; the election who obtained and the rest who were blinded, Rom. xi. 7; those on whom God is pleased to have mercy, and those whom he hardeneth. Rom ix. 18.

The conclusion, then, to which we come is, that as according to the Scriptures, there are some of the human family who shall perish in unbelief; and as they are justly punished for their sin; this punishment is inflicted upon them in accordance with the righteous decree of Him who worketh all things after the counsel of his own will.

III. In conclusion it is proposed to notice a few of the popular objections which are urged against the doctrine which I have endeavored to establish.

1. It is said by the opponents of the doctrine of the divine Decree, that it represents God as a respecter of persons.

But according to the Scriptures there is no respect of persons with God; and consequently, a doctrine which represents him as a respecter of persons, cannot be a doctrine of the Bible. On what ground, I would ask, is the objection founded? Is it, on the ground that according to this doctrine God bestows favors on one which he withholds from another? If so; I reply that it is a fact in the divine government, the evidence of which is continually before our eyes that God does not deal with all his creatures alike; but in the distribution of his gifts, he bestows favors on one which he withholds from another. And who will presume to question his right to dispense his gifts according to his pleasure? Let the objector answer his demand: "Is it not lawful for me to do what I will, with mine own?" The principle involved in this challenge, commends itself to our reason; it is the indisputable right of God to dispense his gifts in the way which seems most proper to himself; and this prerogative he exercises in all parts of the divine administration. Among the various creatures to which he has given existence, we behold an endless diversity in the powers which they possess; and in the capacities for enjoyment, for which they are distinguished. And shall the thing formed, say to him that formed it, "Why hast thou made me thus?" All will admit, that such language on the part of the creature, would be the most inexcusable presumption; and that it is the unquestionable prerogative of the Most High, to form every creature as he thought proper, and to assign to one a higher, and to another, a lower place in the scale of creation, as to his infinite wisdom seemed best. And will any man presume to deny unto God, the exercise of the same right, in conducting the affairs of the new creation? Has he not a right to dispense his gifts in the kingdom of grace, as well as in the empire of nature, according to his own pleasure? He has not endowed all his creatures with the attributes of speech and reason. And who will presume to say that he must bestow the blessings of his grace on all men alike? He does not extend to all men alike, the means of grace and salvation. Thousands of the human family, are at the present hour, sitting in darkness and in the region and shadow of death, while we enjoy the invaluable privilege

of the Gospel. Neither, among those who have access to the means of grace, are all alike made actual partakers of salvation. Some hearers of the Gospel believe in Christ and obtain a good hope through grace, while others remain under the hardening influence of sin and perish in unbelief. In this respect, then, it is a matter of experience and observation that God does not deal with all men alike; but makes one to differ from another, as to his infinite wisdom seems proper. Some are saved through the riches of of grace, while others are not saved. And this diversity in the final condition of men, furnishes an exemplification of the principle which pervades the doctrine of the divine Decree. Some are ordained unto life, and they in time are made partakers of faith; while others are not chosen to salvation, but are appointed unto wrath, to the glory of God's justice in the righteous punishment of their sin. And who will presume to find fault with the divine arrangement? Hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor? If it should be the will of God, to show his wrath, and make his power known, in the case of those who are vessels of wrath fitted to destruction; or if he was pleased to make known the riches of his glory in the vessels of mercy which he had afore prepared unto glory, who will presume to call in question his right to manifest the glory of his perfections by disposing of his creatures in that manner which to himself seemed best? All men are by nature children of wrath; all are justly under condemnation; and in this condition all might justly have been left, to experience the consequences of their own guilt. And among those who are alike children of wrath, was it not the indisputable right of the Creator and Proprietor of heaven and of earth to take some and make them vessels of mercy; and through grace prepare them for glory? Let men presume to say what they may, God asserts and exercises this right. He declares: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." "Therefore," says the Apostle, "he hath mercy on whom he will have mercy, and whom he will he hardeneth."

The conclusion then to which we are brought is, that

the objector arraigns the moral Governor of the world; finds fault with a great principle which pervades the divine administration, and virtually denies to God an essential prerogative, which belongs to him as Lord of all.

2. It is objected in the next place, that the doctrine of the divine Decree discourages and renders useless all exertions, on the part of man, to secure his own salvation. If I am elected, says the objector, I shall be saved, let me live as I may; if I am not elected, I shall be lost, let me do what I can. In reply, I would say, that the objection is founded on an entirely mistaken view of the subject. It separates those things which the word of God has joined inseparably together. It supposes that the divine Decree extends to the end merely, without comprehending the means necessary to its accomplishment. But according to the Scriptures, the means are just as much a part of the Decree, as the end. Are any of the human family said to be chosen to salvation? They are chosen, through sanctification of the Spirit and belief of the truth. Are any ordained unto life? They are predestinated to be conformed to the image of God's Son; they are called, and justified, before they can be glorified. So far, then, is the doctrine of the divine Decree, from having a tendency to discourage exertion on the part of man; or to represent faith and holiness as unnecessary, that it establishes the absolute necessity of faith and holiness, and presents the strongest inducement to labor for the acquisition of them.

According to the command of God, the Gospel is to be preached to sinners without exception. What may be the secret purpose of God with regard to ourselves personally, we cannot know, nor are we to inquire. We know that there is no way of salvation, but through faith in Christ; and we are assured that he that believeth shall be saved. Here, then, is our duty; to believe in the Lord Jesus Christ. It is not required of us, to explore the heavens, and search the records of eternity to ascertain whether our names are written in the Lamb's book of life. No-such impracticable task is prescribed. "The righteousness which is of faith speaketh on this wise, say not in thine heart, Who shall ascend into heaven, that is, to bring Christ down from above; or who shall descend into the deep, that is, to bring

up Christ again from the dead. But what saith it! The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

It is, then, the established arrangement of God, that faith and salvation are inseparably connected. . And the divine Decree which extends to the salvation of any particular individual, also embraces faith as indispensably necessary to prepare for the enjoyment of it. And, therefore, as those who shall finally be saved, are chosen to salvation, through sanctification of the Spirit and belief of the truth, the belief of this doctrine would naturally lead us to fly instantly for refuge to the Saviour of sinners, and to seek after holiness, as the divinely appointed way in which we are to attain to the enjoyment of eternal life.

3. It is further objected to the doctrine of God's Decree, that it destroys human liberty, and converts man into a mere machine; so that he can no longer be held responsible for his conduct. On what ground, I would inquire, is it alleged that according to this doctrine, the liberty of man is taken away? Is it because, that according to the doctrine of the divine Decree, future events are determined, and will certainly come to pass? I reply, in the first place, that if this objection has any force, it applies equally against the doctrine of the foreknowledge of God. If future events are known unto God, as must be admitted unless we deny his omniscience, it follows necessarily that their existence is certain. An event the future existence of which is uncertain, cannot be foreknown. The consequence, therefore, which the objector charges upon the doctrine of the divine Decree, lies equally against what he himself admits in relation to the foreknowledge of God.

But, in the next place, it is not true that the certainty of the future existence of an event, in any degree destroys the liberty of the agent, by whom it is brought to pass. The correctness of this remark may be illustrated by a reference to the various prophecies recorded in the sacred

**Scriptures.** A prophecy, it may be observed, is the announcement of a divine Decree, which will certainly be fulfilled. For example, to Abraham, the following prediction with regard to the future condition of his posterity was revealed. "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years." Gen. xv. 13. In process of time, the seed of Abraham in the family of Jacob, went down into Egypt where they were in great favor with the king, because of the important service which Joseph had performed. "But Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt which knew not Joseph. And he said unto his people, behold the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." Ex. i. 6—10. Here, then, we have, in the first place, the announcement of a divine Decree relating to the future oppression of the seed of Abraham; and in the next place, we see the manner in which this decree was executed. It was absolutely certain that the event should take place. And yet the king of Egypt and his counselors, who were the agents in the execution of this Decree, acted with as perfect freedom as though there had been no divine purpose in relation to the event. In the measures which they adopted for the purpose of oppressing the children of Israel, they were influenced by no regard for the divine determination; but were governed entirely by motives of policy. They were apprehensive of danger to the government, from the rapid increase of the Israelites; and with a view to prevent the apprehended evil, they oppressed these unoffending subjects, and "made their lives bitter with hard bondage." And without intending it, Pharaoh and his ministers adopted that policy which led to the accomplishment of that which the hand and counsel of the Lord had before determined to be done.

Another example to prove that the divine Decree does not impose any restraint upon human liberty, is furnished in the case of the king of Assyria. It was the divine purpose to chastise his ancient people for their sin; and the instrument selected for the execution of this purpose, was Sennacherib the king of Assyria. Of him it is said, "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath, will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets." Isaiah x. 5, 6. But while the Assyrian monarch was employed as an instrument in the execution of the purpose of him in whose hand is the heart of the king, he acted with perfect liberty; and nothing could have been further from his intention than the fulfilment of the designs of Heaven. And hence it is said, "Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few." This impious ruler was urged on by his own unhallowed ambition; by the desire of conquest, and of personal aggrandizement. And yet God employed him as the rod of his anger, for the chastisement of a hypocritical nation. But as the proud monarch was instigated by his own evil passions, though at the same time he executed the purposes of Heaven, therefore God in due time called him to account, and visited upon his head the iniquity of his doings. "Wherefore, it shall come to pass, when the Lord shall have performed his whole work upon mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." However difficult, then, it may be for our limited understandings to comprehend how it is, it is nevertheless the fact, that the Decree of God does not interfere with human liberty, and consequently does not destroy human responsibility. God has endowed the will of man with natural liberty; and accordingly, "a man's heart deviseth his way." Every man in the exercise of this natural liberty, which is a part of his constitution, chooses that course which upon the whole is most correspondent with his own inclination. Yet, "the Lord directeth his steps;" so that by the instrumentality of man, the divine purpose

is ultimately accomplished. "There are many devices in a man's heart;" and though he meaneth not so, neither doth his heart think so, yet he doeth that which the hand and counsel of the Lord before determined to be done; "for the counsel of the Lord, that shall stand."

The doctrine which I have endeavored to establish, may be exhibited briefly in the following words. God the Creator and Proprietor of all things in heaven and in earth, in the council of eternity purposed what he would do in time. In accordance with this purpose, the world and all things therein were created. Among the creatures in our world, man stands distinguished as an object of Heaven's peculiar regard. At his original creation, man was made in the image of God, a holy and happy being, endowed with full power to obey the law of God. But being left to the freedom of his own will, man has fallen into sin, and has destroyed himself. From this condition of guilt and wretchedness, man was utterly unable to extricate himself. At the same time, he had 'no claim upon the divine regard; and consequently, all men might have been justly left in this state of condemnation and wrath without hope. But God who is rich in mercy, has been pleased, in accordance with his eternal and infinitely wise purpose, to display the riches of his grace in the salvation of a portion of the human family, and in his righteous judgment has left the rest of mankind to perish in their sin. He was under no obligations to any, and had a perfect right to dispense his favors according to his sovereign pleasure. And in the exercise of that prerogative which belongs to him, as the Lord of the universe it is his purpose on the one hand to "show his wrath and make his power known," in visiting upon "the vessels of wrath fitted to destruction," the just punishment of their sin; and on the other hand, "to make known the riches of his glory in the vessels of mercy, which he had afore prepared unto 'glory," and whom he had chosen unto salvation through sanctification of the Spirit and belief of the truth. And while no one will deny that what God does in the government of the universe, is wise, and right, and good, according to our doctrine all the interests of the divine government are administered in conformity with the purpose of him who worketh all things after the counsel of his own will.





# CATALOGUE

OF THE STUDENTS IN THE THEOLOGICAL SEMINARY  
OF THE FIRST ASSOCIATE REFORMED SYNOD  
OF THE WEST,

FOR THE SESSION OF 1849 AND '50.

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## FIRST YEAR.

|                     |   |   |                             |
|---------------------|---|---|-----------------------------|
| G. C. ARNOLD, -     | - | - | <i>Frankfort, Pa.</i>       |
| JOHN B. CLARK, -    | - | - | <i>Washington, Ohio.</i>    |
| JAMES DUNCAN, -     | - | - | <i>Antrim, Ohio.</i>        |
| J. R. M'ALLISTER, - | - | - | <i>York County, Pa.</i>     |
| THOS. H. M'EWEN, -  | - | - | <i>West Middletown, Pa.</i> |
| JAMES C. M'NIGHT, - | - | - | <i>Crawford County, Pa.</i> |
| A. G. WALLACE, -    | - | - | <i>Herriottsville, Pa.</i>  |

FIRST YEAR—7.

## SECOND YEAR.

|                      |   |   |                               |
|----------------------|---|---|-------------------------------|
| MATTHEW CLARKE, -    | - | - | <i>Indiana, Pa.</i>           |
| T. CUNNINGHAM, -     | - | - | <i>New Concord, Pa.</i>       |
| SAMUEL DOUGAN, -     | - | - | <i>Pittsburgh, Pa.</i>        |
| THOS. DRENNEN, -     | - | - | <i>Belmont County, Ohio.</i>  |
| JAMES C. FORSYTHE, - | - | - | <i>Findleyville, Pa.</i>      |
| HUGH H. HERVEY, -    | - | - | <i>Tarentum, Pa.</i>          |
| S. M. HUTCHISON, -   | - | - | <i>Washington County, Pa.</i> |
| ELIJAH M'CAUGHEY, -  | - | - | <i>Fredericksburgh, Ohio.</i> |
| H. C. M'FARLAND, -   | - | - | <i>Fayette, Pa.</i>           |
| GEORGE ORMOND, -     | - | - | <i>Rural Valley, Pa.</i>      |

SECOND YEAR—10.

## THIRD YEAR.

|                  |   |   |                               |
|------------------|---|---|-------------------------------|
| JAMES BORROWS,   | - | - | <i>New Concord, Ohio.</i>     |
| MATTHEW BIGGER,  | - | - | " "                           |
| JOHN COMAN,      | - | - | " "                           |
| JOHN L. CRAIG,   | - | - | <i>Allegheny City, Pa.</i>    |
| WM. R. ERSKINE,  | - | - | <i>Washington County, Pa.</i> |
| ALEX. G. FERGUS, | - | - | <i>Elizabeth, Pa.</i>         |
| WM. M'MILLAN,    | - | - | <i>Allegheny City, Pa.</i>    |
| J. R. WALKER,    | - | - | " "                           |

THIRD YEAR—8.

## FOURTH YEAR.

|                    |   |                               |
|--------------------|---|-------------------------------|
| JOHN K. ANDREWS,   | - | <i>Antrim, Pa.</i>            |
| G. D. ARCHIBALD,   | - | <i>Noblestown, Pa.</i>        |
| JOHN BRYSON,       | - | <i>Washington County, Pa.</i> |
| VINCENT COCKINS,   | - | <i>Mount Pleasant, Pa.</i>    |
| JAMES GOLDEN,      | - | <i>Carrolton, Ohio.</i>       |
| ROBERT HENRY,      | - | <i>Pittsburgh, Pa.</i>        |
| JAMES KELSO,       | - | <i>Noblestown, Pa.</i>        |
| SAMUEL A. KERR, R. | - | <i>Allegheny City, Pa.</i>    |
| J. T. M'CLURE,     | - | <i>Pittsburgh, Pa.</i>        |
| WM. G. REED,       | - | <i>Allegheny City, Pa.</i>    |
| J. S. ROBERTSON,   | - | <i>Tarentum, Pa.</i>          |
| J. R. STURGEON,    | - | <i>Noblestown, Pa.</i>        |
| JOHN R. WARNER,    | - | <i>Allegheny City, Pa.</i>    |

FOURTH YEAR—13.

## SUMMARY.

|              |   |   |   |   |   |    |
|--------------|---|---|---|---|---|----|
| FIRST YEAR,  | - | - | - | - | - | 7  |
| SECOND YEAR, | - | - | - | - | - | 10 |
| THIRD YEAR,  | - | - | - | - | - | 8  |
| FOURTH YEAR, | - | - | - | - | - | 13 |
| TOTAL,       |   |   |   |   |   | 38 |

# ADDRESS

DELIVERED

AT THE OPENING OF THE SESSION

IN THE

## THEOLOGICAL SEMINARY

OF THE

FIRST ASSOCIATE REF. SYNOD OF THE WEST,

NOVEMBER 8, 1848,

BY

**JOHN T. PRESSLY, D. D.**

Published by request of the Students.

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PITTSBURGH:

PRINTED BY WILLIAM ALLINDER.

1848.



# ADDRESS.

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MY DEAR YOUNG FRIENDS:

THE pleasant emotions to which your appearance in your accustomed place, naturally gives rise, are on the present occasion associated with the painful reflection that one seat is vacant. Death has once more invaded our ranks, and displayed his resistless power in the removal of one of our number. PAUL B. SHERRARD, who during our last Session occupied a place among us, and whose prospect of long life and usefulness, at the period of our separation, was, perhaps, as unclouded as that of any one of us, has since that time been called from sublunary scenes. He was looking forward with ardent hope and longing desire to the work of the ministry. But God, who selects his own instruments for the accomplishment of his own work, has been pleased to dispense with his labors in the church below, for the purpose, we trust, of employing his powers in holier services in the sanctuary above. And from the vacant seat of our young brother, we seem to hear the impressive exhortation, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Let us endeavor to profit by the admonition which the dispensation so impressively administers, and watch, since we "know not when the Master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find us sleeping."

It will be remembered, that in the Address delivered at the opening of the last Session, it was my object to prove that, by divine appointment, the day of sacred rest has been changed from the seventh to the first day of the week. It is my design, on the present occasion, to take up some other questions connected with the Sabbath, that so this Address, in connection with the preceding, may form something like a complete, though very brief discussion of the whole subject.

In the prosecution of this design, it is proposed,

I. TO INQUIRE INTO THE ORIGIN OF THE SABBATH.

II. TO ESTABLISH THE DOCTRINE OF THE MORALITY AND PERPETUITY OF THE SABBATH.

III. TO OFFER SOME REMARKS WITH REGARD TO THE PROPER MANNER OF OBSERVING THE SACRED DAY.

That God is to be worshipped by his rational creatures, is an elementary principle of true religion. And as man has received from the Author of his existence a social nature, it is thus manifested to be the will of God that he should worship his Creator, not merely as an individual, but as a social being. Since, then, it is obligatory upon man to worship the Deity, some time must be appropriated to this purpose. And if an obligation rests upon man, in his social capacity, to worship God, it is requisite that some stated time be set apart for this service. What particular portion of our time should be appropriated to this purpose, can be determined only by Him who knows the capacities, as well as the wants of human nature; and who has a right to such homage from his intelligent creatures, as he may think proper to demand. While, therefore, it is the dictate of enlightened reason, that some stated time should be appropriated to the worship of God, it is from the word of Revelation alone, that we can learn what particular portion of our time, God claims as sacred to himself. And when we take up the Bible, we find it revealed, that not only is it our duty at all times to cherish a sense of the divine presence, and to walk in the fear of the Lord, but that God, in an especial manner, lays claim to a seventh portion of our time. And while it is his appointment that six parts of our time should be employed in our own secular pursuits, he lays a positive interdict upon a seventh portion of our time; and requires that it be sacredly appropriated to his worship. I proceed to inquire,

I. *When was the Sabbath first instituted?*

To one whose inquiries on the subject has been confined to the Bible, which is the only authentic source of information, it might seem strange, that there should exist among those who bow to the authority of the sacred Scriptures, a question with regard to the origin of the Sabbath. The sacred historian concludes his account of the creation of the world in six days, with the declaration, "Thus the heavens and the earth were finished, and all the host of them." It is then immediately added, "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from

all his work which God created and made." Gen. 2 : 1—3. This is a plain historical narrative. And we have just the same evidence that God rested on the seventh day, and set it apart as the day of sacred rest, that we have in support of the position that the light was called into existence on the first day ; or, that the lights in the firmament, the sun, the moon, and the stars were created on the fourth day.

But, however naturally we would seem to be conducted to this conclusion, there are writers of respectability, who have advocated a very different theory. Among these Paley, the author of a popular treatise on Moral Philosophy, occupies a prominent place. According to this distinguished writer, the Sabbath was first instituted at the time when the Israelites were miraculously supplied with manna in the wilderness ; of which occurrence, we have the history in the sixteenth chapter of Exodus ; and the sacred historian introduces an account of the institution of the Sabbath in Genesis, not because it was then actually appointed, but because, when the seventh day of the week was afterwards set apart as the day of sacred rest, the reason of the appointment had its origin in the fact, that God rested from the work of creation on the seventh day : and "the order of connection, and not of time, introduced the mention of the Sabbath, in the history of the subject which it was ordained to commemorate."

But so far is the history in Exodus from furnishing proof that the Sabbath was then first instituted, that it seems to have very distinctly impressed upon its very face, the evidence that the Sabbath was at that time an institution well known to the Jews. The direction which Moses, by divine appointment, gave to the Israelites, at the time the manna was sent, was, that on every successive day a portion of the manna should be gathered for the supply of that day ; and they were expressly forbidden to lay up any of it for the use of the following day. "And Moses said, Let no man leave of it till the morning." Regardless of this explicit prohibition, however, "some of them left of it till the morning, and it bred worms and stank." After this manifestation of the divine displeasure against the disobedience of these presumptuous transgressors, "they gathered it every morning, every man according to his eating." But, "it came to pass on the sixth day, that they gathered twice as much bread, two omers for one man." Some of the people had previously, under the influence of the spirit of unbelief, disregarded the divine prohibition with regard to laying up a portion of the manna for the following day ; and the divine displeasure against their conduct had been plainly indicated. But on the arrival of the sixth day, it would seem that the people with one accord, collected not only a supply for that day, but likewise for the day following. And why should the people on the sixth day, pursue a course so different from what would have been proper on any preceding day ?



On the supposition that they were acquainted with the law of the Sabbath, and knew that, by divine appointment, the seventh day was to be observed as a day of sacred rest, their conduct in gathering on the sixth day a supply of manna for the day following, was just what we would expect. But on any other principle their conduct is inexplicable.

As a further confirmation of the correctness of our interpretation, it may be remarked, that the rulers appear not to have understood the direction relative to the gathering of the manna, but supposed that it required them to gather it on every day alike, without respect to the rest which was to be observed on the seventh day. Accordingly, when they saw that the people, on the sixth day gathered twice as much bread as on other days, that they might have a supply for the following day, they came and told Moses. The rulers evidently regarded the conduct of the people as an infraction of the divine law on the subject. And to have gathered a double portion of manna on any other than the sixth day, would have been a violation of the divine command. But as the seventh was the day of sacred rest, on which it was not lawful to attend to their secular pursuits, from the necessity of the case, it was requisite that on the sixth day they should provide a supply for the seventh. And hence Moses, in justification of the conduct of the people, replies to the rulers, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning." The language which Moses here employs, is not such as would be expected from one who is giving an account of a new institution. There is no explanation of the meaning or design of the Sabbath. But it is spoken of as an institution with which the people were already acquainted; and Moses vindicates the conduct of the Israelites in gathering a double portion of manna on the sixth day, on the ground that this was necessary to enable them to observe the seventh as the day of sacred rest. The conclusion, then, to which we are conducted is, that in this portion of sacred history, we have not an account of the primitive institution of the Sabbath, but a recognition of the day of sacred rest, as an ordinance with which the Israelites were already familiar.

But it may be objected, that on the supposition that the Sabbath was instituted on the completion of the work of creation, as the language in Genesis would seem most naturally to indicate, it appears unaccountable that there should be no mention of the sacred day, nor even the obscurest allusion to it, in the history of the patriarchal age. To this I reply, that while it is admitted that there is no distinct mention made of the observation of the Sabbath in the very brief history which the Bible furnishes of the primitive ages

of the world, still it is believed that this history does furnish evidence of the existence of this institution.

1. In the history of Cain and Abel, a fact is mentioned which seems to suppose at that time the existence of a day especially appropriated to the worship of God. "In process of time," the sacred historian informs us, "it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." Though the sacred history gives us no account of the primitive institution of sacrifice, yet we know that it had been appointed previous to this time, as an ordinance of religious worship. The apostle Paul, when speaking in reference to the religious services in which Cain and Abel were engaged, makes this remark, that, "*by faith*, Abel offered unto God a more excellent sacrifice than Cain." The fact that Abel performed this service in faith, necessarily supposes that it was a service which God required; for faith cannot be exercised on the part of the worshipper, where there is no divine appointment of the service performed.

Since, then, the offering of sacrifice was, at this time, an important part of the worship of God, it would seem to be necessary that there should be some stated time more especially appropriated to this exercise. And on the supposition that the Sabbath was now in existence, as the sacred history would seem to indicate, it would be natural to expect that on this day the worshippers of God would, in a particular manner, attend to the performance of this important service. And it is, at least, a probable conclusion that it was on this day that Cain and Abel presented their offerings. The original phrase, translated "in process of time," might be literally rendered, *at the end of days*. The passage would then read, "*At the end of days*, it came to pass," that Cain and Abel presented their offerings unto the Lord. And as the offering of sacrifice was now an important part of the worship of God; and as it would seem to be necessary that some stated time should be set apart for this service; and as the language of the sacred historian seems to be designed not only to indicate that Cain and Abel presented their offerings unto the Lord, but that they engaged in this service at a particular time; it seems most natural to conclude that it was at the end of the days of the week, or on the Sabbath, the day which God blessed and sanctified, that Cain and Abel were engaged in these exercises of religious worship. And from this fact, I conclude that the Sabbath was not only known at this time, as a day sacred to the Lord, but that it was, in an especial manner, appropriated to the exercises of religious worship.

2. And in the next place, the primitive institution of the Sabbath appears from the fact, that one of the earliest divisions of time, of which history gives us any information, is that of weeks, or a period of seven days. The first express mention of this division of time,

occurs in the history of Jacob's marriage to Leah. Gen. 29 : 27. And on what principle are we to explain the fact, that from time immemorial, the nations of the earth have adopted this mode of measuring the progress of time. With regard to those other periods of time which are designated by months and years, the case is very different. These periods of time are indicated by certain changes in the heavenly bodies, the sun, and the moon. And as these changes in the heavenly bodies come under the notice of all, it was natural that those who witness them alike, should be guided by them in marking the progress of time. But why should the nations concur in dividing time into a period of seven, rather than six or eight, or any other number of days? This division of time is wholly arbitrary, and is not indicated by any appearance in nature, nor any revolution of the heavenly bodies. How, then, are we to explain the remarkable fact that all nations, from the remotest ages of antiquity, have adopted this arbitrary division of time? Admit that in the beginning the seventh day was set apart as a day holy unto the Lord, and then it was perfectly natural for the people of God to mark the progress of time, by the recurrence of the sacred day. And this division of time into a period of seven days, being adopted for a very obvious reason by the worshippers of the true God, it would, from its convenience, be readily embraced by the nations of the earth. The primitive and universal division of time into weeks, then, affords conclusive evidence of the primitive institution of a day of sacred rest.

3. The language employed by the sacred writer in the history of Noah, seems evidently to suppose the existence of the Sabbath. During the period of his confinement in the ark, we are informed that the patriarch repeatedly sent forth a dove, to see if the waters were abated from off the face of the ground. And in the interval between the different occasions on which the dove was sent forth, it is particularly stated that he waited seven days. And what conceivable reason can be assigned why, on every occasion, Noah should have waited this particular number of days? And on the supposition that all days were alike, why should the sacred historian have been so particular in specifying the number of days? If we suppose that the Sabbath was then in existence, all is natural and plain. Even while in the ark, Noah would feel under obligations to pay special regard to the seventh day because it was a day in which God claims a special propriety. And it would seem to be a time peculiarly appropriate, after the sacred rest of the seventh day was over, for Noah to send forth the dove, to see whether the divine displeasure against the earth had ceased, and whether the waters were abated from off the face of the ground. But keep out of view the institution of the Sabbath, and the conduct of the patriarch is altogether inexplicable. The conclusion, then, to which we are conducted is, that Noah was not only

acquainted with the institution of the Sabbath, but that even while he was in the ark, he observed the rest of the sacred day.

The question with regard to the origin of the Sabbath is the more interesting, in consequence of its connection with another which is still more important, involving the morality of the institution. If the law relative to a day of sacred rest, was ordained for the Jews as a peculiar nation, then it may have become obsolete like many other institutions which were peculiar to this people, and were designed to be temporary. But, on the other hand, if the Sabbath was instituted in the origin of the human race, the natural conclusion would seem to be that it is an ordinance for man; and that the law respecting a day of sacred rest is obligatory on all men every where to the end of time. I proceed, then,

*II. In the next place, to inquire into the Morality and Perpetuity of the Sabbath. And that the law relative to a day of rest is moral, I argue,*

1. From the fact that this law occupies a place in the Decalogue, all the other precepts of which are confessedly moral. That there were various ordinances anciently instituted which were of a ceremonial nature, designed, in various ways, to direct the faith of the church to the atonement of our Lord and Saviour; and that these ordinances have been abolished since that atonement has been made, will not be denied. That besides these ceremonial institutions, there were various judicial laws given to the Jews, which were never designed to be obligatory upon other nations, will also be admitted. But between these institutions and the precepts of the Decalogue there is a marked distinction. Not only were the precepts of the Decalogue proclaimed by Jehovah himself, amidst the most awful displays of divine majesty and glory, but they were written by the finger of the Almighty upon tables of stone. "The tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32 : 16. And as a further distinction conferred upon the precepts of the Decalogue, the tables of stone on which they were inscribed, were, by express divine appointment, laid up in the ark, over which was the mercy-seat. Ex. 25 : 21. Such is the marked distinction which the divine Author of the Decalogue makes between this law and the other institutions which were given to the Jews. And among the precepts of the Decalogue, which were written by the finger of the Almighty, upon tables of stone, and which, by his direction, were deposited in the ark under the mercy-seat, the law relative to the Sabbath occupies a prominent place. None of those institutions which are ceremonial are associated with it. To it, its divine Author has assigned a place in the very midst of other laws which are admitted to be of a moral character. Between it and

them, their Author has made no difference. Of the peculiar honor conferred on them, it is equally a partaker. And, therefore, the conclusion is, that in common with the other precepts of the Decalogue, it is moral in its nature, and is of perpetual obligation.

When, therefore, these two considerations are viewed in connection; when we bear in mind that the Sabbath was instituted at a period long antecedent to the existence of the ceremonial law; and that when the ceremonial institutions were ordained, the law of the Sabbath was distinguished from them by having a place assigned to it in the Decalogue, which they were not allowed to occupy, we are borne irresistibly to the conclusion, that the appointment of a day of sacred rest is not one of those institutions which were designed to vanish away, but that the obligation to Remember the Sabbath and keep it holy, is universal and perpetual.

2. Another argument in support of the perpetual obligation of the Sabbath, may be drawn from the testimony of the Spirit, in the hearts of all true believers. On the heart of man who was originally created in the image of God, the law of God was inscribed. As the result of his apostacy, this divine inscription has been obliterated. Man is now, not only destitute of a proper knowledge of the law, but his carnal mind is enmity against it. In regeneration, the divine inscription upon the heart of man, which was effaced by sin, is restored. "We are God's workmanship," says the apostle, "created in Christ Jesus unto good works." In the hearts of all those who are new creatures in Christ Jesus, the law of God is written not with ink, but with the Spirit of the living God. In accordance with the provisions of the new covenant God promises, "I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people."

Now, when this gracious promise is fulfilled in the experience of the child of God; when he becomes a new creature in Christ Jesus, and the law of God is put within his mind and written upon his heart, by the agency of the Holy Spirit, how does the matter stand with reference to the law of the Sabbath? While the Holy Spirit writes in indelible characters, the other precepts of the Decalogue, does he pass over the law of the Sabbath as unworthy of notice? Nay; I would appeal to universal Christian experience, and would ask all those who, like their divine Master, have the law of God within their heart, Is not the law of the Sabbath as distinctly written upon your heart, and is it not as precious to you; and do you not feel as strongly the claim which it has to the devout homage of your heart, as any other precept contained in the Decalogue? With regard to the precepts of the ceremonial law, the case is essentially different. They are not written upon the hearts of those who are God's workmanship.

Those who are taught of the Lord, are not instructed to render obedience to them. But he who is taught by the Spirit of the Lord, to bow to the authority of the first precept of the Decalogue, under the same tuition yields a willing homage to the requirements of the fourth; and he whose heart God has inclined to honor and obey his father and mother, will, at the same time, feel equally his obligation to remember the Sabbath and to keep it holy. The work of the Spirit, therefore, in the hearts of all true believers, is an unequivocal testimony from heaven, to the perpetual obligation of the law of the Sabbath.

Since, then, the law appointing a day of sacred rest was ordained at a period long anterior to the existence of the ceremonial institutions of the Jews; and since its Author has made a marked distinction between it and them, by assigning to it a place among other institutions which are moral, writing it with his own finger in connection with these moral precepts upon a table of stone, and directing it to be laid up with them in the ark, under the mercy-seat; and since its divine Author bears testimony to its moral character by writing it upon the hearts of all true believers by his Holy Spirit, therefore, the conclusion is irresistible, that it is a moral institution; and that, by the appointment of God, all men every where, are under obligations to remember the Sabbath-day to keep it holy.

It may be as appropriate in this connection, as any where else, to introduce a few remarks relative to the proper name by which the sacred day should be designated. While this is not regarded as a matter of very great importance, yet it is not unworthy of notice; and it may deserve more serious consideration than some have bestowed upon it. Between the correct names of things and the things which these names are designed to represent, there is sometimes a very intimate connection; so that when we have lost sight of the one, we are, in some degree, prepared to relinquish our hold of the other.

It may be remarked generally, that as the day of sacred rest is the day which God claims as his, we should call it by that name which he hath thought proper to give to it. The six days of the week God has given to us; and on these days it is his appointment that we shall do our own work, and to these days we may give such names as we think proper. But to his own day, God has given such a name, as to his infinite wisdom seemed proper; and to set aside that name, and to give to this sacred day another name, is to presume to set up our wisdom above the wisdom of God.

The name which the Author of the sacred day originally gave to his own day, is the **SABBATH**, or the *Rest*. And this name indicates the design of God in sanctifying a particular day, which is, that it be observed as a day of holy rest. This name is now as

appropriate as it was in the beginning. It is by no means peculiar to the sacred day under the Jewish dispensation; for it is the name which God gave to his own day, before the Jews, as a distinct people, had an existence. The sacred name, Sabbath, has no reference to any thing peculiar to the Jews, and is, therefore, just as appropriate to designate the day which is holy unto the Lord, under the Christian as under the Jewish dispensation.

In the New Testament, the sacred day is denominated the Lord's day, and the first day of the week; and either of these appellations is proper. But what propriety is there in appropriating to the Lord's day the name of *Sunday*? God never gave his day that name. This name has its origin in the fact, that by the Heathen a particular day was appropriated to the worship of the sun. And the day on which the sun in the heavens was worshipped, was called the Sun's day, or Sunday. Is it, then, respectful to the God of the Sabbath, to set aside the name which he has given to his own day, and give to it a name of Pagan origin? In this, I must be permitted to say, there is a manifest impropriety. And whatever men, who neither regard the authority of the Bible, nor the sacredness of the Sabbath, may choose to do, the name Sunday should not be upon Christian lips. Let those who bow to the authority of God, and who reverence his day, give to that sacred day the name which he has given it.

### III. *The next subject of inquiry is, In what Manner is the Sabbath to be observed?*

To this inquiry, it may be replied in general, that the name which God appropriated to this day when he first blessed and sanctified it, indicates that it is to be observed as a day of rest. The term Sabbath is of Hebrew origin, and signifies rest. And the reason why this day was originally set apart as a day holy unto the Lord, is, because that in it God rested from all his work which he had created and made. Having been employed during six days in the work of creation, on the seventh day God ended his work which he had made. And thus, by his own example, he has taught us, that after six days of labor in the prosecution of our own temporal affairs, a seventh day is to be appropriated to rest. In the fourth precept of the Decalogue, the divine will is still more explicitly declared, "Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work." Then, with regard to the proper sanctification of the Sabbath, I observe,

1. It is a day on which we must abstain from all our own works. He who is the Author of our being and the length of our days, has given us six days of the week as our own. On these days he has given us full liberty to attend to the prosecution of our own secular business. But, one day in seven, God claims as his. This is his

day; and on it we may not do any work of our own. It is the Sabbath of the Lord our God; and to appropriate that day to our work, would be to incur the guilt of taking that which is not our own; it would be to rob God of that time to which he not only has a right, but which he expressly claims as his. Every thing, therefore, included under the idea of our own work, as distinct from what God requires as due to him, must be laid aside. The Sabbath, then, is not merely a day of rest from sin; for abstinence from sin is a duty at all times, and is not peculiar to any day: but, a day on which we are to lay aside all those secular pursuits which constitute the business of the week, and to refrain from all those recreations which at other times would be allowable.

2. But though the Sabbath is to be observed as a day of rest, it may not be wasted in idleness. It is not our day, and therefore, we may not attend to our work. But it is the Lord's day, and therefore, on it we must attend to his work. While, therefore, the law of the Sabbath imposes an obligation to abstain from all secular pursuits, and to call off our thoughts from the cares and business of this life, it is with the ultimate design that we may engage with greater activity and zeal in those various exercises of devotion which are adapted to prepare us for a holier and more exalted state of existence. In one word, the Sabbath is a striking emblem of the heavenly rest; and it is observed in a proper manner, just in proportion as it is appropriated to those religious exercises, which, by divine appointment, are fitted to advance the work of holiness in the soul, and to make us meet for the inheritance of the saints in light.





# CATALOGUE OF STUDENTS.

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## FIRST YEAR.

|                   |                               |
|-------------------|-------------------------------|
| Matthew Clarke,   | <i>Indiana, Pa.</i>           |
| T. Cunningham,    | <i>New Concord, Ohio.</i>     |
| Samuel Dougan,    | <i>Pittsburgh, Pa.</i>        |
| Thomas Drennen,   | <i>Belmont County, Ohio.</i>  |
| James Forsythe,   | <i>Washington County, Pa.</i> |
| Hugh H. Hervey,   | <i>Tarentum, Pa.</i>          |
| William Hixson,   | <i>Mount Pleasant, Iowa.</i>  |
| S. M. Hutchison,  | <i>Washington County, Pa.</i> |
| Elijah M'Caughey, | <i>Fredericksburg, Ohio.</i>  |
| H. C. M'Farland,  | <i>Fayette, Pa.</i>           |
| George Ormond,    | <i>Armstrong County, Pa.</i>  |

## SECOND YEAR.

|                     |                               |
|---------------------|-------------------------------|
| James Borrows,      | <i>New Concord, Ohio.</i>     |
| John Coman,         | " "                           |
| John L. Craig,      | <i>Allegheny City, Pa.</i>    |
| William R. Erskine, | <i>Washington County, Pa.</i> |
| Alexander Fergus,   | <i>Elizabeth, Pa.</i>         |
| William M'Millan,   | <i>Allegheny City, Pa.</i>    |
| J. R. Walker,       | " "                           |

## THIRD YEAR.

|                  |                               |
|------------------|-------------------------------|
| John K. Andrews, | <i>Antrim, Ohio.</i>          |
| G. D. Archibald, | <i>Noblestown, Pa.</i>        |
| John Bryson,     | <i>Washington County, Pa.</i> |
| Vincent Cockins, | <i>Mount Pleasant, Pa.</i>    |
| James Golden,    | <i>Carrollton, Ohio.</i>      |
| Robert Henry,    | <i>Pittsburgh, Pa.</i>        |
| James Kelso,     | <i>Noblestown, Pa.</i>        |
| Samuel Kerr,     | <i>Allegheny City, Pa.</i>    |

|                  |                            |
|------------------|----------------------------|
| J. T. M'Clure,   | <i>Pittsburgh, Pa.</i>     |
| William G. Reed, | <i>Allegheny City, Pa.</i> |
| J. S. Robertson, | <i>Tarentum, Pa.</i>       |
| J. R. Sturgeon,  | <i>Noblestown, Pa.</i>     |
| John R. Warner,  | <i>Allegheny City, Pa.</i> |

## FOURTH YEAR.

|                    |                               |
|--------------------|-------------------------------|
| William Dalzell,   | <i>Beaver County, Pa.</i>     |
| William A. Mehard, | <i>Wirtemberg, Pa.</i>        |
| Samuel Patterson,  | <i>Allegheny City, Pa.</i>    |
| Joseph White,      | <i>Washington County, Pa.</i> |
| Samuel P. Berry.   | <i>Noblestown, Pa.</i>        |

# A D D R E S S

DELIVERED

AT THE OPENING OF THE SESSION

IN THE

# THEOLOGICAL SEMINARY

OF THE

FIRST ASSOCIATE REFORMED SYNOD OF THE WEST,

**November 6th, 1850,**

BY

JOHN T. PRESSLY, D. D.

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# ADDRESS.



MY DEAR YOUNG FRIENDS:

FOR several successive ages there has existed in the world an extensive ecclesiastical organization, of a peculiar character, which has exerted a wide-spread influence among the nations of the earth. This organization claims to be the true church of Christ; denies to all other ecclesiastical associations the right to be regarded as any part of the Christian Church; and excludes from the hope of salvation all who are without its pale. One of the main pillars on which this system of such lofty pretensions rests, is the assumption that the Apostle Peter was by our Lord invested with peculiar authority, and was constituted the Prince of the Apostles, and the Head of the Church on earth. Intimately connected with this position, and equally essential to the support of this system, is the assumption that this Apostle was constituted the Bishop of the Church of Rome. And from these premises the conclusion is drawn, that the existing Bishop of Rome is the successor of the Prince of the Apostles; and consequently that he inherits the peculiar prerogatives of the great Apostle, and is the Vicar of Christ on earth.

It is proposed, on the present occasion, to inquire into the nature of the foundation on which Romanism has erected her towering superstructure. It is reasonable to suppose that principles of fundamental importance in a system professedly Christian, must be clearly taught in the Oracles of Truth.

I. Our first inquiry, then, is, *Do the Scriptures furnish satisfactory evidence, that the Apostle Peter was invested with any peculiar authority or dignity among the Apostles?*

1. In the first place I remark, that in the call to the office of the Apostleship, and in the commission which was given to the twelve disciples, there is no intimation of any distinction among them in point of authority. In the early part of his ministry, our Lord selected from among his followers twelve whom he named Apostles. These twelve he ordained that they should be with him, and that he might send them forth to preach the gospel, and have power to heal sicknesses, and to cast out devils. While he was with them, our Lord sent out the Twelve by two and two, and gave them power over unclean spirits. And they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.—Mark vi. 7. In this first appointment which was given to the Twelve, there is not the slightest intimation of any peculiar authority being conferred on any one of them. Peter is called and ordained by his Lord and Master, just in the same manner as the other Apostles; he is sent forth accompanied by a companion, in the same way as the rest of his brethren; and between him and them, there is no distinction made in the bestowment of miraculous gifts.

And after the resurrection, when having finished the work of redemption, our Lord was about to ascend to the right hand of the Majesty on high, he invested his Apostles with full authority as his ambassadors to go forth and preach the gospel to the nations, no distinction whatever is made among them. To them all alike he says, "As my father hath sent me, even so send I you. And when he had said this, he breathed on them and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."—John xx. 21. And having assert-

ed his claim to universal dominion, saying, "All power is given unto me in heaven and in earth;" he says to them all "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—Matt. xxviii. 19, 20.

Had it been the design of the Head of the Church to assign to one of his Apostles a station of eminence above the rest, this was surely the appropriate time to make known his mind. But here we see, that when investing fully with the apostolic dignity, those whom he had selected for that purpose, our Lord gives to them all the same commission in the same words; clothes them alike with the same authority; assigns to them the same employment, and gives to them all the same precious promise for their encouragement in the work to which they were called.

But before they should enter upon the work assigned to them, it was necessary that they should be endowed with peculiar qualifications. Accordingly the divine direction is, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." In obedience to the divine command, "They continued with one accord, in prayer and supplication," until the day of Pentecost, when the interesting promise was fulfilled. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each one of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Had it been the purpose of Heaven that Peter should occupy a peculiar station of eminence and dignity among his brethren, peculiar endowments would have been necessary to qualify him for the



rust. But there is no indication of any distinction in the qualifications bestowed upon the Apostles. The Holy Spirit descended upon each of them in the same manner; they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.—Acts. ii, 1.

Since, then, when our Lord clothed his Apostles with authority as his ambassadors, and sent them forth to preach the Gospel and to administer the ordinances of Christianity, he made no distinction among them, but gave them all the same commission; and since they were all alike endowed with the gifts of the Holy Spirit to qualify them for the work to which they were called, the conclusion is irresistible that in point of authority there is among the Apostles perfect equality.

To this conclusion, however, it is objected, that there are certain passages of Scripture which seem to indicate that peculiar dignity and authority were conferred upon the Apostle Peter. Let us, then, examine some of those declarations of the word of God, on which the advocates of the primacy of Peter, chiefly rely for their support. Among these, Mat. xvi, 18, may be regarded as occupying the most prominent place. On the occasion here referred to, our Lord proposed to his disciples the question, "Whom say ye that I am?" Peter replies on behalf of them all, "Thou art the Christ, the Son of the Living God." After expressing his commendation of this profession of faith, our Lord says to the Apostle, "I say unto thee, that thou art Peter; and on this rock I will build my church, and the gates of hell shall not prevail against it." On the occasion of our Lord's first interview with this Apostle, he gave him a name descriptive of the character for which he should afterwards be distinguished: "Thou art Simon, the son of Jonah; thou shalt be called Cephas, which is by interpretation, a stone."—John i, 42. The name *Cephas* in the Syriac language and *Petros* in the Greek, are of the same

import, and signify a stone. By this name it was indicated that when fully qualified for the office to which he was called, Peter should be distinguished for his firmness, his boldness and intrepidity in the service of his Master.

On the occasion to which the words in question refer when Peter witnessed a good confession, our Lord adverted to the characteristic name which he had given him, says, Thou art Peter. In the noble confession of a fundamental truth of Christianity, which you have made, you have given evidence that the name has not been misapplied. Thou art Peter, a rock. And in connection with Peter's avowal of a great truth which lies at the very foundation of the church, our Lord proceeds to describe the foundation and perpetuity of his church: "On this rock will I build my church and the gates of hell shall not prevail against it."

The question here arises, What is the rock on which our Lord declares, "I will build my church?" The Romanist replies, It is Peter. But in opposition to this hypothesis, I remark, that whatever may be the precise import of our Lord's declaration, it is certain that he does not say that Peter is the rock on which he will build his church. Had it been the design of our Lord to indicate that the person of Peter was the rock on which the church should be founded, the obvious manner of expression would have been, Thou art Peter, a rock; and *on thee* will I build my church. But an important distinction is made between Peter and the rock on which the church should rest. In the original language the distinction is at once apparent. Thou art *Petros*, and on this *petra*, will I build my church. I repeat it, then, that our Lord does not declare his purpose to build his church upon the person of Peter but on something different from him. And therefore the claim of superiority in behalf of the Apostle Peter, founded upon this passage of Scripture, has its origin in a misconception of our Lord's meaning.

But I reply still further, that the interpretation which represents Peter as the rock on which the church is built, makes this portion of Scripture conflict with what is plainly taught in other parts of the word of God. The Scriptures teach in the most clear and unequivocal manner, that Jesus Christ is the only foundation of the church, and that upon this rock, and not upon any imperfect creature, is the church built. "Thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation."—Isa. xxviii, 16. And an Apostle declares, "other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. Jesus Christ then, is the living stone which God hath laid in Zion, he is the only foundation of the church; and the Apostle Peter and all true believers are lively stones built up a spiritual house, which rests upon him as the foundation. That interpretation, therefore, which would make Peter the rock on which the church is founded, is manifested to be erroneous, because it conflicts with what the Scriptures elsewhere plainly teach, and arrogates to a creature, the honor which belongs to the Lord Jesus Christ.

Among those who unite in rejecting that interpretation of this text, which makes Peter the rock on which the church is built, there is some diversity of opinion, in relation to its precise import. All that is necessary to my present purpose, is to show, that it is a forced and erroneous construction which would make it support the doctrine that Peter is the foundation on which our Lord declares his purpose to build his church. Perhaps the most simple interpretation is that which represents the great truth, that Jesus Christ is the Son of the living God, which Peter in the name of the Apostles confessed, as the rock which supports his church, and is essential to its existence. The idea then would be, that Jesus Christ, in his true character, as the Son of the living God, is the rock on which

the church is founded, and on which she shall stand securely amidst the opposition of earth and hell.

In connection with the declaration we have been considering, our Lord says to Peter "I will give unto thee, the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." And these words have been adduced to prove that some peculiar authority was conferred on Peter. The key, being the instrument by means of which the door is opened or shut, so that persons are either admitted into the house, or excluded from it, is an appropriate emblem of government. See Isa. xxii. 22; Rev. iii. 7. And the kingdom of heaven being the Christian Church, to give one the keys of the kingdom of heaven, is to invest him with authority in the Church of Christ, in the exercise of which, he admits men to the enjoyment of Christian fellowship or excludes them from it, according to the laws which the King of Zion has established. And that the term key is here employed as the emblem of government, seems to be made evident, by the additional clause relative to binding and loosing. "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." But that our Lord could not have designed by these words to confer any peculiar authority upon Peter, appears from the fact, that the same language is on another occasion addressed in general to all the Apostles.—Mat. xviii. 18. And on a subsequent occasion language differing in terms, but of the same general import is addressed to them all. Jesus breathed on them, and saith unto them, "Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."—John xx. 23. The conclusion then to which we are conducted is, that on this occasion our Lord addressed himself personally to Peter, because he had answered in the name of his brethren

a question which was proposed to them all; and therefore, the language in question, confers no authority on Peter which was not common to all the Apostles.

2. I remark in the next place, that the history of the Apostolic church furnishes no evidence either that Peter claimed the right to exercise any peculiar authority over his brethren, or that the right to exercise any such authority was by them conceded to him. During the period of the ministry of the Apostles, there were various occasions on which, had any one of them possessed any peculiar authority, an opportunity for its exercise was furnished. For example, as the number of the disciples increased, it was found to be inconvenient for the Apostles to attend to the wants of the poor; and consequently that they might not be neglected, it became necessary to appoint a class of officers for this special purpose. And had Peter been clothed with supreme authority among the Apostles, here undoubtedly was presented a fit occasion for its exercise. But is there any indication of the exercise of any peculiar authority by this Apostle on this occasion, when a new regulation was to be introduced for the government of the church? Nothing like it! *The twelve* called the multitude of the disciples unto them, and proposed the matter to them, and directed them to select seven men of honest report, whom, say they, "we may appoint over this business." And when the multitude had made a selection of such persons as were supposed to be qualified for the office, they presented them not to Peter, to receive his authoritative sanction, but they set them before the Apostles; and when they had prayed, they laid their hands on them.

In the progress of Christianity, it came to pass that Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles which he did. And when intelligence of the success of the gospel in Samaria reached the Apostles

which were at Jerusalem, and it was deemed necessary send additional laborers to further the work which had been so auspiciously commenced, had there been a Prince among the Apostles, who was invested with supreme authority over the rest, it surely would have been his province to designate the men who should perform this service. But do we find Peter on this occasion exercising any such prerogative? So far from it, Peter himself was one of those who are selected and sent by the brethren, on this important mission. "When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." In the face of such a fact, how preposterous to pretend that the Apostle was invested with any peculiar authority over his brethren.

Again; on a subsequent occasion, in the history of Christianity, the peace of the church in Antioch was disturbed by an effort to incorporate the peculiarities of Judaism with Christianity. Certain men who came down from Judea, taught the brethren and said, "Except ye be circumcised after the manner of Moses ye cannot be saved." In this instance a serious doctrinal error was propagated. And if there had been among the Apostles one who was the Head of the Church, on whom it devolved in a peculiar manner to maintain the integrity and purity of the church, this certainly was an occasion which called for the exercise of his authority. But to what tribunal was this question involving the peace and purity of the church referred? Not to any one individual who was regarded as an infallible and authoritative expounder of the faith; not to Peter, but to the Apostles and Elders. The sacred historian informs us, that Paul and Barnabas went up from Antioch to Jerusalem to the *Apostles and Elders* about this question.

And when the assembly convened to deliberate in relation to this matter, and to decide a question in which

the vital interests of Christianity were involved, did Peter claim any pre-eminence over his brethren? Or was there any peculiar deference to his authority? So far from it, he appears on terms of perfect equality with them; and without making pretensions to superiority in any respect, takes part in the deliberations which led to a decision of the question at issue. In his turn Peter rose up and submitted his views to the consideration of the assembly. He calls the attention of the brethren to some things which had occurred under his own observation while engaged in the exercise of his ministry; and from facts he reasons in relation to the indications of the will of God, as to the course which ought to be pursued. And after he and others had expressed their views, the Apostle James proceeded to review the facts which had been stated, and the arguments which had been offered; and in conclusion, submitted a motion for the disposal of the subject, which was unanimously adopted.

Here, then, in an assembly of the Christian ministry, on an occasion when a question of vital importance to the interests of Christianity was to be decided, we find Peter meeting with his brethren on terms of perfect equality, taking part with them in their deliberations, laying claim to no peculiar prerogatives, exercising no peculiar authority. And the whole proceedings of this deliberative assembly are utterly irreconcilable with the supposition that the Apostle Peter was clothed with any peculiar authority over the church.

II. But let us proceed in the next place to inquire into the nature of the foundation on which the other pillar of the Roman Hierarchy rests. Not only does Romanism claim for the Apostle Peter peculiar prerogatives, but likewise maintains that it is the distinguished honor of the Church of Rome, to have had the Prince of the Apostles as her first Bishop. And from this it is inferred, that the existing Bishop of Rome is the successor of Peter, and

inherits from him all the peculiar prerogatives for which he was distinguished. In opposition to all such lofty pretensions, it may be said, that not only are the Scriptures perfectly silent on this subject, but they give us no information which would enable us to determine that the Apostle was ever at any time during his life in the city of Rome. And it surely argues a great degree of boldness in any system which lays claim to the character of Christian, to maintain a principle essential to its very existence, to which the word of God affords no support.

The first time the sacred history introduces this venerable Apostle to our notice, we find him in the city of Jerusalem taking part in the deliberations of an assembly of the Christian ministry. After the adjournment of this assembly, Paul and Barnabas returned to Antioch, where they had been previously employed in preaching the gospel. From an incident introduced in the Epistle to the Galatians, it appears that Peter likewise, shortly after this time, visited Antioch: "When Peter was come to Antioch," says the Apostle Paul, "I withstood him to the face, for he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision."—Gal. ii. 11.

At what particular time this interview took place between the two Apostles; or what was the occasion of Peter's visit to Antioch at this time; or how long he remained there; we have not the means to determine. All that appears certainly is, that this visit to Antioch was some time subsequent to the meeting of the council at Jerusalem. On the subject of the travels and labors of the Apostle from this time to the end of his life, the sacred history gives us no information. It may be regarded, however, as a probable opinion, that he may have been employed in preaching the gospel in Pontus, Galatia, Cappadocia, Asia, and Bithynia, to the strangers dispersed throughout which countries his two Epistles are addressed.—1 Pet. i. 1.



In the first Epistle, the salutation of the church at Babylon is sent to the brethren to whom it is addressed: "The church that is at Babylon; elected together with you, saluteth you."—1 Pet. v. 13. From this it appears, that at the time the Epistle was written, the Apostle was at Babylon. And on this circumstance the advocates of the Roman Hierarchy have endeavored to found an argument in support of the hypothesis, that the Apostle Peter was Bishop of Rome. They contend that the Apostle here applies to Rome the mystical name of Babylon, as descriptive of the wickedness and idolatry of that city. It may be a sufficient reply to this argument to say, that it is founded upon a pure assumption, which cannot claim even probability in its favor. The language in question occurs in a plain and familiar Epistle, addressed to Christian brethren; and it is the salutation of a Christian church addressed to their brethren. And there is no conceivable reason why, on such an occasion, this Christian church should assume any other than her proper name.

That the Apostle Peter should be called to evidence his unyielding attachment to the cause of Christ, by laying down his life, had been distinctly foretold. In an interview with the Apostles, just before his ascension into heaven, our Lord addressed to Peter these memorable words: "When thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God."—John xxi. 18. But in relation to the place where this event occurred, the Scriptures are perfectly silent.

But not only is the sacred history silent on the subject of Peter's labors in Rome; in so far as any light is reflected on this subject, it is rendered doubtful whether he ever honored that city with his presence. Among the canonical Epistles, we have one addressed by the Apostle Paul

to the church in Rome. At the time this Epistle was written, Paul had never visited the church in this city; but such was the character of the church, that he says, "your faith is spoken of throughout the whole world," and he longed to see the brethren there, that he might impart unto them some spiritual gift, to the end they might be established. Had this church been founded by the labors of the Apostle of the circumcision, it is not to be supposed that Paul would have passed over, without notice, a circumstance of such interest. And yet we do not find in the whole Epistle, the remotest allusion to the person by whose ministry this famous church was established.

But still further; in the conclusion of this Epistle, the Apostle sends affectionate Christian salutation to various members of this Church, some of whom at least, it would seem, were private individuals. But Peter's name is not found in the catalogue of those dear brethren, to whom the Apostle sends the expression of his Christian regard: nor is there the most distant allusion to him. And can it be believed that the church in Rome was at this time under the pastoral care of Peter; and yet, that while affectionate salutation is addressed to particular members of his flock by name, the noble minded Paul would pass unnoticed his beloved brother, their pastor? The supposition is utterly destitute of all credibility. And it may be regarded as a matter beyond all reasonable doubt, that at the date of this Epistle, Peter could not have been in Rome; much less could he have been the Bishop of that distinguished church.

Still further; in the Acts of the Apostles, we have a particular account of the labors and travels of the Apostle Paul; of his apprehension by the Jews; of his appeal to Cæsar, and of his journey to Rome as a prisoner. When the brethren in Rome heard of the approach of the Apostle, we are informed that they came as far as Appii Forum and the Three Taverns to meet him. But among those who came to express their sympathy for a brother in bonds,

there is no mention of the name of Peter. And though Paul remained a prisoner in Rome, and dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, there is no intimation, during all this period, of an interview between him and his beloved brother Peter.

But this is not all. During these two years' imprisonment in Rome, various Epistles were written by the Apostle to individuals and to churches. Of these we may notice the Epistles to the Ephesians, to the Philippians, to the Colossians, and to Philemon. The period of the Apostle's imprisonment in Rome is supposed to extend from the year of our Lord 61 to 63. But in none of these Epistles written from Rome, does the Apostle make any mention of Peter, nor in any way refer to his connection with that church. In the Epistle addressed to the Philippians, the saints generally, chiefly they that are of Cæsar's household, unite with the Apostle in sending Christian salutation; in the Epistle to the Colossians, various individuals by name unite with him, in the expression of their Christian regard; and the same is true in relation to the Epistle to Philemon. But in none of these Epistles do we find the name of Peter among those who unite with Paul in the expression of brotherly love to the saints. And the only credible account which can be given of Paul's silence in relation to Peter in these Epistles written from Rome is, that Peter did not reside there at that time, and consequently could not be the pastor of the church in that city. According to the most probable calculations of chronologers, the martyrdom of Peter took place about the year of our Lord 64. And consequently, if it was in Rome that the Apostle glorified God by suffering the death of a martyr, he must have come to the city only a short time previous to his death.

But, it is not the only inconvenience with which this fundamental principle of Romanism is burdened, that it is en-

tirely destitute of the support of Scripture. Not only are the Scriptures perfectly silent in relation to Peter's residence in Rome, as well as with regard to a pastoral charge in that city; but it is, moreover, inconsistent with the nature of the Apostolic office, to suppose that his charge was confined to a particular church. The Apostles were an extraordinary class of officers, whose ministry was employed in laying the foundations of the Christian Church. They were called immediately by our Lord, and were endowed with miraculous gifts to qualify them for the peculiar service which they were appointed to perform. Their commission was general, not confined to any particular city or country. Their field of labor was the world. "Go ye into all the world and preach the gospel to every creature." And from the inspired history of their labors, it appears that in the execution of their commission they went from city to city and from country to country; preaching the gospel, founding and organizing churches. Having preached the gospel with success in a particular place, and having collected a congregation of professing Christians, they appointed officers to take charge of them, while they passed on to other fields of labor. And accordingly in the history of the Apostle Paul's labors, who, accompanied by Barnabas, preached the gospel in Derbe, Lystra, Iconium and Antioch, it is said, "And when they had ordained them Elders in every church, and had prayed with fasting they commended them to the Lord on whom they believed." —Acts xiv. 23. The Apostles were not, therefore, pastors, of particular churches. Their peculiar work was to plant and organize churches, wherever their labors in preaching the gospel were successful; and then to commit these churches to the care of pastors appointed over them. And Peter, instead of being the Bishop of Rome, enjoyed a more distinguished title, THE APOSTLE OF THE CIRCUMCISION, as Paul was the Apostle of the Gentiles.

It is not my design, upon the present occasion, to enter upon the investigation of the question relative to Peter's

episcopacy, in the light of history and tradition. Our faith in matters of religion, does not rely upon the uncertain testimony of uninspired history, but upon the word of God. It is, therefore, enough for us to know, that in so far as the authority of Scripture is concerned, not only have we no evidence that this Apostle was Bishop of Rome; but there is nothing to show that he ever preached the gospel in that famous city.

And with regard to the testimony of history, it may be sufficient to remark, that so indistinct is the light which it reflects upon the subject, that eminently learned men, after a patient and laborious investigation, have come to the conclusion, that it is a matter involved in much uncertainty, whether the Apostle Peter was ever within the limits of the city of Rome. It may, however, be regarded as upon the whole probable, from the testimony of some ancient writers and prevalent tradition, that in his old age and near the close of his life, the Apostle came to the city and there suffered martyrdom in the cause of his Lord and Master.

In conclusion, then, since as we have seen, the principle, which maintains that our Lord conferred upon the Apostle Peter peculiar prerogatives, constituting him the visible head of the church, is utterly unsupported by the word of God; and since the allegation that this Apostle was the first Bishop of Rome can lay claim to no Scriptural authority, we are brought to the conclusion, that the superstructure which Romanism has erected rests upon a foundation of sand. And the claim which the existing Bishop of Rome sets up to be regarded as the successor of the Prince of the Apostles, and the inheritor of his peculiar prerogatives, is worthy of him who in the height of his presumption opposeth and exalteth himself above all that is called God, or that is worshipped; so that as God he sitteth in the temple of God, showing himself that he is God. Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

## A BRIEF HISTORY OF OUR SEMINARY.

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The THEOLOGICAL INSTITUTION, to the students of which, the above Address was delivered, was established in the year 1825. The Rev. JOSEPH KERR, D. D. at that time pastor of the St. Clair congregation was chosen Professor. After having discharged the duties of his office for four years, this excellent man was removed by death. After the death of Dr. Kerr, such of the students as found it convenient to repair to his residence, pursued their theological studies under the care of Rev. MUNGO DICK, for the two following years. At the meeting of Synod, in Pittsburgh, 19th October, 1831, the present Senior Professor was chosen.

In the year 1843, Synod established three Professorships in the Institution:

A Professorship of Theology—Didactic, Polemic, and Pastoral;

A Professorship of Biblical Literature and Criticism;

A Professorship of Ecclesiastical History and Church Government.

At the same time, the Rev. JAMES L. DINWIDDIE, D. D. was appointed Professor of Biblical Literature and Criticism; and the Professorship of Theology was assigned to the Senior Professor. It being at that time, inconvenient for Synod, to fill the chair of Ecclesiastical History and Church Government, the duties connected with that department were discharged by the Senior Professor.

About the middle of the third Session after Dr. DINWIDDIE was elected, it pleased God in his mysterious providence, to lay his afflicting hand upon him, so that he was disqualified for rendering any further service to the Church. By this dispensation, the Senior Professor, was once more left alone in the charge of the Seminary; and on him devolved the duties connected with the three Professorships in the Institution. In this situation, he remained until the meeting of Synod in 1847; at which time the Rev. ALEXANDER D. CLARKE, President of Franklin College, in New Athens, Ohio, was elected Professor of Ecclesiastical History and Church Government. Professor CLARKE entered upon the discharge of the duties of his Professorship, at the commencement of the Session in 1848.

As yet the Seminary possesses no buildings of its own. Through the liberality of the congregation forming the pastoral charge of the Senior Professor, a spacious and convenient Lecture Room, and a room for the accommodation of the Library, are furnished free of charge, in the basement story of their Church. The Library, though not large, numbering about 1500 volumes, is yet select and valuable. And in consequence of various bequests left by friends of the Institution, the means are now in possession of Synod, which will enable us to enlarge the Library to an extent which will meet all necessary demands.

The term of study in the Seminary at present is four years; there being one session of five months in each year, commencing on the first Monday in November. During the whole course, the Bible is our text-book. The grand design of every exercise in the Seminary is to lead the student to a correct understanding of the lively Oracles, and to enable him to acquire the faculty of unfolding the truths of the Bible plainly and intelligibly to others. It is not the object of the Instructors to communicate a large amount of knowledge, but to aid the student in the investigation of truth for himself; that thus knowledge may be acquired as the fruit of his own labor.

The following outline of the course of study and the laws for the government of the Institution, adopted by the Synod, will give a general view of the manner in which the course of instruction is conducted in the Seminary:

### **COURSE OF STUDY.**

1. The reading and critical investigation of the Sacred Scriptures, in the Hebrew and Greek languages, shall occupy a prominent place in the whole course. Every thing included under the head of Biblical Antiquities, Natural History, Chronology and Sacred Geography, shall here be introduced. The great design of this branch of theological study shall be to qualify the Student for the correct and perspicuous interpretation of the Sacred Text.

2. The study of the doctrines of the Bible in systematic order. In this department the attention of the Student shall be occupied with every thing included under the heads of Didactic and Polemic Theology. Here the first subject of inquiry shall be, what are the doctrines of the Holy Scriptures as exhibited in our ecclesiastical standards, and what their connection and dependence? The great object in this branch of study shall be, to qualify the Student for holding forth the Faithful Word, and to enable him by sound doctrine both to exhort and to convince the gainsayers.

3. The careful examination of the history of the Church of Christ from its first establishment till the present time. Here the attention of the Student shall be directed to the origin and progress of the Church;

the ordinances of religious worship; and the corruptions, whether of doctrine, worship, or government, which have been at different times introduced into the Church. The principal design in this department shall be to enable the Student to know how he ought to behave himself in the House of God, which is the Church of the Living God, the Pillar and Ground of the truth.

#### LAWS FOR THE GOVERNMENT OF THE INSTITUTION.

1. Particular attention shall be paid to the cultivation of practical godliness. For this purpose not only shall the Student attend to the devotional exercises of the closet and of the family with whom he may reside, but shall likewise attend punctually the meetings of his fellow students for social worship, and also some place of public worship on the Lord's day.

2. Regular and punctual attendance shall be given to all the exercises for improvement connected with the Seminary; nor shall any Student be absent on any occasion, without being able to assign to his instructor a satisfactory reason.

3. No Student shall, while connected with the Seminary, defend, or endeavor to propagate any doctrine inconsistent with the received standards of the Associate Reformed Church.



## Present Faculty.

---

**JOHN T. PRESSLY, D. D.**

**Professor of Theology, Didactic, Polemic and Pastoral.**

**REV. A. D. CLARKE,**

**Professor of Ecclesiastical History and Church Government.**

[The Professorship of Biblical Literature and Criticism, as yet remains vacant, and the duties of this department, are at present divided between the two existing Professors.]

# CATALOGUE OF STUDENTS,

FOR THE SESSION OF 1850 AND 1851.

## FIRST YEAR.

| NAMES.             | RESIDENCE.                 | GRADUATED.        |
|--------------------|----------------------------|-------------------|
| D. D. CHRISTY,     | <i>Butler, Pa.</i>         | Madison College.  |
| R. N. DICK,        | <i>Brush Valley, Pa.</i>   | Jefferson " 1850  |
| P. H. DRENNEN,     | <i>Elizabeth, "</i>        | Washington " 1850 |
| JAMES GIVEN,       | <i>Allegheny City, "</i>   | Franklin " 1850   |
| JAS. M. GORSUCH,   | <i>Hookstown, "</i>        | Jefferson " 1850  |
| JOHN JAMESON,      | <i>Middletown, "</i>       | Franklin " 1850   |
| THOMAS LOVE,       | <i>Shepherdstown, O.</i>   | " "               |
| ROBERT M'WATTY,    | <i>Lawrence Co. Pa.</i>    | " " 1850          |
| C. K. POTTER,      | <i>Fayette " "</i>         | Washington " 1850 |
| SAM'L F. THOMPSON, | <i>Tyro, Ohio,</i>         | Franklin " 1850   |
| SAMUEL F. VANATA,  | <i>West Alexander, Pa.</i> | " " 1849          |
| W. W. WADDLE,      | <i>Wheeling, Va.</i>       | Muskingum " 1850  |
| R. H. YOUNG,       | <i>Allegheny City, Pa.</i> | Duquesne "        |

First Year, - - - - 13

## SECOND YEAR.

|                    |                             |                  |
|--------------------|-----------------------------|------------------|
| GEORGE C. ARNOLD,  | <i>Frankfort, Pa.</i>       | Jefferson " 1849 |
| JOHN B. CLARKE,    | <i>Washington, O.</i>       | Franklin " 1847  |
| J. R. M'CALLISTER, | <i>York County, Pa.</i>     | " " 1848         |
| THOS. H. M'EWEN,   | <i>West Middletown, Pa.</i> | " " "            |
| JAMES C. M'KNIGHT, | <i>Meadville, Pa.</i>       | Allegheny " 1850 |
| S. M. HUTCHISON,   | <i>Washington Co. Pa.</i>   | Muskingum " 1848 |
| A. G. WALLACE,     | <i>Herriottsville, "</i>    | Jefferson " 1847 |

Second Year, - - - - 7

## THIRD YEAR.

|                    |                            |                   |
|--------------------|----------------------------|-------------------|
| MATHEW CLARKE,     | <i>Indiana, Pa.</i>        | Jefferson " 1848  |
| T. M. CUNNINGHAM,  | <i>New Concord, O.</i>     | Muskingum " 1848  |
| SAMUEL DOUGAN,     | <i>Pittsburgh, Pa.</i>     | Duquesne " 1848   |
| THOMAS DRENNEN,    | <i>St. Clairsville, O.</i> | Franklin " 1848   |
| JAMES C. FORSYTHE, | <i>Finleyville, Pa.</i>    | Washington " 1848 |
| HUGH H. HERVEY,    | <i>Tarentum, "</i>         | West. Univ. 1848  |
| ELIJAH M'CAUGHEY,  | <i>Fredericksburg, O.</i>  | Franklin College. |
| H. C. M'FARLAND,   | <i>Shirland, Pa.</i>       | Jefferson " 1848  |
| GEORGE ORMOND,     | <i>Rural Valley, Pa.</i>   | Union " 1847      |

Third Year, - - - - 9

**FOURTH YEAR.**

| NAMES.                 | RESIDENCE.                 | GRADUATED.           |
|------------------------|----------------------------|----------------------|
| JAMES BORROWS,         | <i>New Concord, O.</i>     | Muskingum Coll. 1847 |
| JOHN L. CRAIG,         | <i>Allegheny City, Pa.</i> | Jefferson " 1847     |
| WM. R. ERSKINE,        | <i>Washington Co. "</i>    | Washington " 1845    |
| ALEX. G. FERGUS,       | <i>Elizabeth, "</i>        | " " 1845             |
| WM. M'MILLAN,          | <i>Allegheny City, "</i>   | Duquesne " 1847      |
| J. R. WALKER,          | " " "                      | " " 1847             |
| Fourth Year, - - - - 6 |                            |                      |

**SUMMARY.**

|              |   |   |   |   |    |
|--------------|---|---|---|---|----|
| FIRST YEAR,  | - | - | - | - | 13 |
| SECOND YEAR, | - | - | - | - | 7  |
| THIRD YEAR,  | - | - | - | - | 9  |
| FOURTH YEAR, | - | - | - | - | 6  |
|              |   |   |   |   | —  |
| Total,       | - | - | - | - | 35 |

The whole number of Students who have entered the Institution from its origin in 1825, up to the present time, is *two hundred and nine*.

# ADDRESS

DELIVERED BEFORE THE

## AMPHISBETEON LITERARY SOCIETY,

OF  
ELDESRIDGE ACADEMY,

October 12th, 1849,

BY

REV. A. B. BROWN, D. D.

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PITTSBURGH:

PRINTED BY M'MILLIN & SHRYOCK, CORNER OF THIRD & WOOD STREETS.  
1850.

AMPHISBETEON HALL, Oct. 13th, 1849.

REV. A. B. BROWN, D. D.

*Dear Sir*—The members of the Amphibeteon Literary Society, respectfully beg leave to tender you, through us, their most grateful acknowledgments for the eloquent and appropriate address, which you delivered before them on yesterday, and earnestly request a copy of the same for publication.

Most respectfully yours,

|                                                     |              |
|-----------------------------------------------------|--------------|
| H. M. BRACKEN,<br>H. W. STOUFFER,<br>J. M. COLEMAN. | } Committee. |
|-----------------------------------------------------|--------------|

# ADDRESS.

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**MAN** is endowed with a variety of noble and exalted powers. That he may be truly happy, and fulfil the end of his existence, all his powers must be brought under proper influences, so as to secure their due and harmonious development. Hence every faculty claims a share of attention and cultivation.

There is a very interesting and important class of powers and susceptibilities, occupying an intermediate place between the sensitive and the intellectual part of our nature, and having an intimate connection with both, which, from their influence upon human character and happiness, deserve special consideration. They constitute the medium by which the several departments of man's complex nature are brought into alliance and mutual sympathy. Thus, the impressions of the senses become hallowed by a mysterious connexion with higher feelings, and on the other hand, the loftiest conceptions of the mind are moulded into forms, and embodied in types and symbols borrowed from the visible world. Without these auxiliary and supplemental powers, the constitution of man would be sadly incomplete, and painfully wanting in harmony and combination.

In ancient times the development of these intuitive powers, was deemed the principal end of education. In the classic countries of antiquity, especially in Greece, the whole system of mental training was designed and adapted to stimulate the imagination, to cultivate the taste and to excite a relish for the beauties of nature and art. Ignorant of the proper principles of religion, morality, civil government and political economy, the Greeks must have sunk into the deepest degeneracy, but for this system of education, which, though far from being perfect, was nevertheless, highly salutary in its influence upon them. They were thereby led to study **NATURE**, and to open their hearts to the full impression of her lessons. Hence arose that beautiful system of Mythology which has been the wonder of the world, and which still furnishes to the civilized world the machinery of its poetry. It was by the cultivation of these intuitive principles of our nature, far more than by their profoundest reasonings, that some of the

Grecian philosophers were enabled to rise to a faint perception of the "All beautiful—all good." That passion for beauty by which the Greeks were distinguished, gave to them their superiority over other nations and imparted amenity to a character which would otherwise have been brutalized by war.

Plato considered the best method of education to consist in gymnastics for the body, and music for the mind. With the Greeks, however, music was a term of very extensive signification. It was regarded by them as the key or master science of that symmetry, congruity and order every where found in Nature, and of which Art is the expression, and which has its highest development in the perfection of MORAL character.

Having in our possession a perfect and authoritative standard of truth and duty, *we* are not under the necessity of cultivating Taste, that we may listen to its dictates in questions of morality. But although we have a sure word of revelation to guide us in the path of rectitude, it is not intended to supersede the gifts of Nature, but to animate, direct and develop them in their true relations.

If Taste be the natural faculty by which man was created to apprehend beauty, order, harmony and proportion, it cannot be less reasonable or necessary for us than it was for the ancients to make our systems of intellectual training subservient to the education of this important element of our nature. It is, therefore, much to be lamented, that in modern times, and especially in our own country, owing to the *practical* character of the age and other causes, this interesting department of our nature has been in a great measure overlooked and neglected. The great end which is now commonly sought in education, is not *education itself*,—the development of the powers of the mind; but something that will conduce to immediate outward success in life, and that can be turned to good account in the way of pecuniary profit. The "*sacra fames auri*," is the ruling passion of our age and country; and every thing is subordinated to the acquisition of wealth, and is valued in proportion to its *utility* in reference to this end.

"Omnis enim res,

Virtus, fama, decus, divina humanaque pulchris  
Divitiis parent."

Accordingly, the *character* formed by the present method of education, is not complete, uniform and symmetrical, but, like

the system from which it results, discloses a frightful chasm,—“hiatus valde deplendus.” The student is usually hurried from the grammatical study of languages into the most abstruse philosophy. The study of Belles Lettres is deferred till towards the close of the collegiate course, whereas it should constitute the middle link, connecting the different parts of education into a regular chain.

Believing that the subject has not received that degree of attention to which it is entitled, we shall offer a few general observations upon the nature and importance of Taste, and suggest some means for its cultivation.

The term *Taste* is used in a variety of senses. Its literal import is familiar to all. It is sometimes used to denote what may be called the idiosyncrasy or peculiar constitution of individuals in consequence of which they have certain uniform attachments, or aversions to particular objects.

With respect to *Æsthetics*, which is the sphere in which we now contemplate it, *Taste* is that faculty by which we perceive, distinguish and relish whatever is beautiful, novel and sublime in the works of Nature and Art. There have been and are still various theories on this subject. The prevalent opinion among those *artists* or *technical* writers, who have treated on the subject, is that taste is a *distinct sense*, appropriated to the perception of *beauty*, and that beauty consists in certain lines, forms, curves and motions, and that taste, like an eye, discovers and approves them. To this theory it is objected, that those who are acknowledged to possess the faculty by which beauty is discerned, are not always agreed as to the presence and existence of beauty in particular objects; whereas no such diversity is found in the case of any other simple sensation or distinct faculty. Another objection is suggested by the infinite variety of things to which the property of beauty is ascribed, and the impossibility of conceiving any one inherent quality which can belong to them all, and yet at the same time possess so much unity as to pass universally by the same name and be recognized as the peculiar object of a separate sense or faculty.

In opposition to the theory just noticed, which resolves taste into a distinct sense, and beauty and sublimity into certain material qualities, is the celebrated theory of Mr. Allison, who maintains that the beauty and sublimity of any object is not to be ascribed to its material qualities, but to certain other qualities of which



these are the signs or expression, and which are fitted by the constitution of our nature, to produce pleasing or interesting emotions, and that beauty or sublimity are not perceived till both such pleasing or interesting emotions are excited, and the imagination is stimulated to conceive a train of ideas corresponding with these emotions. With regard to this theory, it may be observed, that, while the power of association is confessedly very great, and enhances, in a high degree, the beauty or deformity of objects, it is nevertheless doubtful whether it ever *originates* the emotion of taste. Nor is it easy for the advocates of this theory, who deny that there are any qualities in objects to which beauty or sublimity may be ascribed, to inform us how and why these very qualities come to be universally the signs or expressions of other qualities, which give rise to the emotions of taste. It is difficult to see how the association of ideas can account for the origin of a new notion, or of a pleasure essentially different from all others.

A third class of theorists resolve taste into a modification of some other simple emotion arising from the perception of *utility*, relation, design, &c. This theory is obviously defective, and inadequate to solve the phenomena involved in the question. We frequently perceive beauty and sublimity where we have no perception of utility, relation, or design. It surely is not a sense of any one of these, that imparts beauty to the *rain-bow*.

While the above theories are defective and unsatisfactory, when taken exclusively, and are opposed to each other, yet we believe that the several principles on which they are based, may all be reconciled and made to meet in a broad theory, in which all the phenomena connected with this subject shall be explained. It is not, however, our purpose to attempt this task at present. Any one of the popular definitions of taste, will answer our present purpose. Take that of Akenside,—

“Say, what is taste, but the internal powers,  
Active and strong and feelingly alive  
To each fine impulse? A discerning sense,  
Of decent and sublime, with quick disgust  
From things deformed.”

Although taste is “a discerning sense,” it is not in all respects analogous to an external sense. The range of its objects and the qualities by which it is gratified, are not limited and precise, like those of the eye or ear. It discovers beauty in an infinite variety of objects, and the emotions thus excited, possess sufficient unity

to justify the appellation of *beautiful*, which has been assigned to them by every tongue and nation.

Taste, in different degrees, is possessed by all. Even children and savages are not destitute of it. Indeed, so extensive are the general perceptions of beauty, harmony and imitation, that they seem as natural to the human mind as the universal principles of justice and truth. The emotions of taste are of the most pleasurable and often of the most powerful kind, mingling with all the elements of our nature and modifying every function of the active and moral life. The man of cultivated taste may be said, indeed, to possess an additional sense. He views objects in a different aspect from that in which they appear to a common observer. He has sources of enjoyment peculiar to himself. He finds an agreeable companion in every scene of Nature and in every work of Art. By the pursuit of taste, the mind is diverted from sensual indulgence and low amusements. It promotes tranquility of temper, and thus becomes an ally of virtue. It forms the middle link in the chain of pleasures, exceeding those that are merely corporeal and leading to such as are abstract and speculative. The pleasures of taste do not pall and become insipid by indulgence, like those of sense, but they are "pleasures which on reflection please."

By the cultivation of taste upon proper principles, the connection between natural and moral beauty is discovered, and the pleasures derived through the outward senses, contribute to the enlargement of the heart and the improvement of the social affections. Thus the cultivation of taste answers the most important of all purposes, by giving rise to sentiments and modes of conduct which must have a powerful and happy influence upon individual and social existence.

Taste is by no means limited in its range. It is applicable not only to the several fine arts, in which it finds its peculiar sphere, but it is conversant with every department of literature, and claims and deserves to be consulted in the deliberations of statesmen and divines, and in every measure intended to have an influence upon society. Its judgments are coincident with those of the moral sense; and hence we find that magnanimity, propriety, and rectitude of conduct, as well as proportion and retribution in the business of legislation, are alike agreeable to good taste and the moral sense. The cultivation of taste may therefore be recommended on the score of *utility*. Indeed utility and beauty are inseparable, for beauty itself is utility.

Taste is susceptible of a high degree of improvement. Although education is not essential to its existence, it is absolutely necessary in order to bring it to maturity. This plant, though it springs up spontaneously in every variety of soil, must be reared with care, in order to be brought to perfection. Although the constitutional sensibility on which taste is ultimately founded, is possessed by men in very different degrees, yet as none are wholly destitute of it, each individual has the elements, by the cultivation of which, this faculty may be greatly improved.

And here we come to the main object which we have in view on the present occasion, viz: to suggest some of the principal means to be employed in the cultivation of Taste. In doing this, I shall confine myself to such as are within the reach of all.

It may be observed in general, that all those means which are found useful for the improvement of the understanding and the heart, may also be employed advantageously for cultivating and refining the taste. Whatever, therefore, tends to enlarge, correct and methodize our knowledge either of men or things, is adapted to improve the judgment and consequently the taste. The study of nature, of history and philosophy, of human character, life and manners, especially of the fine-arts, and indeed, of whatever is the proper object of contemplation, may in this respect be highly useful.

Every department of the wide field of knowledge may contribute to the improvement of taste, by enlarging and multiplying our ideas, and by leading to those exercises of analysis and comparison, which tend to strengthen and discipline the mental faculties. There is, moreover, an intimate connection between all the arts and sciences, objectively considered, agreeably to the observation of Cicero—“*Etenim omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur.*” This relationship, which subsists with peculiar intimacy between the several fine-arts, renders the acquisition of one auxiliary to that of the rest. Like the choir of the muses, they constitute a beautiful circle, joined in friendly sisterhood together, and should not be alienated nor divorced.

It should also be remembered, that as *virtue* is the perfection of beauty, and as the love of virtue is essential to genuine taste, this faculty is greatly improved by cultivating all the generous, benevolent and pious affections, and by repressing every selfish and wicked passion.

The first means which I would *particularly* recommend for the improvement of taste, is *the study of Nature*. The works of Nature deserve to be studied for this purpose, both because they themselves give rise to the emotions of taste, and because they furnish the models, of which the fine-arts are the imitations. Whether the emotions of taste experienced in the contemplation of natural objects, result from certain qualities residing in the objects themselves, or depend entirely upon the principle of association; whether material forms be intrinsically beautiful, or derive their beauty from the expression of mind, or of mental qualities which they may be supposed to convey; the fact itself, that they *do* produce these emotions, is unquestionable, and renders the study of nature a most inviting and profitable exercise.

It would be reasonable to conclude (a priori) that all the works of God would be worthy of our attentive contemplation, and that they would be in themselves adapted to elevate and expand the mind, and improve all its faculties. As this is found in actual experience to be the case, it may be inferred that there is a natural adaptation in these objects to produce this effect, although it is doubtless, greatly increased by the influence of association. There is a vastness and majesty in the works of Nature, which affect the soul through the medium of the senses, and impress it with great ideas. The man of taste discovers beauties in all the works of creation, and is charmed with the harmony and order, and yet endless variety which they present to his view. The flowers as they disclose their variegated hues—the fields and forests clothed in verdant attire—the ocean now sleeping in calm repose, and now heaving its waves tumultuously on high—the mountains rearing their lofty heads in rugged majesty,—the splendid luminary whose beams disclose the beauties of creation, and deck the face of Nature with brighter charms—the soft and mellow tints of the evening sky as they fade away into night. These and a thousand other images of beauty and of grandeur, come under the observation of *Taste*, and supply it with abundant sources of improvement and enjoyment.

“The love of nature and the scenes she draws  
Is nature’s dictate. Strange there should be found  
Who, self-imprisoned in their preud saloons,  
Renounce the odors of the open field  
For the unscented fictions of the loom,  
Who, satisfied with merely pencil’d scenes

Prefer, to the performance of a God,  
 The inferior wonders of an artist's hand!  
 Lovely, indeed, the mimic works of art:  
 But nature's works far lovlier."

But the happy effects produced by the grand and beautiful objects of nature, are, as already intimated, greatly increased by *association*. By the exercise of this principle or law of our nature, we are led to contemplate them in their manifold relations and designs, and sometimes to invest them with the properties of life, and even with mental and moral qualities. One of the most obvious and important relations which the appearances of the material world are adapted to suggest, is *that* which they sustain to the Author of Nature, as the effects of his wisdom and power. The contemplation of the works of Nature in this light, tends to inspire *religious* sentiment—to elevate, refine and ennoble the soul, and to excite the most pleasing and profitable reflections. The natural world thus becomes a temple, bright with the divine glory, replete with the divine presence, and exhibiting, in every part, the manifold wisdom of God. Every object with which it is furnished, becomes a medium of communication with Him who upholds all by the word of his power.

And, doubtless, it was the benevolent intention of the great Architect of the universe, that in all its parts, it should be adapted to awaken in the minds of men, the thoughts of a present Deity, that they might be led to "look through Nature up to Nature's God."

"Præsentiores conspiciere Deum  
 Per invias rupes, fera per juga  
 Clivosque præruptos, sonantes  
 Inter aquas nemorumque noctem."

We do not deny that even the Atheist may derive gratification from the contemplation of the works of Nature. They cannot fail to strike even the most stupid with some degree of admiration, and impress upon the most abject mind a better character. Although the indolent gaze of the savage discerns nothing in the expanse of heaven but a blue vault, diversified with spangles, yet even this inadequate conception of the visible creation is adapted to elevate his imagination, and inspire his soul with ideas of the vast, the sublime and the beautiful.

But it is not until Nature is seen in the light of her true relations, and especially of that which she sustains to her Author as

the product of His hands, that she can have her appropriate effect. How cold, how narrow, how mean must be the views of *him* who can contemplate the wonderful effects of infinite wisdom, power and goodness around him, without ever lifting his thoughts or affections to the Great Cause of all! Of whom it may be said:

“He views them and admires, but rests content  
With what he sees. The landscape has his praise  
But not its Author. Unconcern'd who formed  
The paradise he sees, he finds it such,  
And such well pleased to find it, asks no more.”

On the other hand, when an individual forms the pious habit of communing with the God of Nature through the medium of his works, when in the contemplation, his soul rises spontaneously to the great Architect divine, and he is prompted to exclaim:

“These are thy glorious works, Parent of good!  
Almighty! thine this universal frame,  
Thus wondrous fair! Thyself how wondrous then!  
Unspeakable!”—

When all things appear full of God, the heavens radiant with his glory—the earth teeming with his goodness—the fields vocal with his praise—*then* is he prepared to receive those happy impressions which the works of God are designed and adapted to impart. He holds the *key* by which he can interpret the magnificent system of material signs, hung out through the universe, and look upon the world which he inhabits as the temple of the Most High.

To the eye that is blind to the existence and presence of God, Nature is comparatively a *blank*—its beauties and glories are in a great measure eclipsed. The sublimest of all conceptions is that of the Deity. It is the idea of a presiding, all-pervading Deity, that constitutes the very soul and essence of true *poetry*. Hence, even Lucretius, though professedly an Atheist, and a zealous disciple of Epicurus, was obliged in his celebrated poem “On Nature,” to discard the principles of his infidel philosophy, and to recognize the existence and agency of God.

Byron exclaims—“Ye stars, which are the poetry of heaven!” and the exclamation is the utterance of truth. But why or how are the stars the poetry of heaven, except as they proclaim in silent yet impressive eloquence, their relation to God and his infinite wisdom and power?

"For though no real voice nor sound  
Amid their radiant orbs be found,  
In reason's ear they all rejoice,  
And utter forth a glorious voice;  
Forever singing as they shine,  
The hand that made us is *divine*."

And to the contemplative mind, not only *stars*, but every object in the wide universe may suggest interesting and pious reflections.

Again, the works of nature cannot be properly viewed without suggesting also the idea of *benevolent design*, and in this aspect, they are worthy of our attentive and grateful contemplation. The marks of benevolent design are impressed upon all the forms of material existence. The necessary purposes of life might have been abundantly answered, had our senses served only to distinguish external objects, without conveying any of those refined sensations which now yield us so much enjoyment. This super-added pleasure which we receive from the works of God affords striking evidence of his infinite benevolence.

"Not content  
With every food of life to nourish man,  
He makes all Nature beauty to his eye,  
Or music to his ear."

Hence that endless variety which characterizes the works of Nature.

—"The earth was made so various,  
That the mind of man studious of change,  
And pleased with novelty, might be indulged."

It is also both useful and agreeable to trace the resemblances and analogies which are found to subsist in Nature. A great part of the effect produced by landscape painting and descriptive poetry arises from this source. Hence, the study of Nature in this aspect, is of indispensable importance to the Artist, and especially the Poet. No man can excel in the fine-arts, or even enjoy the productions of genius, who is incapable of tracing these resemblances and analogies. These give rise to the various forms of figurative language, in which poets so much abound. These constitute the elements—the materials of the poet, who by the aid of imagination,

—"Bodies forth the forms of things unknown,  
Turns them to shape, and gives to airy nothing  
A local habitation and a name."

Between the Poet and Nature there is the closest sympathy. In every sound he hears a kindred voice of sorrow or of joy.

—“Hence gifted bards

Have ever loved the calm and quiet shades.

For them there was an eloquent voice in all

The sylvan pomp of woods, the golden sun,

The flowers, the leaves, the river on its way,

Blue skies and silver clouds and gentle winds.”

Once more, it is interesting and improving to contemplate Nature in relation to *Time*. Antiquity constitutes one of the principal charms which invest those works of *Art*, that have for ages been the models of the sculptor, the architect and the poet. It is this that lends enchantment to those scenes which are visited with so much enthusiasm by the traveller. All men receive delight from the contemplation of ancient times, and the most vulgar object is invested with interest when viewed under an aspect of antiquity. We seek to be carried back to those distant periods when the world as we are apt to imagine, was wiser and better than it is at present. Now, *Nature* every where, may be contemplated in this interesting aspect. She constitutes the only true antiquity. She has had her wonderful *past*, in which the fancy may expatiate without restraint. And here we may remark, that in this respect *our own country* is on an equality with those nations that claim a higher antiquity. We call our country *new*; yet it is as old as any other on the globe. We behold not indeed around us the beautiful and august antiquities of Greece and Rome. We behold not the relics of Gothic grandeur and feudal power. But then we have *Nature* in every variety of beauty and majesty. We have the same sun, and moon, and stars, that shone on the heroes of Homer. We have mountains, rivers and forests, far more grand and magnificent than any that have been immortalized in classic song or story. And since we have not access to those distant countries which are famed in history, and to those monuments of human skill which have called forth for ages the admiration of the world, it becomes us to make *Nature* our great study. Thus will we imitate those men of ancient times, who attained by this means to the summit of excellence, in all the arts that minister to the gratification of taste. The exquisite taste of the Greeks, who excelled all others in the liberal arts, was derived chiefly from the attentive study of *Nature*. In her school they received a finished education, and being favored by a rare combination of



circumstances, they attained a degree of perfection in the arts which has never since been reached. Of a beautiful and noble race, endowed with susceptible senses and cheerful spirits, and living under a mild sky and in a country possessing every beautiful and attractive feature, they soon became enamored of the graceful and beautiful—their very language was melody—and they were led by the study of Nature to delight in music, poetry, painting, eloquence, and all the fine-arts. This love of Nature with which they were inspired by constant access to her most beautiful scenes, led to the adoption of that admirable system of education, to which we have already referred. Here the student was continually brought into immediate contact with Nature. Every scene was adapted to increase his relish for her charms. Hence the plastic and presiding spirit of symmetry there shed its influence, not only over the forms of education and the services of religion, but even over the details of ordinary occupation. The poetry of the Greeks, was the poetry of joy: and their religion, consisting in the deification of the powers of Nature, assumed a mild, grand and dignified form.

From the example of the Greeks, we may learn that the study of Nature is indispensable to the improvement of taste, and to success in the liberal arts. We have already said that Nature must furnish the *models* of which the fine-arts are the *imitations*. When, however, we speak of the fine-arts as being *imitations*, the language is to be understood with considerable latitude. It is not meant that the artist must copy with servile exactness from any single scenes or objects in nature. If this were the case, there would be little room for the exercise of taste or genius, and mere mechanical skill would be the principal requisite. Even in those arts which partake most of the imitative character, there is considerable scope for *invention*.

The sculptor, the descriptive poet and painter, in order to execute works of merit, must impart to them an air of novelty and originality by combining those forms and features that are scattered promiscuously over the field of nature, in such a manner as to produce the designed effect. For this purpose, he must not only study Nature, which furnishes to him the unwrought elements—the raw materials for the construction of his work, but his imagination must be disciplined, and his taste cultivated, that he may make the proper use of his materials and so mould, arrange and combine, them, as by their assemblage to produce the

happiest effect. The same is the case in Epic poetry,—the characters must be drawn from nature, i. e. human nature, but the various qualities must be selected and combined with the greatest skill, in order to form a character truly poetical. Many artists of great genius have been led into the commission of serious faults, by neglecting to follow *Nature*. They have given reins to their fancy and allowed it to suggest incongruous combinations which a cultivated taste would have corrected.

As an accurate knowledge of Nature and a cultivated taste, are necessary to the *artist* to enable him to *design* and *execute*, so also are they necessary to those who would *appreciate* the productions of art. Even in those arts which have the least connection with Nature, there is a bond of union by which they are brought into closer intimacy than is commonly supposed. Architecture had its origin, and still has its foundation in Nature; and whenever it departs from the principles, or violates the laws of nature, it becomes faulty and offends good taste. So likewise ornamental gardening, to be pleasing and agreeable to taste, must maintain a correspondence with Nature. The same is true of music—to be pleasing it must be *natural*. I am aware that much of the fashionable music of our day, is any thing but natural, and that it founds its claims to admiration, more upon the skill required in its execution, than upon its power to wake up the deep feelings of the soul. Now, the rule of *simplicity*, which prevails in nature, should be observed *here*. Those sounds which are most simple, and easily expressed, and those combinations which are most simple, and which require comparatively little skill in the performance, are most agreeable to nature, and most harmonious and pleasing to the ear.

It would be pleasant to recommend separately the study of the fine arts, and to illustrate the importance of this study, as a means of improvement in taste; but we cannot now enter upon this extensive field of inquiry. It is, however, the less necessary because *Nature*, after all, is the great original fountain whence the streams of beauty flow out into the various fields of art,—the vast store-house in which all the materials of art are deposited; and in proportion as Nature is studied aright, will the mind be prepared to execute and appreciate the works of genius and taste. The great masters of antiquity, as we have seen, had no other guide—no other model but *Nature*, and it was by careful observation of her works, that they were enabled to achieve such wonders. Th

models of art and the rules of criticism, are important, but only in so far as they are true to Nature. The works of art indeed, when properly studied, tend to increase the relish for the beauties of Nature. This is the effect, especially, of descriptive poetry, which illustrates natural objects, and points out to the observer beauties in Nature, to which he would otherwise be insensible.

In order, however, to study Nature to the best advantage, she must be contemplated in her *native* dress and in circumstances free from interruption. Nature is shy and reserved, and to an inattentive and superficial observer, she withholds her most lovely features, and unveils them only to him who is willing to renounce, at least occasionally, the bustle and tumult of business, that he may devote himself as a worshipper at her quiet and peaceful altar. Hence the *country* is much more favorable for this purpose than the crowded city, where a thousand objects are continually soliciting attention and interrupting serious meditation, and where mean and vulgar objects are apt to obtrude upon the sight and suggest thoughts of a corresponding character. Thus, Horace complains of the frequent interruptions and annoyances he experienced in his rambles along the streets of Rome, and especially of the risk he incurred of being overturned by the *swine*, which it seems, were allowed to roam at large, through the Imperial City. We would not, however, recommend a total withdrawal from the scenes of active life. These, instead of being necessarily prejudicial to taste, may be made subservient to its improvement. Populous cities, elegant and stately buildings—cultivated fields—fleets and armies—public ceremonies and processions—good music—civil and religious solemnities—a society distinguished by gradations of rank, fortune, equipage and style of living—public trials and debates, and public diversions, if characterized by good order; and above all, civility and politeness of manners—*these* are each and all adapted to improve the *taste*, as well as the understanding.

Having thus, at so much length, insisted upon the study of the volume of Nature, it would be an unpardonable omission not to recommend that other great volume which God has unfolded for the improvement of the human mind. Passing by at present the ancient classics and modern literature, both of which are deserving of attention, we would invite you to enter a far richer and more fruitful field. We recommend to your contemplation a

volume more truly beautiful and sublime, than even the book of *Nature*—a volume written by the same hand that garnished the heavens, and inspired by the same voice that said "Let there be light." The sun in the natural heavens, sheds no such splendor as that which streams from this spiritual luminary, nor can all earth's thunders proclaim with equal sublimity, the power and majesty of God. It reveals to the eye new worlds—pours the music of heaven upon the ear—and spreads out illimitable fields of thought, where the fancy may range and expatiate forever. The objects which it holds up to view are adapted to quicken, strengthen, dilate and purify the soul. Its unrivalled, antiquity gives it claims upon the attention of the student. It is the *oldest* as well as the *best* of books. While all human works have been subject to decay, this divine record has been kept through many centuries unimpaired and entire; and its contents are worthy of its high origin and miraculous history. It is the record of all that is interesting and important in the past and in the future. Although written by many different individuals, of different degrees of intellectual culture, and living at different periods, the Bible, amongst the richest variety of thought, imagery and expression, preserves throughout the most remarkable unity. Although the sacred penmen belonged to different classes of society, and represented different orders of mind, and uttered themselves in the various forms of historical, poetical and epistolary composition; yet there is no discrepancy or confusion. In this respect the Bible is a literary phenomenon.

The study of the Bible is an efficient means of improving the *taste*, and of acquiring a correct and vigorous style. It abounds with specimens of the finest writing; and in simplicity, energy, dignity and eloquence of style, it is without a rival. The most admired human compositions are eclipsed and thrown into the shade, whenever they are compared with the Scriptures. Moses excels Herodotus in unaffected simplicity and beauty of narrative, and surpasses Homer in splendor and sublimity of description.

There is not a passage in any human production equal to any one of a thousand that might be selected from Job, or Moses, or David, or Isaiah, or Jeremiah. Homer, that prince of poets, never reached the loftiness of David, the sublimity of Isaiah, or the descriptive grandeur of Job. Where, in the whole compass of ancient or modern literature, is there a passage comparable to Isaiah's description of the majesty of God,—“In whose sight the

nations of the earth are as dust, yes less than nothing and vanity; who stretcheth out the heavens like a curtain, and spreadeth them as a tent to dwell in?"

What can be found equal to that sublime passage in Job, where the Almighty is represented as asking—"Canst thou bind the sweet influences of Pleiades; or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, *here we are*? Hast thou an arm like God? canst thou thunder with a voice like Him?"

Where is there to be found a description so graphic—of such *dramatic power*, as the prophecy of Nahum, when he foresees the proud Ninevah falling to the ground! You cannot read the description without *seeing* the army, and *hearing* the noise of arms and chariots. What is there in ancient or modern times to be compared to the tender and touching lamentations of the "Weeping Prophet," over the miseries of his country! What is there to be found in all human writings equal, in tender and melting pathos and simple but eloquent expression, to those familiar words—"Jesus wept." In short, the Bible is the great store-house in which we must look for whatever is most sublime in thought, tender in sentiment, forcible in expression and eloquent in description. The profound and lofty thoughts which it discloses, are adapted to stimulate all the inmost energies of the mind, and to expand, exalt and refine the soul. Even infidels themselves, have often expressed their admiration and astonishment at the lofty grandeur of its sentiments and the sublimity of its style. Its divine themes are adapted to rouse the slumbering energies of genius, and to excite the deepest sensibilities of the soul. It sets forth in the most striking and fascinating portraiture, examples of every virtue that adorns the human character, from the gentlest and sweetest manifestations of private friendship, to the boldest exhibitions of heroic daring. Indeed, it presents at one view an assemblage of all the virtues and graces of humanity blended with all the glories of divinity, in the life and character of the Savior of men.

All the great masters of art have sought after an *ideal* of excellence; a conception of something perfect,—a form of matchless

beauty. But the perfection of beauty and excellence was never conceived by the human mind, until it was realized and embodied in the life of Jesus Christ, and painted in living colors by the pencil of inspiration. Here we have a perfect, and the *only* perfect model of all that is beautiful and sublime. This is the subject of man's noblest and profoundest study,—the object of his loftiest contemplations. It meets the restless, irrepressible longings of his nature after that which is higher and holier than that which surrounds him here.

The study of the great truths of Christianity is the most effectual method of invigorating the mind, enriching it with the treasures of genius, and adorning it with the accomplishments of taste.

It is interesting to observe to what extent the standard works of modern, and especially of English literature, are indebted to the Bible for their principal excellencies, both of style and sentiment. The venerable Chatham and Barrow, Locke, Boyle, Bacon, and Burke, regarded the Bible as the sublimest of all productions. The great English dramatist exhibits a familiar acquaintance with the Scriptures. It was the soft, the pensive, the heart-melting strains of David and Jeremiah, that taught the Christian poet to sing his delightful "Task," in "strains as sweet as angels use." It was at this sacred fountain of simplicity and grandeur, that Milton lit up the fires of his immortal Muse, and was inspired with heavenly eloquence—

"That to the height of his great argument,  
He might assert eternal Providence,  
And justify the ways of God to men."

Even Scott and Byron were indebted to the Bible, for many of the highest beauties to be found in their writings. Byron's celebrated "Ode to Napoleon," was borrowed in its principal outlines and figures, from Isaiah's ode on the fall of Sennacherib; and his apostrophe to Rome, as the Niobe of Nations, is an obvious imitation of the Lamentations of Jeremiah. Indeed, many of the finest passages in Byron, are almost literal copies from inspired originals. Thus, for example, in his "Giaour," where the mother of Hassan is represented as eagerly awaiting his return and wondering at his delay; the whole passage is a *copy* of a part of the song of Deborah, but vastly inferior to the original:

"His mother looked from her lattice high:  
'Tis twilight,—sure his train is nigh.  
She could not rest in his garden bower,

But gazed thro' the grate of his steepest tower:  
 Why comes he not? his steeds are fleet;  
 Why shrink they from the summer heat?  
 Why sends not the bridegroom his promised gift?"

Not only our modern poetry and general literature, but the arts of painting, sculpture and music, are under the highest obligation to the Bible. The most eminent masters in these several arts, have derived their favorite *subjects* from this wonderful book. What, for instance, has rendered Handel immortal, but the immortality of those sacred subjects to which he tuned his lyre, and which imparted to his soul a portion of their own inspiration? The same may be said of the most distinguished painters. And as to poets, the remark may be safely hazarded, that those alone can enjoy a lasting and universal popularity, that are imbued with the spirit of christianity.

We would then earnestly recommend the Scriptures as the exhaustless store-house of thought, and the unerring standard of style, and the purest fountain of Taste. It is strange that the Bible is so seldom recommended as a model, by those who write and lecture on style and eloquence; for there is no book so well suited to correct and discipline the Taste. As models of *eloquence*, the speeches and writings of Paul are not surpassed by those of Demosthenes. We feel confident, however, that the time is coming when the Bible will exercise its appropriate influence over our literature, and cause it to abound with all that is most rich and simple, noble and beautiful.

*Young Gentlemen of the Amphisbeteon Society:*

Allow me, in conclusion, to present to you my sincere thanks for the honor you have done me in inviting me to address you on this interesting occasion. And now I do not know that I can express for you a more appropriate wish, than that you may appreciate and improve the advantages you here enjoy, while prosecuting your studies amidst these romantic scenes of Nature, so that they shall result in the harmonious development of all your powers, and thus qualify you for distinguished honor and usefulness in this world, and for glory and immortality in the world to come.

# ADDRESS

**DELIVERED BEFORE THE LITERARY SOCIETIES**

**OF**

**WASHINGTON COLLEGE,**

**AT THE COMMENCEMENT, SEPTEMBER 24<sup>TH</sup>, 1846,**

**BY EDGAR COWAN, ESQ.**

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**WASHINGTON, PA.**

**JOHN BAUSMAN, PRINTER.**

**1846.**



WASHINGTON, SEPT. 24th, 1846.

DEAR SIR:

The undersigned, a Committee on behalf of the Literary Societies of Washington College, beg leave to express to you their sincere thanks, for the very interesting and valuable Address, just delivered by you in their presence, and also to request a copy for publication.

Yours very respectfully,

|                    |                                                  |
|--------------------|--------------------------------------------------|
| JNO. G. JACOB,     | } Com. on behalf<br>of the Wash'n<br>L. Society. |
| BOLIVAR G. KREPPS, |                                                  |
| T. B. SEARIGHT,    |                                                  |
| EDWARD B. NEELY,   | } Com. on behalf<br>of the Union L.<br>Society.  |
| WM. B. TELLFAIR,   |                                                  |
| JNO. H. HAMPTON,   |                                                  |

EDGAR COWAN, Esq.

WASHINGTON, SEPT. 25th, 1846.

GENTLEMEN:

It would be impossible to deny any request made in terms so flattering as yours, and as soon as possible, I will prepare you a copy of the Address to which you allude so kindly, for publication. You will also, be pleased to accept for yourselves and the Societies you represent, my warmest thanks for so flattering a token of your approbation, and my most ardent wishes for your future success in all your laudible efforts.

Yours truly,

EDGAR COWAN.

To Messrs. JACOB, NEELY, KREPPS, and others.

# ADDRESS.

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GENTLEMEN OF THE

UNION AND WASHINGTON LITERARY SOCIETIES:

I trust it will not be deemed affectation in me, if here at the outset of this, my part of to-day's performance, I should say to you, that I am highly flattered by this mark of your kind preference; and I am also proud to acknowledge the very distinguished honor you have conferred upon me. Nevertheless, this self-gratulatory feeling on my part, is not altogether without alloy, but mingled with regret—regret that I cannot occupy your time and attention for the passing hour, either so pleasantly or profitably, as you may have been led to expect, or, as I myself could have wished. Still, although you have brought me to your *scaffold before I was tried*, I only desire that you may judge me by one of the severest rules of the law—“*Voluntas reputatur pro facto*,” that the will be taken for the deed.

I may say also, that I encountered another and serious difficulty, in the choice of an appropriate subject, for I wanted one, which should, if possible, with the aid of your imaginations, assist me in attaining the end I propose, which is your entertainment and instruction. But when I came to take a survey of the “debateable land,” I began to fear I might be entirely unsuccessful in finding a suitable location, the whole being so covered over with warrants, settlements, prescriptions, and even *tomahawk improvements*, that a conscientious and proud man might be at a loss to know where to *squat and build his cabin*, for fear of violating the rights of some prior and more meritorious owner. But, as in every well regulated Republic, a certain portion of its domain is reserved for public purposes, and

set apart to be used in common, so in the Republic of Letters, certain topics are public property, which any man may discuss without the accusation of trespass upon the claims of others who may have long enjoyed the usufruct. Politics, I consider as one of those tracts of Literary common; and it will be a branch of that topic, to which I shall direct your attention for a short time; and I trust that without condescending to enter the arena of party disputation, or of playing the gladiator there, we may find enough to interest us.

Every man has more or less, of the "*Amor Patriæ*," in his own bosom, and desires, for his own safety, and the happiness of his children, if for nothing else, that the Institutions of his country, having for their object the preservation of these, should endure and be perpetual. And it is on account of the universality of this feeling, that I propose to examine some of the more prominent of the means of "Conservatism in the United States," and shall endeavor if possible to calculate the probabilities in favor of the perpetuation of our present Constitution, and the laws, and the liberty, and the happiness which accompany them. And this too, for the additional reason, that there is a generally received opinion amongst enlightened and intelligent men, in many parts of the civilized world, although not so freely or frequently expressed in this country, that our Republic must in time, share the fate of those which have gone before it—that it contains within itself, the same causes of dissolution which eventuated in *their* destruction, and must sooner or later yield to the operation of those causes. To this opinion they aver they have been inevitably and unwillingly led, by a careful consideration of the past history of other popular forms of Government, beginning with those of the most remote antiquity, and coming down even to the present time—from the earliest Grecian Republics, to the mighty, though ephemeral fabric of that class which rose and fell in the tempest of the French Revolution.

It is then, a grave question to us, especially as it is perhaps, by the conduct of this generation, that it is to be determined either for or against ourselves—for or against our race—for or against the ability of the people in any case, to govern themselves by rulers of their own choice. Its importance is much

enhanced, when we consider for a moment. the magnitude of the interests which depend upon it. To a good Government we are indebted for the largest possible amount of human liberty, the happiness and well being of society—the progress of the arts and sciences—and the establishment and maintenance of the proper and just relations which ought to exist between man and his fellow man: Whereas, under the influence of a bad Government the spirit of a nation pines away; its energies become paralyzed, or waste themselves in wild and fruitless efforts; its means are crippled, its resources fail—science retrogrades, the arts are forgotten, and it becomes, at length, the only apology for the vices and crimes which disgrace its people, and the cause of developing into active and mischievous existence the very disorders it ought to have remedied or prevented.

As we have now, should it remain permanent, one of the best Governments upon the face of the earth, it must be obvious to all, that “*change*” is what we have most to fear, and that by mistaking “Innovation for Reform,” we may endanger and perhaps lose all that we now enjoy, in the vain attempt to reach unattainable perfection. It would seem that Institutions most conducive to the happiness of the people, have grown gradually with the growth of that people; that they have not been made all at once, but are the slow production of centuries, and that any sudden change, either in their form or structure, however plausible or necessary it may have been thought, has ever been attended with disastrous consequences. And upon this truth, the Romans based their whole foreign policy—their legates and legions never made their appearance in the country they wished to subjugate, until it had first been torn by intestine feuds and internal dissensions which were always the result of some attempted change in its original form of Government—when it became an easy prey to its invaders. And to preserve it, their invariable rule was to restore to the conquered, their ancient laws and privileges, without inquiring particularly, whether they accorded with their own notions of political propriety or not—trusting, that if they were acceptable to the governed, the true end was attained. In this way, more than any other, they won the affections of the people of their conquered Provinces, and gave strength and stability to an Empire, the extent of which is now almost incredible.

Both the history of England, and that of our own country, prove such to have been the origin of their own Governments; and it is a great mistake to suppose, that either of them was the work of a day, or year, or even of an age; for the truth is, they have been building up in the English mind for more than a thousand years—indeed the origin of our common law, as now administered, is lost in the mists of antiquity—called the “*Lex non scripta*,” because it existed before it was written, and many of its earliest maxims are yet in vogue, and admired for the terse simplicity with which they convey great and striking truths.

And all the differences we now perceive between the two Governments just named, are not the result of mere caprice, or the discovery of a newer and happier theory—but they spring from much more substantial causes. By the emigration of our ancestors to the wilds of America, they were thrown into a new position, surrounded by new difficulties, and forced, to some extent, to adopt other manners of life and habits of thought; and as a matter of course, new views of the nature of Government followed. They had rid their minds of the idea of a monarchical hereditary rule; for they discovered that the heir did not necessarily inherit either the virtues or the prowess of the ancestor—of the idea of a titled nobility; because where the sovereign was the creature of the people; there was no need of a check upon either—and of the laws of primogeniture, because they found that there was more of happiness and safety in a general distribution of Estates, than in one so partial as to create disaffection among the many for the benefit of the few.

Upon this change of ideas, is the difference of the two systems resting—and without the first, the latter cannot exist, or if it exist, it will be as a curse, for the introduction of our form of Government into Great Britain now, would doubtless be attended with consequences as disastrous as those which followed the attempt in France at the close of the last century—for the simple reason, that the circumstances necessary to fit the people for the change, have not yet surrounded them.

I will now, however, proceed directly to consider the means, by which we are to be preserved from the evils of ill-timed and ill-advised attempts to subvert the liberties of the people, or to

Introduce successfully, any other form of Government than the one we now have. Volumes might be written, and indeed have been, showing the safe-guards we have in the nature of the Constitution itself, from the manner in which it is made to remedy and counteract the evils, to which all Republican systems of Government are more or less liable. But my limits here, forbid me to go into the detail of its merits; suffice to say, that the fathers who framed the Constitution, brought with them to the task, a thorough and intimate acquaintance with human nature; its wisdom, its folly, its strength and its weakness; and while they trusted to its virtue, they endeavored to guard against its depravity. They were not so visionary, as to imagine perfection amongst men, or to rely upon it—nor on the other hand, did they deny their ability to abandon error, and come back to the right, when they had experienced the consequences of their wanderings. To afford them all opportunity to do this, then, was their main object, and if the experiment fails no blame can be attached to them.

Knowing that a Sempronius might be elected at a time when a Fabius alone could defend the Republic, they have limited the terms of office to short periods, and if the incumbent is disposed to exercise his authority in a dangerous manner, he is presently shorn of his power by those whom he has injured, and another put in his place, with the warning afforded by the fate of his predecessor. And though our fathers did not expect, that all the citizens of the Republic would be either philosophers or statesmen, or that they would understand all the great questions which from time to time, would be important to the nation, yet they did believe, and with reason too, that the people were judges of the honesty and capacity of those who aspire to serve them, and might thereby attain to the same end, by substituting the wisdom of their representatives, in the stead of their own simplicity in matters beyond their comprehension. Or to sum up all its efficacy in a few words, *"It has given to the people the means of correcting any evil under which they may labor in consequence of the operations of their Government."*

There have always been, and there always will be, in this, as in all free States, two great parties, each led on by men of great minds and expanded views, whose first object in the institution and conduct of those parties will of course be, to make great

principles their guide, and such as will best forward the interests of the nation, and be most in favor with the people. And if in so doing, they should adopt any sentiments or opinions which in their tendency are injurious, or dangerous in their practical result—the party opposed, headed by men of like ability, will be always eager and ready to take advantage of the mistake, and by all means in their power, to expose it, while at the same time they will endeavor to offer in its room, something better and freer from objection. Indeed, all measures of every kind, have to undergo this ordeal, and run the gauntlet, before their true character will be acknowledged, and nothing is taken for truth, or held to be established as such, until after long and full discussion and a fair trial; so that there is but little danger, that any measure can be imposed upon the people in a crude form, since it has to live through a conflict between antagonistic and hostile parties, often of the most active and violent kind.

Still those who fear for our fate, are willing to admit, that so far as there is any virtue in a written constitution, well balanced, we no doubt have it—but they say that the natural *ignorance* and *depravity* of the people, will some day, either in the carelessness of folly, or the rage of passion, tear every page of it with impunity, and dispense with every provision it contains necessary to its own preservation and their safety. And that trusting to other men to form opinions for them, to be adopted without cavil or examination, they will be carried away, they know not whither, under the guidance of interested leaders, until, when the delusion is dispelled, and they have discovered their error, it is too late to retrace their footsteps, "*nulla re-trorsum vestigia*"—that sinking deeper and deeper in wretchedness and misery as they advance, they will at length be lost in a kind of political oblivion, and sit among the mementoes of their former greatness, without either the will or the power to profit by the lessons of such souvenirs:

"Shrine of the mighty can it be,

"That this is all remains of thee?"

Now, although, all this may have happened, and all may happen again, yet it cannot be so without adequate causes, nor, if such causes do exist, can it be so, if other and more powerful counteract and control their operation. Barbarism may be humanised, savage natures subdued and ignorance may be enlight-

ened. And perhaps, as a temporal means of attaining these ends, the "Art of Printing," deserves the first place, not so much from the intensity of its power, as from its capability of infinite multiplication and universal diffusion. So that in the rays of light, which it is constantly emitting, all things in nature grow warm and animated; things unseen become apparent, and forms of beauty spring every where into existence, and unfold themselves to the wondering vision of the beholder—the hue of the rainbow, the glow of the morning, the drapery of sunset, the tint of the flower, and the brilliancy of birds, all receive from it additional brightness, and are all the more beautiful and the better loved for its teachings.

Yet, it is true, that this Art, of which the sun is so fit a simile, may also, like the sun which heats the breath of the desert into a simoon, and exhales a pestilence from the marsh, fires the passions of the people, till they flash out in frenzy, and poison and corrupt their minds, till the licentiousness it teaches, ends in a moral death. And although nothing can be imagined, so well adapted to the work it has to do, or any thing conceived so clear of objections, yet being an engine of tremendous power, it is susceptible of great abuses, and of doing immense and incalculable mischief. But as we have it here, it is so checked as to render its wildest liberty perfectly safe, and if at any time, it should become wantonly libelous in its attack upon private character, the law affords a sufficient and salutary correction; and if it should encourage vice, or attempt to uphold the wrong, there is always, or nearly always, in the same village, an antidote for the poison, a magic equally potent in a rival press, to take up the other side, with all the advantages of being "doubly armed,"

"Having its quarrel just."

This method of diffusing knowledge amongst men, has the merit of presenting its propositions, and addressing its arguments to them, at a time when it can usually compel their undivided attention, and when they themselves are best qualified to decide correctly, uninfluenced by factitious circumstances. It comes in silence, yet with a voice which speaks to the understanding in slow, distinct and abiding utterance: there is no hurry either in its reasoning or its appeals; both linger for the closest scrutiny. It has none of the glare and glitter of exter-



nal circumstance about it: leather, lampblack and rags are its most imposing habiliments, while the regalia, the purple and the obsequious train-bands who bow down by their adulation the wondering crowd, are all wanting. It has no flourish of trumpets to usher it in, no army with banners to follow it; and neither the baton of the marshal, nor the mace of the constable, in this country, affords it any assistance in enforcing its decrees. Yet by means of its power, a beggarly scholar in a garret, may shake a King on his throne, and cause a conquering General to tremble at the head of his victorious legions.

And now, I apprehend, with this engine in such full and free operation, no one of the great principles, the establishment of which has cost the world so much blood and treasure, can be either safely or successfully attacked. Even the ridicule of Voltaire, the "splendid ravings of Rousseau," the philosophy of Diderot, and the cool speculations of D'Alembert, would be met here in this country, on the very threshold, by thousands who would neither be out-argued or silenced, and whose very insignificance as individuals, would constitute their strength, as their defence would be that of an irritated bee-hive. As long as Paine confined himself to the "divine right of kings," and the exposition of its absurdity, along with other political superstitions, he was received with distinguished favor; but whenever he undertook to revile the Scriptures, and scoff at religion, he was scribbled into infamy, and his name made a by-word of loathing, by a set of men, any one of whom, he could have, perhaps, annihilated with a single article from his caustic pen. And Infidelity that once rode proudly on the car of a nation's triumph, is now concealed and silent, covered as humanity's shame, by a mantle which the common sense of the people throw over it by going backwards. And the man who would attempt openly to tear off this covering and expose it, would find his ears stunned with the curses of an awakened nation, which would hang round his name, his memory, his creed and his argument, shrouding them, down to the latest generation.

The world is certainly advancing in theory, if not in practice; the morality of our religion is now admitted, if its divinity is secretly scoffed at, and the doctrines of the "mountain" are received, although pride may deny its homage to their Author. We find too, that the declaration of Independence is read,

and its anniversary is celebrated, even where the cry of bondage is heard, where the lash resounds, and where fetters clank. Yet even this is progress—the time was when men not only did wrong but invented absurd hypotheses to justify themselves; when they always constructed a code of morals, so that it might be their apology for a line of conduct they had previously determined to pursue; but now they reason correctly if they should act erroneously.

It may be said, that the effects produced by the art of printing, in conserving the right and maintaining law and order, have already been tested; elsewhere and so far from doing what is claimed for it, it has been made to subserve the worst purposes of the demagogue, and has been his most effective auxiliary. Now, this is true to some extent, but under circumstances widely different from those which at present exist, or ever can exist, in the United States, when its influence on the whole, has always been beneficial, even in times of the greatest excitement, and before it had attained that degree of perfection which now marks it—a perfection now complete enough to surround every man, woman and child, in the nation, with an atmosphere of living light—wherein they cannot fail but breathe information, on all subjects of interest, and live as it were in constant contact with the opinions of the wise, and the sentiments of the good, in such a tangible shape as to affect them daily. Whereas, heretofore, in the instances complained of, it existed only to a limited and partial extent, and the sickly and uncertain glow which it threw over all things, was rather the *ignis fatuus* of the night, calculated to bewilder and deceive, than the broad light of day, in which men may view things as they are.

Now, in conjunction with our rapid mails, (to say nothing of Magnetic Telegraphs,) traversing the country in every direction, bearing with them the means of correct information on all topics, no partial revolution can be very dangerous to us, as has been the case with other nations, when from the difficulty of making easy, ready and full communication with all parts of their territory, the taking of the capital almost always decided the fate of the nation. But if a newspaper had reached every hamlet in the land daily, laden with the news of all-important movements, even before the sheet was yet dry, the minds of the people had been prepared, and the rural population, the hardy

men of the field and mountain, had been aroused—and pure and uncontaminated by the corruption of city cabals—unentangled in the intrigues of crowded towns and excited marts—after having an opportunity of hearing and deciding, they had come in their might to the rescue, before demagoguism had perfected its plans—before treason was ripe or misrule ready. There is also, a uniformity of thought and feeling, kept up in this way over extensive tracts of country, which opposes an almost insuperable barrier to the arts and machinations, of those who would suddenly, or by violence attempt to overturn the established order of things—the base of their operations being so much extended, and their energy expending itself upon so many detached points, there would be but a very remote possibility of ever bringing the plot to a catastrophe, without encountering such hazards as might appal the boldest among the conspirators.

Add to these things, the stimulus afforded in a Government like ours, to incite the people to acquire knowledge in consequence of the amplitude of the facilities they possess—they will set a value too, upon their opinions just in proportion as they find them of efficacy in excited times, in raising or stilling the tempest, and they will exercise themselves so frequently in this way, as to become at last a *thinking* people, with whom, law and order are ever safe. Men of all ranks and classes, desire power, the consciousness of its exercise being sweet, and the power of opinion being the cheapest, and the one within the reach of all—all will in time, strive for its possession, and sooner or later, the sentiment of the *peasant's heart*, will be even more formidable than the "*might which slumbers in the peasant's arm.*"

There is another very common method of addressing the minds of the people upon national subjects, which has been for the last eight or ten years, in great vogue in this country, and if it be not the best means of communicating correct information, it is certainly very popular, as well as very exciting in its effects. I allude to that familiar species of Oratory usually called "*stump speaking*," a name originally derived from the nature of its rostrum. It is very simple in its style, and instead of soaring away into the clouds, it would seem to aim at the lowest stature of its auditors, for it is down to the humblest apprehension—which oftentimes gives it an air of coarseness, shocking to those

of *refined taste*, all of whose rules it despises and sets at defiance. Abounding in the most common-place illustration and everyday metaphor, it is very seldom that the speaker fails to convey to his hearers, precisely his own notions of his subject, and to communicate to them, enough of the passion which animates him, to render them attentive listeners. Its declamation is bold and mostly exaggerated, while its invective is without stint, and uttered without hesitation or fear. It never adorns but with the most showy and glaring ornaments, and all its decorations, are made up of flowers, which strike the beholder at a distance. Humor, wit and ridicule, all lend their aid to enliven it; sometimes, however, its transition from these, to the deepest pathos, and the most touching expression of feeling, is so sudden and violent, that the sides which but now were shaking with laughter, are heaving with the sobs of grief, and the cheek that a moment ago was mantled in joyful smiles, is now bathed in tears. It is always extemporaneous in its effusions, and unstudied in its details; and the audience often request from the Orator, that he dwell upon a given branch of his subject, in order to satisfy them more fully, which I need not say, is always complied with readily.

It is very rife in the United States, far more so than in any other country, and you may hear it at all times, during popular commotions; it harangues every where, and upon all subjects—in the groves, the streets, and the market places—upon politics, religion, temperance and reforms of all kinds; in short, wherever a number of people can be assembled together, having an interest in a common topic, there you will find it in active operation. Every village too, has its Orator, and every neighborhood its mouth-piece, through which it can declare its sentiments, and portray its feelings; and thousands of men find in its school, much to their astonishment, that they are gifted with the "*ore rotundo*," and many who afterwards attain to the highest honors, are indebted to it for their impulse in the career of fame.

Set speeches and prepared orations, when compared with the oratory of the "stump," are of no more avail in moving the masses, than mangle is to flesh and blood, in exciting emotions of joy or of sorrow; or, than the cold dead sculpture or painting, is to the warm, living beauty, in inducing love and affec-

tion: we may wonder at, and admire the one, but we love and cherish the other. It is nature speaking when she has struggled herself free from the shackles of pride and affectation, and stands forth embodied in easy and sympathetic communion with the creatures over whom she yet retains dominion. Hence, if any who would practice this art, with success, are unable to throw their whole force into their subject, and divest themselves of their self-esteem and fear of criticism, the swaddling clothes of the schools, they may as well retire at once from the pursuit. But its great office seems to appear in politics, for by means of it, in a canvass of any importance, the whole nation is thrown into a ferment, and every man in it, for the time being, becomes more or less, a politician; and is enabled to discuss in some sort, any or all of the great leading questions, which divide the several parties occupying the arena. Nothing is then heard but arguments, harangues, and disputations, into which every thing enters, that can possibly make for the one side or against the other. Immense assemblages of persons of all ages, sexes and descriptions; decorated with flags, wreaths and banners; covered with devices and mottoes, and cheered and enlivened by numerous bands of stirring music, congregated for the purpose of hearing their most distinguished champions, and of displaying their numerical strength, and the depth and intensity of their excitement, to the discomfiture of the opposition, who perhaps on the next day, or the next week, assemble on the same ground, in the same manner, with the same means, for the purpose of counteracting their effects, and of inspiring their own adherents. And although such is the feeling manifested upon occasions like these, that a stranger or foreigner, witnessing them for the first time, would suppose we were on the threshold of civil war, yet thus far, they have all passed off, without the disgrace of a single act of violence worthy of the name.

But the ballot-boxes are opened, the irritated sovereignty of the nation is deposited there, and all its angry difference submitted to that arbitrament. The votes are counted—the majority is ascertained—the victors triumph in the blood of an ox and a dinner of beef-steak—the vanquished submit, and as the excitement subsides, the people, weary of the turmoil go back to their work, usually wiser, if not better men. Yet, during all this time, you will hear nothing but the most extravagant en-

comiums upon our Constitution and form of Government, and the principles they embody—no word of treason is spoken, for the sovereign people are every where present to rebuke it—but on the other hand, men most hostile to each other upon minor points, are vying as to the zeal they can manifest, on behalf of the fundamental truths we all believe; and no charge can be brought against an opponent, which they deem half so effective, as that the tendency of his measures and doctrines, is calculated to subvert them.

Now, whatever may be our opinion of this species of oratory, in a literary point of view, we must be allowed to say, that we look upon it as one of the bulwarks of popular liberty—adapted to men as they are—if it is not to what *they ought to be*; and we think too, that it is susceptible of an improvement, which will no doubt keep pace with their progress, toward that most desirable point. I am aware that it has been abused, and that it will be; so has everything else, containing the elements of power; Steamboats blow up—trains of railroad cars smash, and stage horses run away—nevertheless, steam engines are increasing, and the price of horseflesh keeps up, while the people are as much averse to traveling on foot as they ever were: all they want is better engineers and safer drivers. But, if the true end and aim of eloquence, be to move the audience to the purpose of the speaker, then none can deny that this is genuine; for there are none, who have not witnessed more or less of its thrilling effects. Ireland, perhaps, furnishes the most illustrious example of its power, in the person of O'CONNELL, who may be emphatically called the great "Stump Speaker," of the old world. And, although the greater portion of his success, is certainly attributable to his great talent in this department, yet, he is not superior to many in our own country, who only want an Ireland for a theatre—Repeal for a subject, and Irishmen for an audience, to equal the great "Agitator" himself, in troubling the waters.

Our system of common schools, is, perhaps, the fundamental security we have for the perpetuity of our institutions, so far as they rest on the intelligence of the people; as it is in them, the first seeds are sown, which are to grow and ripen into the wisdom of age. In most of the States of the Union, it is con-

sidered in the language of the elder Decatur, that "*Our children are the property of our Country*," and provision is therefore made by law, for their instruction, at the public expense. Every village and neighborhood, has its common school, where they are taught all those elementary branches of learning, which will not only enable them, to become good men and useful citizens, but, if properly improved, qualify them to fill the highest posts in the Government, and to which they are all eligible.—In these schools, all classes are educated together, and there are no distinctions known, save that of merit—no nobility, save that of talent; this contributes at the proper age, to give the young those notions of liberty and equality, upon which the whole frame of our civil polity is based, without checking in the least, the aspirations of genius.

It is true, too, that the child of the poorest man in the district, often finds that he has better blood in his veins, than those of his richer neighbors, from the fact that he can outstrip them all, in the race for knowledge; and thus encouraged, he learns to gaze only on the bright future, which is to be the reward of his better organisation, and his greater efforts; and which, he feels by the unerring impulse of nature, to contain for him, fame and fortune, if he but pursue his advantages. In this manner, and with such *stimuli* as these, is the whole intellectual force of the nation developed, and with wonderful results; for those who were the children of misfortune and want, now occupy high places in the land; they sit in our Gubernatorial Chairs, debate in our Senates, and wear our Judicial ermine: and the eloquence of our mill-boys, has been re-echoed at the head of foreign armies, and the learning of our blacksmiths, has put Universities to shame. No one here, thinks of pleading want of opportunity, as an excuse for his ignorance; for no one would admit its validity, where poverty seems to be fortune, and lack of money a blessing, and where all know that man's utmost ability is only squeezed out of him, by the pressure of a hard necessity. The "brave old oak" of the forest tells the same tale: he has grown up amid the snows of a hundred winters, whose thunders have rattled, and whose tempests have howled about his head; and it is only by enduring and braving their fury, that he has

grown strong in proportion, as his situation has been exposed, and himself forced to battle with the elements which warred about him. So is it with men: they do not grow to full size, by feeding on the "sunny side of peaches," or by only breathing zephyrs and listening to soft music—but it is in privation, difficulty and danger, that the fine specimens are produced.

Another means of conservatism, is the extreme industry and activity of our people, in all the departments of labor, that have a useful end. The multiplicity of their inventions and their numberless improvements in all kinds of machinery, sufficiently attest, that their minds are purely practical; for you can hardly enter at any time, any of our villages, without meeting the patentee, or his agent, exhibiting some curious labor-saving machine, in which he has embodied some philosophical principle, or taken advantage of some power in nature, hitherto unknown, or unemployed, and has made it subservient to some of the common purposes of life, and more convenient in the performance of some laborious operation. This has become a national feature, and, to it, we are indebted for most of the comforts of life, we enjoy in such abundance.

This practical tendency in the minds of the people, too, teaches them to discern truth and to discard error; for they are prone to reject everything they cannot put into immediate operation—and if "knowledge be not power," they attach no value to it. And they estimate men in the same way, by what they have done, rather than by what they appear to know; by their work, rather than by their talk; and no one is so much the object of their contempt, as he, who with the reputation of intelligence, cannot make himself a "good living."

The same disposition is manifested in a national point of view; time and space are almost annihilated by means of their steamboats, railroads, telegraphs, &c., which bring all parts of the country together, and interlock them in the bonds of a common and interested communion. The East, the West, the North, and the South, are thus made one in thought, feeling and habits: local differences are forgotten, sectional prejudices cease, and all are brought, by this friendly and profitable intercourse, to look upon one another, as brethren and members of the same great family.

Some apprehensions have been felt, that the want of a nation-



al literature, and the necessity we are under of procuring from abroad, the greater part of our reading, might in time, perhaps poison the minds of our people, alienate their affections from their own institutions, and at last prepare them for the adoption of a monarchical form of Government. Now, although it is certainly very desirable to be independent in this, as in all other respects; yet it is not obvious, that there is any occasion for fear on this score; and that, for several reasons—one of which goes to the bottom of the objection, namely, that the great mass of the literature we import, is strongly impregnated with republican sentiments, and contains within itself a source of democratic ideas, perhaps sufficient to supply us, even if our own book-makers were to suspend their labors, which, from the "*cacæthes scribendi*," at present existing, is not very probable. Most of the popular writers of the present day, both in England and France, on political subjects, look upon us with peculiar favor, and are quite as desirous as we are, that our experiment should be successful; true, they may differ from us in some unimportant particulars, but on the great leading principles, they are with us, heart and soul. And for twenty years, our progress, our prosperity, and our political moderation, have been the staple of all the arguments used by the great liberal parties, in both those countries, and they are constantly appealing to us, as a proof of the truth of the theories they advance and maintain. They point to us as a "fact," as substance, and as a realisation of what had hitherto been deemed visionary and impossible, and they look forward in high hope, that the day will soon come when their own people will be able to enjoy a liberty, broad and unbounded as ours, without abusing, so as to endanger it. There is another class of writers, very different in their character, belonging to the Trollope and Hall school, who deal mostly in caricature or ridicule, and who have made us the subjects upon which to exercise themselves. But I apprehend they have never done us much injury, perhaps rather a benefit; for wise men have many times profited by the lessons of the impertinent, and have been taught wisdom by their reprehension and rebuke.—Indeed, such persons were formerly thought to be very useful about the courts of Kings and Emperors, where they were tolerated, as well for the amusement they furnished, as the services they rendered; and as we are a nation of sovereigns, I do

not see why we cannot afford to put up with the impudence of one or more of them, every now and then, upon the same principle. But surely, no one can think, there is any danger of our falling in love with monarchy, from any specimens of its virtue, given us by these gentry.

But, is it true, that we have no national Literature? Are we not as much the owners of English Literature, as the English themselves? Has a London Club any more property in Milton, Shakspeare and Young, than you have? Not a whit, and the same may be said, of all their distinguished Authors, living and dead: such men are the world's property, and the country which gives them birth, and suffers them to starve out a lifetime, without perceiving their merit, acquires no exclusive right, either to their fame or their works, even though they should gather their bones into Westminster, or build monuments over them, upon which their own vanity is inscribed, much more legibly, than the epitaphs of the departed worthies, who had no doubt been much better pleased, had they made their lives comfortable, than their graves, the scene of their own glorification. No, these men were the property of our race, they belong to humanity generally, in all countries, and of all ages; and especially, to those who appreciate the lessons of wisdom, they have left us. What matters it, if they were not the children of a Republican form of Government? that they are not our children? Why, our Republic is a child of theirs; they are its fathers; they laid its foundations long ago, in the English mind; and it is one of the results of their labors. What had we been but for them? At whose feet sat our Washingtons, Franklins, Adams's and Henrys, and from whose fountains did they drink?

The truth is, it hardly remains to be seen, whether we are not more closely allied to English Literature, than any other branch of the family, or that we have not profited by it more. And there is no risk in saying, that if the mass of all that is written in that language, be sifted and examined, we have more of its sentiment embodied, more of its truth acknowledged, and more of its principles, operating in this country, than there is in Great Britain itself.

Then, if our Government and Institutions are the offspring of English Literature, is there any danger, that Saturn-like, it will devour them? Or that the ephemeral productions of a few

superficial observers of men and things, which form a small part of it, and which are read only to be forgotten, will ever induce us to abandon advantages we have obtained at such cost, and which we now estimate so highly? No, you might as well attempt to pelt down a Castle with snow-flakes, as to turn aside the current of a Nation's thought and feeling, such as ours, upon this subject, by the reading of trashy novels, which were written and intended to affect the world's purse, rather than its opinions; and which will have great good fortune, if they survive the lives of their authors.

But again: are we not contributing our share to this Literature? Have we not at the present time, men and women toiling like bees, to add to the general stock, and who supply us with an article little, if any, inferior to the imported? Yet, it is objected, that they do not, cannot write for immortality. Will they write for us? if so, unless things take a very improbable turn, immortality will be much better supplied with books than we are, and will, at least, take care of itself. Indeed it is likely, that almost all which the English language will furnish for that market, has already been written.

How much remains to us of Greece and Rome? Your Class Books, and nothing more; for though there be more, who reads it? No one, save the Bookmen, and *virtuosos*; yet, that is not the immortality for which genius pants; to be kept for ages, in the dust of an upper shelf of some ancient Library, making their appearance only now and then—once, perhaps, in a hundred years, and that, after the fashion of a ghost, to those only who have second-sight. The books may remain, though the fame of their authors will have “grown small and beautifully less,” by the lapse of ages, and both at last, be lost in the oblivion which must eventually enshroud in its dark folds, all things of human creation, beyond the hope of resurrection.

Having, as I think, sufficiently shown, that there is amongst us, means of conservatism in abundance, for the purpose of enlightening the people, and of enabling them to know and understand enough of their government, to perpetuate it, I will now consider briefly, as my limits oblige me to do, some of the causes at work, which, I fully believe, will prevent the *depravity of the people*, from being fatal to their institutions; and which will prevent them from ever becoming so corrupt, so regardless of

their true interests, and so deaf to the voice of reason and sense, as to hurry themselves, by the violence of their own passions, into a series of difficulties, from which it will be impossible to extricate themselves, other than by a form of government which they cannot alter at the bidding of every caprice, or overturn, whenever its restraints become uncomfortable to their vices.

The *real* equality which exists amongst us, from the almost equal distribution and universal diffusion of property, and from its being possessed by the many instead of the few; and the ease and rapidity with which it passes from hand to hand, in transfer, is one of our strongest securities against the danger to be apprehended from too great individual wealth, its power or its influence, or from the idleness and corruption which usually attend upon it. And, having started out upon this basis, we think we can preserve ourselves upon it; for, in the struggle constantly going on, it is impossible that immense and unweildy fortunes can either be acquired or perpetuated here: our statutes of distribution breaking up the inheritance and dividing it amongst all the children of the ancestor who accumulates it—preventing more than one generation from laboring to increase the united mass, and leaving the fragments as hard to preserve as to procure anew; so that, those who inherit wealth here, find soon, that if they relax their industry and energy, they are prostrate and in even a worse condition than their neighbors, who started life without such aid.

Men, therefore, have every thing to hope for, from industry, whether they exert it to save a present possession, or to attain to one in prospect; and the danger which all incur without it, suffices to keep all busy. Thus, as we before remarked, it exists almost universally amongst us, and it would seem that an All-wise Creator has so constituted us, as to make it one of the most sure and certain means of virtue and happiness. It is extremely rare that we see a man miserable, with his hands full of work, or to see a man vicious, who has employment requiring his attention; and, indeed, were it not for this, the condition of nine-tenths of the human family would be intolerable; for it is only by resorting to labor, that they are able to beguile care, and to forget, for a time, the misfortunes and sorrows which usually surround them. Now, industry will always be in the ratio of its reward, and so long as it is well compensated, just so long

will it be powerfully efficacious in conserving the virtue of the people: *Let our Legislators look to this.*

We have, too, amongst us, a feeling of admiration for our Institutions, and of confidence in their stability, which, although it may sometimes border upon the extravagant or ridiculous, cannot be hurtful in its effects. It only indicates two of the noblest faculties of our nature in excess, to make the worst of it, that is, the power to hope, and the faith to believe. And that all our people entertain high notions of the national power, progress, intelligence, and happiness, is, perhaps, one of the means of securing them. Where is the danger, then, if they hope their government will last forever,—and nine out of every ten should believe it? Will they not be the more unwilling to traverse their own expectations, because of the firmness of their belief in them?

But we have what is yet far more substantial and enduring: we have the means which God himself has kindly given us, to sustain and support us, when in the dark hours of trial, every thing else is as uncertain as the wind. We have the Bible of his revelation to man, and we have it in every house, the poor man's companion, the distressed man's friend, and to all, the only hope of happiness, both here and hereafter. It is the Ark of our Covenant, sacred in the eyes of children, the stay of manhood, and the staff which steadies the trembling steps of age. It is a Palladium within our walls, shielding us against every fate, and by its presence and teaching, offering a palliative for all the ills of men and of nations.

Wonderful Book! Book of Books! Its first and simplest lessons unfold truth which Socrates never knew, and sublimity far beyond the inspiration of ancient poetry; and but for it, the birth of Time, and the creation of a Universe, had yet been a stumbling block to human reason. The purity of its Morality, the truth of its predictions, and the accuracy of its History, all have been tested, and cannot now be questioned. Its pathos often subdues and melts the human heart, or its grandeur of thought and magnificence of promise swells it into proud exultation, which is yet mingled with humility and awe.

The reality of its pictures, their life, the boldness, and the strength with which they are conceived, are never forgotten; its patriarchs, its kings, its prophets, its poets, and its preachers, all occupy the chief place, in the world's remembrance of past

things. There is no statesman, even of yesterday, of whom we know half as much, as we do of Moses; and we are far better acquainted with the true character of David, than with that of Buonaparte, although the history of the one is three thousand years old, and contains but a few pages—while that of the other, is but recent, and fills a hundred volumes. This Book narrates every thing just as it was; there is no concealment, no apology, no ornament, no lavish eulogy: if a Patriarch is guilty of drunkenness and incest, the story is told; if a king commits murder and adultery, inspiration discovers it, and inspiration puts it down; and if the stoutest of all the Apostles proves in the time of danger, a coward and a liar, we must know it all; and yet, these men are the examples given of the religion of the Book itself, and the most conspicuous objects of its redeeming influence.

In it are recorded the strangest things of human nature; its folly, its weakness, its pride and perverseness; so strange indeed, that the Infidel scoffs and cries out, "Impossible!" yet, the old men whose heads are white with the snows of many winters, whose worldly ambition has gone, who have no dogmas to sustain, and who have no idle theories to support, have all borne testimony, when their hold upon the world was loosening, that human nature was in their day, just as the Bible represents it, and that nothing can change it, save the doctrines of that Bible itself, from whence all genuine wisdom comes. That, although it might be strange that the children of Israel worshipped a golden calf, when the thunders of God shook Mount Sinai, and his lightnings clothed it in fire, and that they should murmur and distrust his providence, while they ate of the manna he rained, and the quails he sent, yet, that even in the boasted light of the nineteenth century, and with all the aid of science and philosophy, nations yet bow down to idols, and the learned amongst them, write Books to disprove the doctrine of a divine superintendence in human affairs. Horrid Pagods are yet grinning in hideous triumph in Eastern temples; the car of Juggernaut, yet crushes its self-devoted victims beneath its massive wheels; the funeral pile yet consumes its widows, and the Ganges yet receives into its sacred waters, the mother's sacrifice—her child, all of which things violate what we deem the laws

of nature as palpably as anything recorded in Sacred Writ.

We have also the religion of that Bible, that only schemed for the reform of man, and the bettering of his condition, which has not failed; for where are the thousands of plans which men would have substituted in its stead? All gone—gone to the grave of all earthly rubbish, there to smoulder forever, unless some barren philosopher or unprincipled speculator, should rake them up from their repose, and attempt to palm them off upon the world, as original and efficacious; to run again their brief race among the deluded, who are not aware they have bought “dead men’s clothes,” which had been cast away long ago, until it is often too late.

This scheme differs from all others in all things; it makes no appeals to human strength, it denies they have any for good, and asks them to acknowledge it—it relies not on human virtue; it calls them all wicked and directs them to confess their sins; it teaches that they cannot save themselves, but points them to ONE, who has saved them. It humbles them to exalt them; it makes them give up all to enrich them; it takes away all their hopes to give them hope, and in short, it pursues a method of which reason never dreamed, nor imagination ever conceived. After having shown a man himself in a new light, it shows him all things else, through the same medium; and with this new vision, the savage becomes tame, the barbarian civilised, and the rough felon on his bed of straw, penitent and soft as a little child. Its votaries, instead of despairing over the fate of the world, feel and know there is a power to save it: hope fills their minds, light dispels the gloom, and the whole universe stands forth arrayed in beauty, “the visible garment of God.” The body is no more an incumbrance; its habits are broken, its lusts extinguished, its appetites controlled, and all its passions hushed, so that the man lives again under the guidance of his reason, “*Delivered from the body of this death.*”

Nothing else can work such changes among men; nothing else ever has done it, and one man thus changed is a host in the cause of humanity and civilisation, and of all that ennobles.—“*They are the salt of the earth,*” and in this great “*World Sodom,*” they save it. Each one of them has a power unseen, and

an influence invisible, that binds his fellow man like a spell, and his presence and rebuke, sit like a night-mare upon the souls of the wicked, to paralise their hands in the work of mischief, and stay their feet from evil. Well, thank God, we have many such men, righteous men, who can, and will save us, who have so leavened the community, with their precepts and examples, that the whole lump will be leavened.

We have here, too, that desideratum for which nations pined so long, and for which they have suffered so much—I mean religious liberty—that which secures the developement of all the genuine religious feeling in the land, and is the best guaranty of its sincerity, and truthfulness; *Our* religion is not the creature of the Government, its creed is not the compend of politicians, nor is its worship extorted: therefore, the artful and slavish alone do not adopt it, nor do the honest and independent, reject and scorn it.

It has no princely livings to offer, no places to confer, and no advousons to bestow; hence, its priesthood is poor, without worldly power and undue influence, and they come to their vocation, called by their master, and not driven to it by necessity, or tempted by the fat of the benefice. They teach, that responsibility being individual, religion must be free; that the minds of men can be bound only by cords of their own selection, and that all force, beyond that of persuasion, is an outrag and tyranny, calculated only to make them hate and despise what they had otherwise loved.

And this religious liberty that we enjoy, is, perhaps, the most endearing tie, that unites us to our present institutions, and the most glorious part of our great experiment. For when we look back at the seas of blood which have been shed, and the millions of martyrs made by religious intolerance, we cannot but be convinced, that we are doing the world good service, when we show them that it is perfectly safe, to suffer men in the language of our Constitution, "*to worship Almighty God according to the dictates of their own consciences,*" and further, that with the Bible in the hands of all, its religion of truth to offer to all, liberty in the use of the one, and in the exercise of the other, we are more certainly within the operation of causes, effective to preserve the virtue of the people, than any other nation that has ever existed.



Hand in hand, with the Christian religion, comes woman—refined, tender and educated woman, with her omnipotent influences in favor of all that is good and great, and of all that is calculated to increase the sum of human happiness, and ameliorate the condition of the race. By it, she is recognised as a being, having an immortal soul, and by it alone, is she looked upon as the equal of her companion; and it seems to be a fact, in the world's history, that just in proportion to the progress of this religion, she assumes her proper consequence, and rises to her proper place in the scale of being; and that just as she rises, there is liberty, equality, and the pacific enjoyment of all life's blessings. With her is entrusted the standards of its conquest; for in her hands, they cannot be driven back, and whenever she rallies round them with her faith, her devotion, and her long-suffering, they must stand firm and unshaken. Combining within herself, in one sense, all for which men live, she is the main-spring of all their actions, and becomes to those who love her, the full sum of human enjoyment, the limit of their ambition, and the boundary of all its desires.

In the same way, she is the conservator of all the advantages gained in the progress of refinement and civilisation; for give her a chance, and all her leanings are on the side of right, all her feelings are humane, and all her aspirations, are generous and benevolent. None can fail to see the importance of her influence, or to recognise, in looking over the face of the earth, that she is everywhere the standard of freedom, and the measure of happiness. In the despotic countries of the East, where the will of one man is law, and where the millions come and go at his bidding—her soul is forgotten in their worship; her only office is the rearing of children, and her highest privilege to sit a concubine, in the harem of her lord; having been bought merely as a chattel, to minister to his pleasures. *"She is the slave of a slave."* Come on Westward, and her condition improves, and although even in Europe, it is not what it ought to be, yet, for every kindness bestowed upon her, and for every privilege she is allowed, she reflects back upon the givers, a thousand-fold of the same in all their public relations.

With us, however, her station is that of *"all equal:"* wherever we go, she accompanies us—to our conventions, parades, jubilees, festivals and public meetings of all kinds; and the ef-

fect of her presence is like magic, to preserve order, harmony, and peace. For, besides being an ornament, to decorate and grace these assemblages, she is more, and without mingling in the debate, or doing anything inconsistent with the delicacy of her character, she operates as a check upon all violence and licentiousness: the force of the ruffian is powerless, and the tongue of coarse ribaldry is mute. Who does not feel, too, her influence upon him, in all the relations he holds, or may hold to his country? For her sake, will he not be proof against the arts of the demagogue? Will he not love *her* better than his *party*? And will she not, in the hour that "*tries men's souls*," when the country is invaded, and when he puts on the harness of the soldier, give to his arm, the strength, and to his heart, the courage of ancient chivalry? Will she not make him invincible in the field of battle, as she has made him mild and placid at home? The answer is easy, and it may be read on every line of history, where it has been tested, and in the feelings of every man of honor. Would men be free? Let them free woman and make her their companion and their counsellor, rather than a toy or drudge, and the work is done! Let the Circassian and Georgian, abolish the traffic in their beautiful women, and the Russian battalions will soon be driven back, never to return; and the rule of the Autocrat over the last Eden will cease. Let the Turk break up his Harems and Seraglios, and the bow-string of the Sultan, and the bastinado of his petty officials, will soon be forgotten. And let the North American Indian take the burden of his squaw, upon his own shoulders, and from the first trader he meets, buy her a new calico dress, and a new life will spring up within him; he will not fade away any longer before the white man, nor will his race become extinct. In short, elevate woman to her proper place, and the world over will feel the change; she will unloose more of the chains and knock off more of the fetters which now cripple and retard the progress of men, than all other causes put together; and with her at their side, they will maintain every inch of ground they gain.

But there is one thing, in conclusion, to which I cannot forbear calling your attention, though but for a moment. What will be the effect in this country, of commingling the different races of men together? And which of the two great European

families, the Celtic or German, will most strongly impress its characteristics upon us? Can we retain enough of the Anglo-Saxon qualities to ensure to us their good fortune? And will not the emigration of the varieties of the Celtic race to this country, still improve the stock? Will it not make it more active, more impetuous, and more passionate, without lessening, at the same time, its prudence, its firmness, and its tenacity of purpose? And he who undertakes to answer these queries, will most likely come to the conclusion, that that happiest and luckiest of all human compounds, the Yankee, is, perhaps, the offspring of this commingling of bloods; and that the peculiarities of his character, can be accounted for in this way, and many of the singular phenomena he presents, here find a solution.

But this is a subject for a volume, rather than an address, and I must hasten to a close of my task, fearing that your patience is already exhausted—this I shall do by a brief summary.

It is not for me to say, whether the position assumed at the outset of my remarks, has been sustained; all I have been able to do, was to group together, whatever influences seemed to me most important, to preserve the intellectual and moral character of our people, and perhaps, to improve it. I have endeavored to note a few of the *reasons*, why we think, our people never can so far lack information on political subjects, as permanently to endanger their liberties by it; and to enumerate and explain, some of the checks and balances of the Constitution, which afford them the means of correcting their errors.—Among these, I may be permitted, briefly to recapitulate, that the *Press* is actively at work, pouring a flood of light upon all subjects, and upon all the people, who must, more or less, feel its genial influence—that the tongue of Oratory is neither silent nor powerless here, but may be heard instructing, even from the house-tops, in a manner both to be felt and understood—that the school-master is abroad in the land, opening the doors of promotion to competency, fame and honor, to all upon an equality—that the national mind is active, both to think and work, and the conception and execution of its projects, indicate anything else rather than the rust of idleness—that if we have no American Literature, we have a property in the English, which lives in our lives and characters, regulates our

march to Empire, and is illustrated by the progress we have made.

We have also, attempted to show, why we think we cannot become a depraved people; that from the almost equal distribution of wealth amongst us, the ease with which it passes from hand to hand, in transfer; that virtue, however humble, cannot be cheated out of its reward, or that vice never can inherit and preserve hoards enough to maintain its state, or avoid the consequences of its transgression. That above all, we have the Bible, a message from God himself, to every fireside, bearing upon its pages, consolation to the afflicted, healing to the broken-hearted, and courage to the unfortunate: that, by its lessons of human pride and vanity, its expose of man's true character, its powerful incentives to virtue, its magnificent and immortal rewards, and its terrible and never-ending punishments, we are silently, though impressively, taught wisdom beyond price. Along with it, comes the religion it unfolds, with its glorious hopes and aspirations, and its sublime effect in changing the souls of men, from spiritual bondage, to that perfect liberty, which its children only know, and which reflects itself, upon all around them for good. Along with this, we have religious liberty, the best preservative of religion itself, and that which ensures it, pure and free from hypocrisy: that we have woman, kind, angelic woman, occupying here her true station, ever at our side, as mother, wife, sister, friend; the spirit that softens our rudeness, cheers our despondency, animates our exhaustion, and dries our tears: that having our love, and being our household divinity, she commands our services on behalf of herself and humanity.

And lastly, that we belong to a race, that seems especially favored by heaven, and to be more richly endowed than any other, with all those qualities, such as strength, courage, prudence and moderation, which ensure success and permanency of happiness here below. And in contemplation of all these advantages, cannot even the most desponding entertain hope, the most sceptical have faith, and the weakest find strength and encouragement? We would say, yea, and amen, and may the spotless wing of God's sheltering mercy, be about ourselves and our institutions, and may they go down to generations yet unborn, bearing to them peace, virtue and happiness, along with all the elements of Conservatism, which we have been considering.







**AN**

**INTRODUCTORY ADDRESS,**

**DELIVERED AT THE INAUGURATION OF**

**JAMES CLARK, D. D.**

**AS PRESIDENT OF**

**WASHINGTON COLLEGE, PENNSYLVANIA,**

**SEPTEMBER 24th, 1850,**

**BY THE**

**REV. DAVID ELLIOTT, D. D.**

**PRESIDENT OF THE BOARD OF TRUSTEES.**





## ADDRESS OF DR. ELLIOTT.

On behalf of the Board of Trustees, I rise, fellow citizens, to congratulate you on the election of a new President for Washington College. In this selection, so unanimously made, I am happy to know, that the choice has fallen on a gentleman of acknowledged qualifications; distinguished alike by his extensive literary acquirements, urbane manners, and high christian character: a worthy successor to the venerable man, who, for so many years, adorned the chair, which he is about to occupy. And it is among the pleasing recollections of the occasion, that of the several gentlemen, who, for different periods, have presided over the institution, all are yet living to witness and rejoice in its prosperity. It is, moreover, a co-incidence, somewhat striking—perhaps auspicious—that without any special arrangement for that purpose, the induction to office of the new President falls out on the anniversary of the original charter of the institution. *Sixty-three years ago*, this day, “Washington Academy,” now Washington College, received its chartered existence from the hands of the general Assembly of the Commonwealth of Pennsylvania.

As an Academy, it soon acquired distinction, by having for its first President, the *Rev. Thaddeus Dodd*, one of the early literary pioneers of Western Pennsylvania—the associate of M’Millan, Power and Smith, in the formation of the first Presbytery West of the Allegheny Mountains, and probably, if we may trust tradition, the most accomplished scholar of their number. Under another of its Principals—the *Rev. Matthew Brown*, now Dr. Brown—it was destined to acquire a still wider reputation, and to take position among the higher literary institutions of the land. Upon his accession in the Spring of 1805. I wish to say, if (you will pardon the digression,) that your present speaker,

He refers to the fact, for the purpose of saying, that, yonder, in that old central stone building, then without wings, we had for our pupils, the *Hon. T. M. T. McKennan*, our distinguished townsman—the *Hon. T. S. Cunningham*, late a Senator of Pennsylvania, and the *Rev. Andrew Wylie, D. D.* now President of the University of Indiana, “*nomen laud famæ ignota*,” and others equally worthy, but less known to fame.

Through the efforts of Dr. Brown and others of your citizens, early in the Spring of 1806, Washington Academy, by an Act of the Legislature, became Washington College. The successful Principal of the Academy, was, shortly afterwards, elected the first President under the new charter—and, it is matter of thankful gratulation, that after the lapse of forty four years, and of the countless vicissitudes of so long a period, that Rev. gentleman still survives, venerable by age, and distinguished by the honors and rewards of a long and useful life, spent in the service of learning and religion. It is also a source of peculiar gratification to observe here, on our platform, this evening, two gentlemen, who were pupils of his Academy, one of whom, and his absent classmate are the oldest living graduates of the newly chartered College, of which he was the head.

After a prosperous administration of ten years, Dr. Brown resigned, and was succeeded by the Rev. Dr. Andrew Wylie—his former pupil, who occupied the Presidential chair for twelve years, with various measures of success. Upon the resignation of Dr. Wylie, the operations of the College were suspended, for a season. Of the causes, which led to this result, it is not our province to speak. To the future historian and biographer it will belong to record the eventful history of the administration of the two eminent men, who, up to this period, held the chief place in your Institution.

Early in the year 1830, the Presidency of the College was offered to him who now addresses you, who had shortly before become the pastor of the Presbyterian church in this place. This offer he declined, preferring to devote his whole time to the duties of his pastoral charge. Upon the failure of the Board, however, to secure a President, he yielded to their urgent solicitations to act in that capacity, until a suitable person could be obtained; and, the next fall, (1830,) the institution, was resuscitated, under his superintendence. With what measure of success this almost hopeless enterprise was attended, is known to you all. It may not be transgressing the laws of propriety, however, to say, that being ably seconded, from the outset, by the other members of the Faculty and by the Board of Trustees, the institution soon gave unmistakable signs of restored and healthful existence. And he cannot suffer the occasion to pass, without saying, that, two of the gentlemen of your present Faculty, Professors Alrich and Gow, the first, an original member of the Faculty, at the time of its resuscitation, and the last, bought in at the commencement of the second session, the College

owes a large debt of gratitude, for their faithful and efficient services at a time when such services were indispensable to success.

After the lapse of a year and a half, embracing three sessions, the Board having elected to the vacant chair, the Rev. David McConaughy D. D., the Presidency of the Institution passed into his hands. From that time to the close of his administration, a period of upwards of seventeen years, its course has been only onward and upward. And, the venerable ex-President and his associates in the Faculty may confidently appeal to the history of the College, during his incumbency, as furnishing an unerring index of their fidelity and success. And, now, at the accession of the new President, the friends of the institution have good reason to congratulate themselves on the favourable prospects which open to their view. Mutual confidence and co-operation, on the part of all its friends, and vigorous and well regulated action, on the part of the Board and the Faculty, with the blessing of God, cannot fail of achieving for the Institution the high ends of its organization, and of continuing to secure for it the honorable position it has heretofore held among the Colleges of our country. In stimulating this feeling of regard and concentrated action towards your College, I trust I shall not be charged with encouraging a feeling that is merely selfish and local. For although it is true that the Institution connects itself intimately and auspiciously with the best interests of your town and its vicinity, it has a much wider range, and a much higher mission. As one of the literary institutions of our land, it is designed to bear, with an ameliorating and life-giving force, upon the social, civil, and religious interests of this great nation. To each and all of these, education imparts its healthful and invigorating influence.

To the social state, in its ordinary form of existence, how much that is pleasing and profitable does it impart? The intelligence, the refinement, the expanded views and high moral bearing which young men acquire at College, they carry back with them into the midst of their associates at home, who are soon made to feel their transforming influence and to participate in their benefits. The consequence is, that Society, under this renovating power, soon acquires a new aspect. Ignorance gives place to intelligence, clownishness to urbanity, the narrow conceits of untaught minds to the comprehensive views of educated intellect, and the sordidness of vice, to the refined morality of the Bible, which regards alike the claims of God and the rights of man.

Nor is education in its highest forms, less favorable to the civil and political interests of the community. What is it that prepares men for high achievements, and the exertion of a great and controlling influence in the field of political action? Is it not cultivated talent, liberal acquirements, and the power of speaking with readiness and effect, all the fruits of proper collegiate training? Do we not observe this every day? Who are the men that wield the greatest influence, and control effect-

in the cabinet—in the legislative halls, and on the benches of justice? Are they not the liberally educated men of the country, the alumni of our different Colleges? It is admitted, that there are exceptions to the rule. But even these owe their power of action and influence very largely to the educated portions of the community, from intercourse with whom, they have received much of the knowledge, and many of the liberal impulses, by which they have been enabled to distinguish themselves from the masses around them. It is for no merely sectional or trivial interest, therefore, that we would enlist your influence on behalf of this College. It is, that your country may reap the profits of her labours in the persons of her sons; that, by their ripe scholarship, mature wisdom, incorruptible integrity, well regulated patriotism, and comprehensive statesmanship, they may aid in giving stability to our institutions, and perpetuity to our incomparable Union. Men of this description are now eminently needed, and we must do our part in providing them.

But, we have referred to the religious interests of the community, as intimately connected with our literary institutions. Any scheme of collegiate instruction which leaves religion out of view, is essentially defective. For learning without religion, as a chastening and controlling element, furnishes no security against the anarchical and disorganizing tendency of our fallen nature. Never did Burke speak more wisely, nor more truly, than when he said, “we know, and what is better, we feel, that *religion* is the *basis* of civil society, and the source of all good, and of all comfort.” For want of it, the mighty energies which the French nation have put forth to rectify their social state, have proved in the language of their own Guizot, “a miserable failure.” “And why?” asks this sagacious Statesman; and his own answer is—“Because man was made for eternity; and we have sought for nothing more than to fit him for the brief space he occupies in time. Let us, then, (he adds) by disseminating the Bible, from the first, begin to train man for eternity, and that, of itself, will adapt man to the duties and enjoyments of his earthly state.” Admirable remark! Profound, yet obvious truth! *Train man for eternity, on the platform of the Bible, and you qualify him best, for the discharge of the duties, and a participation in the enjoyments of time!* And, assuredly, the collegiate institution, which best performs this high function, in connection with her other duties, contributes most largely, not only to the eternal well-being of man, but to the peace, the security, and the permanent welfare of the social fabric. Thus, good and able men are prepared to pass into our Theological Seminaries, our Schools of Law, and Medicine, and in due time, to fill our pulpits, occupy our courts of justice, and halls of legislation, and to minister at the beds of the sick and dying.

And here, by this last remark, I am reminded of the value of collegiate training in reference to the healing art. It is a far too prevalent

medical men. This we are compelled to infer, from the extensive patronage, which is bestowed on ignorance and quackery, in this department. But never was there a greater mistake. For this profession, if any where, we need thoroughly educated men—men of cultivated minds, disciplined to thought, accustomed to discriminate, able to analyze and decide upon diversified and complicated phenomena, and to make up an enlightened judgment upon the indications presented.—To train such, the laborious drilling of the Academy, and the rigid and finished culture of the College are necessary. And, we trust, the time will come—though we may not live to see it—when public sentiment will demand, that those who, under God, have charge of the health and lives of the community, shall be men of thoroughly disciplined minds, and not, as is too often the case now, half taught sciolists, and ignorant pretenders to that which they never learned, and which they do not possess.

But, I must not detain you longer, from the rich intellectual treat which awaits you. It only remains, that, in the name of the Board of Trustees, I tender a cordial welcome to the newly elected President, and assure him of our undissembled pleasure at his induction to the distinguished post of honor and usefulness which by our united suffrages he has been invited to occupy—May the blessing of God the Father, Son, and Holy Ghost, rest upon him; and, in the healthful action and rapidly augmenting prosperity of the Institution over which he has been called to preside, may he find the consummation of his fondest hopes, and most ardent aspirations on its behalf!

The venerable President of the Board of Trustees having concluded his Introductory Address, the Oath of Office was administered to Dr. Clark, by GEORGE BAIRD Esquire. After which, in the name of the Trustees, Mr. Baird presented to the newly inducted President the Keys of the College, as emblems of the oversight and other duties committed to him; addressing him at the same time in serious and appropriate terms.

# ADDRESS

DELIVERED BEFORE THE

## JEFFERSON AND PHILOSOPHIC LITERARY SOCIETIES,

OF

**Franklin College,**

NEW ATHENS, O.

**On the Evening of the 24th September, 1850.**

BY THE REV. J. S. POAGE,  
Of Ohio.



## CORRESPONDENCE.

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FRANKLIN HALL, NEW ATHENS, Sept. 24th, 1850.

REV. J. S. POAGE:

*Dear Sir:*—The members of the Jefferson and Philosophic Literary Societies, are very desirous that your eloquent and able Address to them on the evening of the 24th inst. should be published. The undersigned Committees, would beg to solicit a copy at your earliest convenience for publication.

Permit us, Sir, to express the high degree of gratification afforded us during its delivery.

THOS. J. KENNEDY,  
ALEX. WILSON,  
JAS. H. M'FARLAND.

*Com. Jeff. Lit. Society.*

WM. TAGGART,  
JAMES W. WEST,  
OLIVER CATZS.

*Com. Philo. Lit. Society.*

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NEW ATHENS, Sept. 25th, 1850.

*Gentlemen:*—Allow me to say, that I fully appreciate the compliment contained in your polite note; and herewith place at your disposal the Address.

Your friend and humble servant,

J. S. POAGE.

Messrs. ALEX. WILSON, JAMES W. WEST, THOS. J. KENNEDY, JAS. H. M'FARLAND, WM. TAGGART, and OLIVER CATZS, *Committee.*

## ADDRESS.

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YOUNG GENTLEMEN:—In attempting to perform the duty your politeness has assigned me this evening, I feel no ordinary degree of embarrassment, not only, on account of my own youth and inexperience, but from the fact, that almost every theme, adapted to occasions like the present, has been rendered trite and common-place, by the frequency of its presentation. But the reflection is cheering, that if our subject can not be invested with the dazzling garb of originality; if it is compelled to make its appearance in mere home-spun; it may have the advantage of being clad in the substantial and useful. And in fact it would be desirable that the age should soon close when time and any degree of talent are to be employed for purposes of mere show; when even the purest tinsel of poesy and the most delicate flowers of rhetoric, shall be sought and employed not as mere parlor ornaments, but to subserve the high and holy interests of our race; when even our entertainments—such as the present—shall always be occasions of usefulness; when an audience such as I have the honor to address this evening, shall feel themselves insulted, by an attempt, on the part of the speaker, to entertain them with an exhibition of the gewgaw drapery of the flippant orator, or the novel tricks of the buffoon.

I trust then that my highest aspiration on the present occasion will be usefulness; and I am gratified, young gentlemen, with the thought, that the *Literary Societies of Franklin College*, are more enamored of the practical and concrete, than of the mere theoretical and abstract. With this view I have selected a subject of great practical im-

portance, and fraught with a high degree of interest to every true utilitarian.

### MORAL COURAGE AS AN ELEMENT OF CHARACTER, ESSENTIAL TO USEFULNESS.

And if I shall be able to present this subject, in a manner calculated to secure the cultivation of this trait of character, my highest hope will be realized, and a mite will have been cast in towards supplying one of the great wants of the age in which it is our privilege to live and act.

*Moral courage* was justly ranked by ancient *philosophers* as one of the cardinal virtues. It is that which gives point, force and practical exercise to all other virtues. Hence it may be said to be the *stamina* of character—that which imparts firmness and stability, as the stem to the leaf and flower of the plant, or the trunk to the bough and foliage of the oak. It is that element of character which enables its possessor to seek the truth in all things, and to act in accordance with the dictates of an enlightened conscience, regardless of personal considerations. A love of truth for its own sake, furnishes the life and light from which it breathes its existence; and the practice and defence of truth, because it is truth, is the exercise which give strength and development to that existence. It stands, like all other virtues, in the medium between two extremes, and has no more sympathy with the one, than with the other. It is *equally* opposed to irresolution and pusillanimity upon the one hand, and rashness upon the other. It consequently has no more sympathy with the senseless, reckless zealot, than with the fawning sycophant.

Nor is it, (as has been supposed by some) void of *sense of character*. It is often combined with the most acute sensitiveness, as to the approval and good opinion of the wise and virtuous, whether they be found in the ranks of friends or opponents. But if these cannot be secured by a strict adherence to what it conceives to be truth and right it is ready, though the task be a painful one, though it offend

the eye with tears; though it heave the bosom with grief to stand firm and unflinching under the frowns of beloved friends, or amid the jeers and scoffs of enemies.

It has been considered by some, to be "a quality dependent upon firmness of nerve and strength of spirit;" or in other words, to be constitutional: but whilst it is true, that firmness of nerve and strength of spirit may give ease and facility to its exercise; experience teaches, that these may both exist to a high degree, and moral courage be entirely wanting; whilst moral courage, may exist in the absence of both these. The firm and strong in mere physical conflict become the timid and weak in moral conflict; whilst the naturally feeble and fearful in the presence of physical danger, are the most courageous in the hour when moral principle is at stake, ready to subject themselves to any peril conscience may demand. A striking illustration of the former truth may be found in the history of the world's modern conqueror—the hero of the eighteenth century—who could sport with the powers of earth as a child with its toys—who could face with calmness the avalanche of the Alps, or the serried ranks of an embattled world. This great giant of firm nerve and strong unbending spirit, who stands as unmoved amid the fall of empires and the death throes of nations, as the towering mountain cliff amid the convulsions of nature; becomes the weak, timid infant, terror-stricken by the clamor, and cowering before the will of a misguided populace, with blanched countenance and trembling arm stamps his own character with everlasting infamy; as, notwithstanding the pleadings of love, virtue and innocence, and the yearnings of his own heart, he lifts the *bride of his youth* from his bosom, and lays her a sacrifice with truth and the dictates of his own better nature, upon the altar of popular favor. Of the latter truth, the history of the struggles for truth and right, afford innumerable instances,—the naturally timid and weak becoming strong, and held in the defence of moral principle. The physical

and constitutional infant, is the giant before whom the proud powers of earth have quailed. The youthful Hellenist, timid as the hare, frightened by the gentlest zephyr, or the rustling of a leaf, becomes the lion, whose roar shakes the seven-hilled hierarchy. The cooing dove, who nestles in the bowers of peace and safety, becomes the bold, proud eagle, who amid the war of elements, leaps from his mountain aerie, and as he cuts with rapid wing the lightning-blazed cloud, laughs in the ear of the tempest; and towering aloft above the region of cloud and storm, rests upon spread pinion under the pure light of heaven, and looks down with calmness, upon the black rolling cloud, with its bosom surcharged with the dread artillery of the storm. So the weakest and the most timid of our race have become the strongest and most courageous in the struggles which have convulsed the moral world. It is a consciousness of right, that can fill the heart with courage, to look danger calmly in the face; and nerve the arm, and string it as with sinews of steel, to contend with difficulty.

Moral courage then, is founded upon principle, and is fortified by reason. It has its birth, in a love of truth, and is the shield and buckler of the soul. It is to the soul what armor is to the body.

Such is the nature of *moral* courage; and with this definition, and view of its nature, it will be easily seen how moral courage, as an element of character, is essential to usefulness.

The human mind is so constituted, that culture and developement are necessary to any high degree of personal enjoyment, or relative usefulness. Although occasionally there may be seen a star of genius, which without any seeming effort, or preparation, gleams out like one of the eyes of night, upon the darkness of our world; yet the great mass of human intellect, is like the precious metals, hidden in the bosom of the earth, under its mountains, or embodied in the sands of its rivers. And although nature

in some freak of her wilder mood, has thrown up a gem of the purest water, or a lump of gold of the finest quality, which lies sparkling upon the surface, and may be secured without toil; this is the exception, and he who trusts to it, will find poverty and want, the reward of his folly. The general law requires labor and hardship as necessary to secure these rich treasures—the mountain must be dug away, the river must be drained; the pick, the shovel and the bar, the cradle and the refiner's fire must be employed to secure and render fit for use—and even here, appearances are oftentimes deceitful; as in mining regions, under the roughest exterior and the most unpromising surface, have been found as the reward of toil and industry, some of the brightest gems of intellect that have ever adorned the proud galaxy of literary fame—gems which would ever have lain concealed, had it not been for the untiring effort of their possessors. You might as well expect a penniless beggar to become an Astor or a Rothschild by going and standing in the placers of California, *with his hands in his pockets*, as to expect mind to become rich and powerful as that of Hall or Franklin, without effort and industry. If mind is to be rendered useful it must undergo culture and developement. Its secret resources must be fathomed by study; its hidden springs of action must be touched by the master hand of knowledge; and its powers must be called into exercise, under the guidance of an enlightened judgment. Hence the wisdom of the age is attempting to supply this land with a *common school* system, which shall open the avenues of knowledge to the masses of community. Hence, she is founding her *Academies, Colleges and Universities*; and calling upon her sons and daughters to come up and throng these institutions. Hence I trust you have left your homes, the firesides, farms, work-shops, and counting-rooms of your fathers and taken your places within these halls. Hence you have embraced the oppor-

the tuition of these Professors, and with these text-books in your hands, of becoming acquainted with the great leading laws of mind, matter, and morals, and calling into exercise, and developing your own powers of thought, in accordance with the well known principle that if you would ever successfully influence the minds and characters of others, your own must first be cultivated, and stored with truth. For I trust, I am called to address but few this evening, who would so stultify their own intellects, as to expect to employ them as the mere panderers to the lower propensities of our natures, depraved as they are; who place no higher estimate upon their mental powers, than to expect in after life to become intellectual pedlers, exposing their wares in the public market, and crying them off to the highest bidder. No! I trust higher and nobler purposes inspire your hearts as you endure the toils of Academic life. But *young gentlemen*, there must be something more than a mere willingness, to toil—to perform the labor of even a “hard student;” something more than to listen attentively to the instructions of professors; or study carefully text-books. This routine of duty may all be performed, whilst the powers of the mind have never been called into exercise, as they must be, if ever developed. This may be the mere exercise of memory, whilst reason and judgment have lain dormant. There is a work to perform that tutors and text-books cannot perform for us: the nobler powers of the mind must be aroused to think and act for themselves. The highest end of collegiate training, is not so much to store the mind with knowledge, as to prepare it for storing itself with knowledge; by teaching it to employ its own faculties. It is this, and this alone, which can strengthen the mind; which can prepare it for usefulness. *Exercise is the first law of strength.* If the arm of the smith is to become strong, its muscles developed, if it is to be clothed with physical power, it must wield the sledge upon the anvil. You might as well expect to find the brawny arm of

a son of *Vulcan*, upon the shoulder of a *Broadway dandy*; as if to find the strong and developed mind of a true scholar, when that mind has never thought for itself; but has passed through its whole collegiate course, leaning upon the arms of Professors, or lolling upon text-books; considering itself a mere cask, to be funneled with science and literature: and consequently being able in after life to give no higher authority for a declared opinion, than, that they so taught at Franklin or Jefferson, at Andover or Princeton. Such a mind is a mere infant, and has not even learned to stand alone, much less to walk alone—to think and act amongst men. The true scholar is the man who has learned how to use the powers of mind God has given him, in arriving at truth. These Professors have a nobler work to perform, than the mere storing of the mind with knowledge; it is to teach that mind *how to store itself*. We speak of young ladies and gentlemen finishing their educations, when they leave the halls of their respective Alma Maters. There is no greater nonsense. We do not attend colleges and universities for the purpose of being *educated*, in the popular acceptance of that term; but for the purpose of learning how to educate ourselves. When we leave these endeared halls, and beloved instructors, we are then just entering upon the threshold of that temple of knowledge, which God has prepared for us, and that temple is as wide as the universe; we just enter within the rich mine of truth, which is as immense as the Author of truth himself; the mind has just thrown off the shell of the chrysalis; and is just beginning to spread its wings, to revel in the bright fields of light by which we are surrounded. Here is the secret of the power and success, of what are called self-made men. They have thrown themselves upon their own resources; and exercised their own powers. There is an independence of thought, a freedom of mind, which cannot be secured by any other means; and which is highly neces-



But do you ask cannot this end be secured without moral courage? Cannot the mind be cultivated, strengthened and made powerful to influence others without this element of character? Far be it from me to say, there cannot be a developement of mental powers without moral courage; whilst the history of our race is so blackened with the names of men, whose minds have become gigantic through an exercise in behalf of falsehood and error and have passed through this world like so many moral simoons, blighting every thing with which they have come in contact. But an exercise and consequent strengthening of the intellect, in searching after *truth for its own sake*, and in defending the right *because it is right*, irrespective of its effect upon standing, reputation or future emolument; implies a high degree of moral courage. And it is this alone that can prepare for usefulness. Without it the scholar becomes a *curse* instead of a blessing—a wandering star, whose pathway is strewn with the trophies of death, instead of imparting life and light to a sin-cursed world. I know that it would be difficult to convince the mass of community, of the amount of moral courage requisite on the part of a student, especially in the *popular institutions* of this land, cultivate a love of truth, to obey the dictates of conscience, irrespective of personal considerations. But there are thousands to-day, engaged in the active scenes of life, (most of whom have fallen victims to these external influences; whilst a few have had strength sufficient for the trial,) whose experience can testify, that it requires no small amount of moral courage to sacrifice collegiate standing, scholastic reputation and future preferment; all upon the altar of truth and conscious right. And allow me to congratulate you, young gentlemen, that you stand (as I am happy to believe,) in connection with an institution that has no such altars, no such shrines of worship and no such oblations to offer to public opinion; but whose altars are dedicated to freedom of thought and

liberty of opinion; an institution, which instead of enslaving the spirits of her pupils, delights in removing the fetter from the mind, the shackle from the soul, and in witnessing its growth and vigor, as it rejoices in freedom. But this is an exception to the general rule. Let a young man enter many of the popular institutions of this country, with a timid, fearful disposition, that cowers before every difficulty, is frightened at the approach of every danger, and he dares not embrace the truth, *because he feels it to be truth*, and defend the right *because it is right*, lest he should call down upon him the frown of a Professor or the jeer of class-mates, or the laugh of the multitude; lest he should injure his reputation or blast his hopes for future preferment; which are in a great measure dependent upon conforming his opinions and character to their prescribed rules of thought and action. He becomes the creature of external circumstances—the slave of public opinion and dares not think and act for himself; but on bended knee and with suppliant look he bows before his masters and asks when, what and how he may think, speak and act. If he should, at some unguarded moment, be so unfortunate as to give free exercise to his own mind and breathe a thought in accordance with his own convictions, in opposition to received opinion in the literary world in which he moves, the frown of a professor, the sneer of a senior, would be enough to call him to a sense of duty. He would be startled at his own temerity; would be ready to beg pardon for his disregard of the behests of higher powers and chide his own mind for having been guilty of so heinous an act of sacrilege, as to breathe one free, independent thought without first inquiring, whether it would be in opposition to popular opinion. In a word he lays his soul upon the Procrustian bedstead of his alma-mater, (if she have such an article of household furniture,) to be swerved and twisted into the most approved shape, and after having received the finishing stroke at the head of the master, he is dubbed “A. R.” and

steps out into the world a perfect *walking, talking, intellectual automaton*, to be employed as a mere tool in the hands of those who see fit to use him. A mere *stuffed preparation*, the wonder of the giddy multitude, and the contempt of the wise and virtuous. An echo of the opinions and the will of those who sit in the high places of literary fame, at whose shrine he worships. For the want of a moral courage which will enable the student to seek to know what truth is, to use Professors and text-books as helps, not infallible guides, and to think and speak for himself, many have gone forth from our Colleges and Universities, to lie as dead weights upon the literary and moral world—as so many hulks, water-lodged upon the bosom of the ocean, at the mercy of winds and waves; and what is far worse, many more to float down the streams of moral corruption, freighted with the munitions of death, to give a new impetus to that corruption. Powerful minds, wreckless of moral principle, curses to their own race; so many vultures to prey upon the vitals of society.

On the other hand, the young man enters one of the Colleges of our land, not only with a soul glowing with a love of truth, but with a moral courage which will enable him to sacrifice every thing of a personal character for its sake. Whilst he respects and honors his instructors, he dares humbly to arraign their opinions and wishes before the bar of his own conscience, and if they approve, he rejoices to embrace them; but if not, he is ready to stand firm and unflinching (though the task be a painful one,) in their rejection and condemnation. He delights to receive the commendation of his superiors and equals, if it can be procured without doing violence to his own convictions; but if not he is willing to receive their disapproval. In a word, he looks upon himself as a being responsible for the use of his own powers of mind; and he has that shield and buckler of the soul, which enables him to stand, if necessary,

any danger, struggle with any difficulty, bear any burthen, and make any sacrifice, rather than prove recreant to this sacred trust. He looks upon his mind as his own, and the right to use that mind for the ends for which it has been given him, he guards with jealous care. He rejoices more in its freedom, than in the freedom of his body. He would rather be a slave on a southern plantation, with the manacle and fetter grinding his limbs; rather be driven under the lash of a physical task-master, whilst his spirit could be free, than to have his mind, his soul enslaved, rather than be compelled to ask any power on earth, what he may think, when he may speak, and how he may act. He passes through his collegiate course exercising his own powers; thankfully employing whatever facilities may be within his reach, and goes out into the world with a free and independent mind, prepared to think, speak and act for himself. Whilst he may recognize many superiors, he acknowledges no master, save the Lord of heaven and earth. This is the exercise which will fit him for usefulness, and make him a blessing to society. And as has been shown, this cannot be secured without moral courage.

But if moral courage be essential to usefulness, in a preparation for engaging in the active duties of life, how much more when we enter upon the discharge of those duties. If we need courage in preparing for conflict, how much more in the conflict itself. If the bough and foliage of the oak need the support of the trunk in the calm morning of life, how much more when he towers aloft above the trees of the forest, and wrestles with the hurricane. If the vessel needs ballast when she is lying in the haven, receiving her cargo; how much more when she is launched upon the deep, and rides upon the storm-tossed billow; when she pursues her path upon the trackless ocean, and the tempest howls amid her shrouds. Is moral courage necessary to enable us to gird on our armor aright, and shall it not be necessary when we step out into the great moral bat-

the field and attempt to wield that armor in the face of attacking foes? No man can be extensively useful unless he have free and full control of his own powers. Tranquility of mind in other words is essential to usefulness, as well as to personal enjoyment. But who can be tranquil amid the continual struggles in the moral world, in which all must engage who expect to accomplish any thing for good, without moral courage? Can the physical coward be calm and collected in the heat of battle when death is staring him in the face at every step? unless he be driven by an impassioned enthusiasm, which forgets, for the time, all the facts connected with his situation: can he meet the onset of the enemy, or stand before the belching cannon's mouth? Unless a man be entirely reckless of moral principle and care not what shall be the result of the convulsions, which are shaking the moral world; without moral courage he will live in continual alarms. Fear and trepidation will take hold of him at every appearance of danger. He magnifies all real difficulties, and surrounds himself with innumerable imaginary ones. He is like a man haunted by spectres, and loses all control of his own powers. He gives up all for lost at the first onset, and instead of standing, side by side, with his companions in the hour of struggle; instead of speaking words of hope and cheer; instead of lending all the assistance in his power—at the moment his help is most needed—he throws himself as a stumbling-block in their way, and hangs as a dead weight upon their shoulders, and they are compelled not only to take care of the cause which is jeopardized, but of the *cowards* also.

On the other hand, moral courage, is the parent of tranquility. It frees its possessor from these continual alarms. And although it does not close his eyes to the future, it enables him to look calmly upon approaching danger and threatening difficulty. "It suggests good hopes—it supplies good resources—it allows a man to retain full possession of

himself in every situation of changing fortune." Even in the day of adversity, when the cause in which his heart is embarked, seems to be almost lost—when dangers thicken and perils increase on every side, and all in the future is dark and portentous, you will find his mind calm and collected, while the other is all fear and despondency. The one is as the sea-girt rock, standing unmoved amid the rage of heaving waters, and though the wave may roll over it, its strength is broken upon its brow, and it falls back trembling at its base: whilst the other is as the hut upon the shore, which every wind shakes and every billow moves, until it totters to its fall.

Where, I ask, is the position in human society, in which moral courage is not requisite to usefulness? Where is the class of men, in the higher or lower stations in life, who have no need of moral courage as an element of character? There is no such position—there is no such class of men! All, high and low, learned and unlearned, rich and poor, black and white, caressed and despised, all need it. And without it they cannot fulfil the mission on which each and all have been sent into this world.

Do you turn to the *Christian Ministry*—that class of men who have been appointed by the great Captain of our salvation, as he comes up from Bozra, with his garments dyed in blood, to stand as the *leaders of the hosts of the Lord*, in that great moral conflict which is to-day moving *heaven, earth and hell*? Is it he whose business it is to lead Christ's soldiery in their attacks upon the citadels of error and the bastiles of falsehood? Have they who have sworn before God, angels, men and devils, that they will give no quarter to an enemy of God or man, no matter in what shape he may present himself; whether clothed as an angel of light, or bearing upon his every feature the marks of his devilish parentage, no need of moral courage?

For the want of a moral courage which would enable them to sacrifice every thing else for truth and holiness.

wealth, honor, popularity, and esteem their own lives as nothing for Christ's sake; in past ages as well as the present, many have cowered and fainted in the hour of conflict. When they should have stood as one unbroken column of strength before the embattled ranks of the enemies of God and man; declaring *war to the hilt* with every known form of iniquity, *many of them have proclaimed an armistice with sin, and a compromise with Satan—have laid the bleeding, mangled form of Christianity, upon the altars of cowardice, worldly ease and popularity, and bowed down and worshipped the gods of this world.* Whilst they have been *valiant (?)* in hunting down and putting to death, the petty and unpopular sins of the day, over whose writhing corpses the world would unite in a shout of applause; they have opened the bosom of the professed church and received the giants of iniquity, (because clothed with popularity and power,) who live by sucking the life blood of the church; by gloating over the convulsions of a dying world, and by chilling the fountains of life in millions of human hearts, to their embrace. *And after having warmed them into new life and vigor, they have sent them forth into the world under their sanction, to do a work of death and destruction, they never could otherwise have performed: and then followed in their train to reap the wages of their shame.* Men who have proved recreant to the holy trust committed to their charge for the want of moral courage. *Men upon whose frontlets, TRAITOR, should be written, in letters as black as eternal night.* If you could but inspire the professed Church of Christ with that love of truth, which should fill every heart, and then arm her with a moral courage, which would withstand the powers of darkness, though they might roll in upon her like a mighty avalanche; she would arise *a moral giant*, and shaking the sins of the age, like dust from her locks, would go forth from conquering to conquer, until the last form of iniquity should be driven from earth, and the glad shout should go up from every land, and be echoed

back again from heaven that, "the nations and kingdoms of this world, have become the kingdoms of our Lord and his Christ."

Again, do you ask, is moral courage an element of character essential to usefulness, in the *statesman*? The men who are sworn to guard the civil interests of community, with jealous care! The men who professedly stand forth as the champions of the rights and happiness of their fellow-men, I would point you for an answer, to the *slain of moral cowardice, as they lie in the halls of legislation*, prostrate before the Molocks of wrong, which have came up in every age, as well as the present, and asked for the protection of civil law. Men, who, in the very hour when truth and right have pled for assistance, and the strained eyes and supplicating hands of wronged millions, have been turned towards them for relief; for the want of a moral courage, which would enable them to stand, like so many impregnable bulwarks of strength, in defence of the best interests of their country and a common humanity, have bowed their necks to the yoke of party dictation, and have been willing to grind, beneath the iron-shod hoofs of *despotism*, the mangled form of suffering humanity, and lay their country as an oblation before the shrine of political power and preferment. If you could but inspire the hearts and nerve the arms of the statesmen of this and other lands, with a moral courage, which would enable them to withstand the appeals of selfishness and wrong, the *golden age* of civil government would soon be ushered in, when a *holocaust* of the grateful hearts of an enfranchised world would be offered up to heaven.

But your time and patience will not permit me to notice, how moral courage as an element of character is essential to usefulness in all positions in society, from the highest to the lowest, from the most public to the most secluded. And allow me here to suggest, that in mean and obscure



moral courage, in fulfilling the mission upon which they have been sent into this world, that should shame many of the great and learned, who figure in the public walks of life. But all need it; the statesman, the editor, the lawyer, the physician, the professor, the minister, the student, the farmer, the merchant, the mechanic; all, need it to enable them to fill successfully their different spheres of usefulness. Wherever a man or woman is found, there is a being who has an interest and a part to act in the struggles which will ever agitate the moral world, until the principles of truth and right shall control every human heart, and who should consequently be clothed with moral courage, as with a garment, to enable him or her to carry out into practice, known duty, regardless of personal considerations. Man must blot out his own existence before he can throw off these obligations. And one reason why there are so many self-constituted *neutre genders* in the moral world, is because they have not courage to be anything else. Mere things in the shape of men and women, claiming to be neither for nor against truth or falsehood, known right or wrong, because they have not courage enough to act the part of rational, intelligent and responsible beings. Hence they attempt to blot out their own identity, to destroy their manhood, and skulk away and hide among the spoils of the victors. So that they are clothed, and fare sumptuously every day, it matters not to them, whether they are found among the friends or enemies of our race.

Young Gentlemen, I have performed according to my feeble ability, the duty you have assigned me, and if I have been enabled to present this subject in a light which has at all produced a conviction in your minds of the importance of moral courage as an element of character, I call upon you in view of all the interests which cluster around your own existence, the hopes and aspirations which animate your bosoms for the future, the glory of God, as well

*armor and prepare to wield it for truth and right*, until the victory shall be won, or you shall be called from the conflict. And if you should not succeed in writing your names upon the tablets of earthly fame, you may inscribe them upon the hearts of your fellow-men. And though no proud monument may be reared over your ashes, to tell of your deeds of earthly glory, yet succeeding generations may mark the spot, and point their children to the humble sods under which your bodies moulder, saying, there lie the men who were sustained by a moral courage which enabled them to sacrifice self upon the altars of right—lovers of truth and benefactors of their race.

And if there is one desire of my heart relative to the Societies I have been called to address stronger than another, it is, that men may continually go forth from your halls, a band of valiant soldiers, with souls glowing with a love of truth, and wedded to the right, sustained by a moral courage which will enable you to come off more than conquerors, through the grace given unto you, in widening and deepening the streams of human happiness, until they shall roll in one ocean of bliss, before the throne of God and the Lamb.



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THE REASON AND RULE OF MORAL OBLIGATION.

One wrong principle may vitiate our whole system of faith. Some minds, it is true, may hold truth and error in mixture without fatal detriment. Correct opinions and erroneous may lie together on their tablet, just as stones of various sorts and sizes on the pavement, because placed there. They may be sensible of their presence, but not of their logical relations. Should any be removed, they may be conscious of their displacement, but their removal affects not the position nor the fixedness of the rest. Such minds may hold dangerous errors, and yet hold truth enough to sanctify and save them. But they would be not only incompetent, but unsafe, teachers ;— they might deal out useful truth, but they would also vent pernicious error—error, however harmless to themselves, deadly to others and most deleterious to the cause of truth. But in a mind that thinks, that reasons, that traces principles in their connexions and bearings, one error in first principles is like a rotten stone in an arch, or like poison in a fountain.

No questions are more fundamental in religion and morals, than the questions, what is the reason, and what is the rule, of moral obligation ? These questions, though distinct and to be separately considered, are yet closely connected, and the right solution of the one implies the right solution of the other. The reason of moral and religious obligation infers the rule, and the rule implies the reason.

Were a conscientious man asked, why do you this, and not the contrary ? he would reply, " Because I believe this is

right, and the contrary wrong." All admit the obligation of doing what is right, and of not doing wrong.

But here arises a question, what is meant by an action being right? What makes any particular action right? Why is it right and the contrary wrong? These questions respect the remote reason of duty, or "the foundation of virtue." But there is also another question: How shall we know what is right—to what shall we appeal as the standard of right and wrong—what is the rule of moral obligation?

The leading different views on these questions may be reduced to two;—the one making utility the reason of moral obligation, and consequently pointing to expediency as the rule; the other asserting an essential—a necessary, eternal and immutable—difference between right and wrong, independent altogether of their tendencies; and consequently, instead of taking expediency as our guide, teaching us to look for some law simply prescribing and sanctioning duty. The advocates of this system admit that what is right is useful, but assert that this is not the reason why it is right, but that it is right in itself, independent of its utility. They admit also the rule of expediency in all questions not settled by law.

According to those who make utility the foundation of virtue, happiness is the only ultimate good; all else that is good, is good subordinately as a means to an end; and that which makes any thing virtuous, or morally excellent, and consequently binding, is its tendency to produce happiness. The only ultimate good in the universe is the greatest possible amount of happiness in the universe; and all that is holy and just in God or virtuous in his creatures, has moral excellence only as it is subordinate to this end. Benevolence is the highest, the essentially characteristic, virtue of Deity; and justice and holiness are not good or excellent in themselves and for their own sake, but only as they are subservient to the ends of benevolence, and productive of happiness. From which it follows, that if justice and holiness were not productive of happiness, they would have no moral excellence, and consequently would not be binding; and hence it is easy to arrive at the conclusion, that the claims of Divine justice may be set aside, if the general good so require. By this means we shall find no difficulty in getting rid of the doctrine of a real satisfaction for sin by the death of Christ, and of the doctrine of pardon through the merit of that satisfaction; likewise of the doctrine of the true and proper divinity of Jesus Christ: for, if a real satisfaction for sin be excluded, a Divine Savior is not needed; and finally of the doctrine of future punishment as incompatible with the largest amount of happiness. For reason

as the advocates of utility may, the popular judgment will be, that the amount of happiness in the universe will be greater if all, than if only a part, be happy.

In like manner on this theory, all that is virtuous in the creature, is so only as it tends to produce happiness. The conduciveness of our virtuous conduct to the glory of God yields to the magic power of this universal solvent ; for to glorify God is explained to be "our doing all that it is in our power to do towards the happiness of the Creator." And the position is unblushingly assumed, that the righteous are "the means of happiness or enjoyment to Him!" Such language is indeed startling enough to those of us who are accustomed to regard God as absolutely immutable and independent, and in and of Himself perfectly and unchangeably happy. But it is, on the theory of utility, an unavoidable conclusion, if we admit that man's chief end is to glorify God as well as to enjoy Him ; and if the good actions of God's creatures are conducive to His happiness, then it must follow that their wicked actions serve to make Him miserable!

These are some of the doctrinal consequences of this theory ; but there are objections to it of another kind, to which I would call your attention.

1. It destroys the essential difference between right and wrong, and makes the difference between them to depend merely on consequences. According to it, were it not for the utility of what is right, it would have no excellence above what is wrong. It should then not be sought, loved and practised for its own sake, but merely for the sake of its consequences ; and what is wrong should not be hated and shunned on its own account, but only on account of its consequences. Now all this gainsays a primary conviction of the human mind ;—it is at war with an original and indestructible feeling of our nature. There is something in the mind of man every where which reclaims against it, and says, I feel that it is not true. That principle in man, which we call conscience or moral sense, regards actions, and approves or condemns them, not as useful or the contrary, but as right or wrong. The mind may rest in the conviction as a general truth, that what is right is useful or will be productive of happiness ; but this is a very different thing from saying that the mind feels, that a thing is right because and only because it is useful or productive of happiness. We may safely appeal to the consciousness of every man living, whose mind has not been warped by a particular theory, in proof that the human mind is a stranger to any such feeling. In matters clearly of moral obligation, the question of utility is often not entertained at

all. In cases where there is no law prescribing or forbidding a particular course of conduct, we decide by inquiring into consequences ; and in such cases what is clearly expedient becomes duty : but even here the ultimate reason of acting with a conscientious man, is not utility, but right. He feels morally bound to do this particular thing, because it is right that in such cases he should do what is clearly expedient, and it would be intrinsically wrong for him to do what is manifestly inexpedient.

2. Again, if the virtue of persons and actions depends on their utility, then it follows, that a man is virtuous in proportion to his success in doing good. But this is often very much the result of circumstances. But, on this theory, no matter how conscientious a man is, no matter how singly and earnestly devoted to doing good, no matter how laborious and self-denying in his efforts, or how pure in his aim, yet, if he be not successful, he is destitute of virtue. On this principle, the gifted and shining hypocrite, espousing the cause of virtue under favorable circumstances, may be more virtuous than the man of principle laboring in the same cause in the face of discouragements.

3. If that which renders any thing morally excellent is its tendency to produce happiness, then whatever is useful is right, and right in proportion as it is useful ; and believing this, we will, in forming our estimate of actions, feel, that we have only to ascertain their utility or the contrary, in order to determine whether they are right or wrong. Practically, utility becomes the measure of obligation, and expediency the rule.

This principle, so fundamentally dangerous in morals, growing as it does out of the doctrine that moral obligation is founded in utility, has been defended not only by infidel, but by some christian writers, and is operating with an immense influence and to a wide extent in this age. For this reason it should be well examined. There are in morals, as all admit, questions of expediency, in which it behoves us, as wise men, to look out upon consequences, and shape our course in view of them ; but this is a very different thing from making utility our guide and rule in morals, as such. To this, besides its being false in principle, there are many serious practical objections.

*First:* Man has too limited and imperfect a view of things to be able to judge what will be in all cases for the best. This would require omniscience, the prescience of Him who sees the end from the beginning, who with one eternal intuitive view sees all things in their connexions and bearings, and to whose eye no cause, however secret its operation, is unseen. How often are the wisest human plans deranged,

the most prudent purposes thwarted, and both the hopes and fears of the most cautious and far-sighted disappointed! Independently of the standard of right and wrong, no man could tell what would be for the best. We should have no rule of morals on which we could securely rely. In attempting to follow duty, we would be continually moving in hesitancy and doubt. In all cases not clearly settled by experience, we would be liable to be distracted by divided counsels.

*Second:* Add to this, that the selfishness of man is liable to pervert his judgment as to what will be for the best. Man is ever prone to prefer a direct and immediate good, to one indirect or remote, though far greater. What will most subserve individual or party interest for the present, is preferred to that which will best promote the interests of all concerned in the long run. Small personal advantages are sought at the expense of the public good. Nothing is more familiar than the manner in which the selfishness of man blinds his perceptions of right and wrong. Still more would this be the case, if right and wrong were sunk into a question of mere utility.

This leads me to remark, in the *Third* place, that to make utility the rule and measure of moral obligation is, after all that has been said to the contrary, only to foster human selfishness. The principle, that utility is the foundation and rule of virtue, is, in the end, only an appeal to man's selfishness, making virtue a mercenary and selfish thing. Something that is to be practised, not on account of its intrinsic excellence, but for the sake of its advantages. The mind is taught to regard happiness as the only ultimate good, the only thing that is desirable on its own account. Nothing is to be considered virtuous or morally excellent, but only as it is conducive to happiness; and the only thing in virtue that is lovely, is its tendency to produce happiness. Now, what is this, but to hold virtue in admiration because of advantage! Should any attempt to evade the charge of selfishness, by saying, it is the happiness of being as such, a disinterested regard to happiness, that is meant;—we may inquire, How can any one form a conception of what happiness is, except by means of happiness of which he is conscious within himself? And how else can he have any sense of its excellence or desirableness? Is not the very idea of enjoyment, and of all that is good or desirable in enjoyment, referrible to our own consciousness? Take away the feeling that happiness is good and desirable for ourselves, and can we have any idea of happiness as good and desirable for the universe? When therefore we are taught, that that, which makes any thing morally excellent, is its tendency to produce happiness, we cannot understand the terms of the



proposition without an ultimate reference to the happiness of which we are conscious as good and desirable to ourselves. It is only by appreciating our own happiness that we can come to appreciate the happiness of the universe, and consequently, according to the theory, the excellence of virtue. And, in like manner, on this theory, we can form no conception of the moral excellence of any action or course of action, without an ultimate reference to our own consciousness of happiness as good and desirable to ourselves. I say then, that the principle, that utility is the foundation and rule of virtue, is, in the end, only an appeal to the tribunal of human selfishness to decide on the moral excellence of things. And if we are to be ever carrying our own actions and those of others to such a standard as this, in order to determine their moral character—if we cannot rise to the appreciation of virtue without a mental process the fundamental act of which is the appreciation of our own happiness—then, it matters not whether we view actions as conducing to our own happiness or that of others, virtue with us becomes a mercenary thing, and in the very business of determining its value we are fostering a mercenary spirit, because the ultimate test of its value is what is good in self-enjoyment.

*Fourth :* This rule of action tends to abolish conscience. For, according to it, actions are not contemplated as right and wrong, but as productive of good or evil, as profitable or the reverse. The whole business of searching out and deciding on what we shall do is not a matter of principle, but a calculation of loss and gain. Whatever conduces to a proposed end is done without scruple. We approve our conduct not with the generous emotions of conscious rectitude, but with the self-complacency attending the successful accomplishment of an object ; and we condemn, not with remorse, but with the selfish regrets which accompany failure and disappointment.

*Fifth :* This rule, especially when taken in connexion with the principle in which it is founded, naturally suggests the maxim, Let us do evil that good may come, or the principle, That the end sanctifies the means ;—a remorseless principle, that has sanctioned the foulest corruptions in religion, and the perpetration of the most horrid crimes, and all under the plea of utility.

*Sixth :* This leaving of man to the guidance of utility in morals and religion also tends to foster a spirit of proud atheistical independence of God. Instead of referring our conduct to a law prescribing and sanctioning duty, a law founded in the nature, expressing the will and carrying us forward to the

judgment of God, we are thrown on our own resources and taught to rely on our own sagacity and prudence. In our inquiries after the useful, we forget the right, become unscrupulous in the pursuit of the good, and forget that there is One above us on whom we are dependent and to whom we are accountable, who is ever saying to us, "Be ye holy, for I, the Lord your God, am holy," and pleading with us, "O do not that abominable thing which I hate." Instead of acknowledging Him in all our ways, and looking to him to direct our paths, we become wise in our own eyes and prudent in our own sight, and lean on our own understandings. Nay, we wax bold in our independence, and scruple not to doubt the wisdom and suitableness of God's institutions and God's requirements; to set up our judgment in opposition to His, and, under the plea of greater utility, to set aside His will in order to establish our own devices. Thus the Romish Apostacy has set up its graven images, its likenesses of things in heaven and of things on earth, and of things under the earth; and in order to confirm the deed, has dared to expunge the second commandment from the decalogue.

We cannot make utility our rule and guide in duty, without corrupting both morals and religion. Could we so entirely overcome the natural sentiments and convictions of the human mind, as fully to introduce this rule, (which, however, can never be done,) religion and morals both would be banished from our world, and the human family would become one loathsome, putrefying, mass of moral depravity and atheism. The depraved, selfish, short-sighted children of men, lost to all distinction of right and wrong, lost to conscience, lost to all fear of God, scrupling no means for the accomplishment of their ends, and at once both the slaves and the victims of a fierce, all-controlling, selfishness, would realize more fully than has ever yet been done in our world, bad as it is and bad as it has been, the representation which the apostle gives of the moral and social condition of man in his estrangement from God;—"foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."

A celebrated, able, and in many respects valuable christian writer, the late Dr. Dwight, while he maintains that utility is the foundation, and with God the actual rule and measure, of virtue, denies that it can be the rule with man, for the good and sufficient reason, that it is impossible for man to know what will be for the best. But the denial is vain, if the principle which the Dr. maintains be admitted. Let the public mind be once imbued with the principle, and the rule will fol-

low in spite of all reasonings to the contrary. A mind profoundly penetrated with reverence for God's word, may admit the principle, and yet escape its practical conclusions ;—may remain conscientious in spite of its philosophy ; but the case will be different with the general mass. Get them thoroughly and practically to believe, that utility is the fundamental reason of moral obligation, and the question of duty becomes a calculation of tendencies and consequences. The inquiry will be, not what is right ; but, what will be beneficial ? What will be productive of the supposed good ? What bids fair to accomplish the end desired ? The end will sanctify the means. Evil will be done that good may come. In politics, law, and religion, every thing will give place to expediency. That principle !—it is a deadly poison in the very fountain of morals ; and it is surely not unfair to ask, to what extent has the publication of this principle by some eminent and popular divines been productive of the religious errors and the loose morality of our country at the present day ?

We can appeal to every man's consciousness, that there is within him a principle, which decides upon actions, and approves or condemns them, as right or wrong in themselves ; which pronounces, that for an action to be right is a very different thing from its being useful, and to be wrong, a very different thing from being hurtful ; which in its prospective workings prompts to certain actions, not because they are useful, but because they are right, and restrains from certain other actions, not because they are hurtful, but because they are wrong ; and in its retrospective workings gives remorse for actions not as hurtful but as wrong, and vice versa. Often its judgment of the moral character of an action is formed before consequences appear, and generally without looking into consequences at all ; and in those cases in which consequences are regarded, they affect this moral sense only as they serve to present to the mind the intrinsic righteousness or criminality of actions.

Now this principle, (which we call conscience) implies an intrinsic character of moral excellence, or faultiness in conduct, a rule of right and wrong, and an intelligent *Judge and Rewarder* upholding the rule, securing in the exercise of distributive justice, the rewards of well-doing and the punishment of evil-doing ; so that these rewards and punishments fall out not merely according to natural principles, but in the intelligent ministration of justice. The apostle, in proof of a universal final judgment in which God will render to every man according to his deeds, refers to the operation of this principle in the minds of the heathen, who, though without revelation,

have a standard of right and wrong to which the moral instincts of their nature prompt conformity, and with which, under a sense of accountability, they compare their actions, with feelings of conscious guilt or innocence: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another." Rom. ii. 14, 15. The apostle John recognizes the working of the same principle; "If our heart condemn us, God is greater than our heart, and knoweth all things.—If our heart condemn us not, then have we confidence towards God." 1 John iii. 20, 21. When the prophet (Isaiah, chap. v. 20,) exclaims, "Wee to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," it is implied, that there is just as truly an essential difference between right and wrong, or moral good and moral evil, as there is between light and darkness, or bitter and sweet, and that the confounding of them shews a moral sense as shockingly perverted as the sight would be which should confound light and darkness, or the taste which should confound bitter and sweet.

It is a dictate of our moral nature and in accordance with the word of God, that there is an essential—a necessary, eternal and immutable—difference between right and wrong; and, in the nature of things, the one has excellence and is binding on rational beings, and the other has moral turpitude and should be shunned by all rational beings.

But when we say in the nature of things, we do not mean any thing independent of God. God is essentially the self-existent and absolute perfection of right. He is so necessarily, eternally and immutably. We cannot conceive of Him as being any thing less, and conceive of him as God. And we cannot conceive of moral rectitude as existing prior to, or independent of, the Divine nature. In the nature of God, then, lies the foundation of the difference between right and wrong. We can go back no farther. We can dig no deeper. God cannot but be what he is. Whatever is conformable to the nature of God, is right. Whatever is not conformable to it, is wrong. God is the grand centre which attracts, and binds together, the moral universe. If all were in harmony with God, all would be right.

The result of universal righteousness would be perfect and universal order, peace and happiness; but it would be the effect of righteousness as a cause intrinsically excellent, and

would not make righteousness any more excellent than it is in itself. It is true that is love, essentially infinite benevolence ; yet His benevolence is subject to the laws of His own infinite and essential purity. It flows out only in the channels of absolute holiness and righteousness. God is light as well as love. He sees, and deals with, all things as they are. He is just and holy. Justice and holiness are fundamental, essentially characteristic, attributes of His nature. Hence, He is said to swear by His holiness, Pa. lxxxix. 35. Amos iv. 2. which is equivalent to swearing by Himself, Heb. vi. 17. He is a Rock, His work is perfect, all His ways are judgment, a God of truth and without iniquity, just and right is He. He is glorious in holiness. The Holy One of Israel is His distinctive title. His presence-chamber is the beauty of holiness. Holiness becometh His house forever. We are commanded to exalt the Lord our God and worship at His footstool ; for He is holy. His holiness is His glory, and it is in view of His glory as the Thrice Holy, that Seraphim and Cherubim, the whole angelic throng and the redeemed from among men, glorify and adore Him ; "Holy, holy, holy, is the Lord of hosts : the whole earth is full of His glory !"—"Who would not fear Thee, and glorify Thy name, for Thou only art holy !" Now, while the holiness of God is consistent with the most perfect benevolence, it is not simply benevolence. His benevolence does not constitute His holiness. The term holiness suggests a distinct and entirely different idea from benevolence. It expresses the awful purity and rectitude of His nature. Hence such language as the following ; "The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." Is. v. 16. And again, "Ye cannot serve the Lord, for He is a Holy God ; He is a jealous God ; He will not forgive your transgressions nor your sins." Josh. xxiv. 19. And, again, "Art Thou not from everlasting, O Lord my God, my Holy One ?—Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. i. 12, 13. "How long, O Lord, Holy and true, dost Thou not avenge our blood on them that dwell on the earth !" Rev. vi. 10.

It is in this infinite holiness of the Divine nature that we find the foundation and ultimate reason of moral obligation. Hence, the oft-repeated injunction, "Be ye holy ; for, I, the Lord your God, am holy." Hence also the highest and last end of all God's works is, and of all our conduct should be, not the greatest possible amount of happiness, but the manifestation of the glory of God, the thrice Holy, "of whom, and through whom, and to whom are all things."

As we find the ultimate reason of moral obligation in the self-existent absolute perfection of the Divine nature, so we find the rule in the Divine will. The will of God is in entire harmony with His own perfect nature. Whatever is right in the nature of things, must be required by the will of God ; and on the other hand, that which depends for its obligation simply on the will of God, such as the positive institutions of religion, cannot be at variance with what is right, but must be just and holy. God also has a perfect knowledge of all created agents in their nature, circumstances and relations, and therefore of what is right for them to do. Moral excellence in the creature consists in the conformity of its disposition and conduct to the Divine image according to the nature which its Maker has given it, and the circumstances and relations in which it exists and acts. Of these God has perfect knowledge, and His holy will being in exact accordance with His own holy nature, His will must be a perfect rule. As Creator, also, He has a perfect right to command, and the creature is bound to obey ; His own holy nature being a perfect guarantee, that He can will and command that only which is right. It is a self-evident truth, that He, who is in Himself the perfection of right and the Creator of all things, should give law to the rational universe, and that it should obey His will ;—should do what he commands and because He commands it. Holy angels are characterized as doing His commandments and hearkening to the voice of His word. “I delight to do Thy will, O my God ; yea, Thy law is within my heart,” is the language which prophecy puts into the mouth of the Redeemer, expressive of His pre-eminent virtue. The good man is described as one that “feareth the Lord,” (that is, who cherisheth a holy reverential regard to His will) and “delighteth greatly in His commandments.” Every where do the scriptures hold up to our view the will and law of God as our rule, “Doing the will of God from the heart,” is the sum and substance of that virtue which the Bible enjoins. Saith Jesus, “Whosoever shall do the will of God, the same is my brother, and my sister, and mother.” It was His meat to do the will of His Father ; and He taught us to pray, “Thy will be done on earth as it is in heaven.” The object of God in the whole plan of our salvation is to make us “perfect to do His will ;” and the inquiry of every one who becomes a partaker of this salvation is, “Lord, what wilt Thou have me to do ?” and his prayer, “Teach me to do thy will ; for Thou art my God.”

The believer in revelation must admit, that the will of God is the rule and standard of moral obligation. This is a different thing from founding virtue in the will of God. It is not

the will of God that makes a thing virtuous ; otherwise, prior to the will of God determining their character, virtue and vice would be equally excellent, and God must have willed virtue to be excellent without reason ; and even God himself could have had no moral excellence in all the perfections which He possessed, until His will had so decided. But whilst it is not the will of God that makes actions morally good, it is yet the proper and binding standard of right and wrong, inasmuch as it is, and must be, in harmony with His own infinitely perfect nature, in which the eternal and immutable principles of moral rectitude originally and necessarily subsist, and inasmuch as He perfectly knows what the creature ought to do, and from His relation as Creator it belongs to Him to command and to the creature to obey.

Of course this will must be known in order to be a rule of duty. Hence the necessity of a revealed standard of right and wrong. Were man (as at first) wholly conformed to his Maker, he might know from within himself his duty as to all matters of purely moral obligation ; as, for example, the affections and consequent duties, which in the nature of things he owes to his Creator and fellow-creatures. But even here he might reasonably be supposed to be dependent on the instruction of his Maker for the mode in which these affections should be expressed and these duties performed. I might here refer to the sabbatic institution for illustration. We may also reasonably suppose, that he would need to be taught the precise nature of his relations to the other creatures of God, some of which relations might depend simply on the Maker's will ; as man's right of dominion in this lower world, and his right to use certain things for food. It is likewise reasonable, that man should be kept sensible of his dependence on God and of his subjection to Him, by being required to do some things, which, for their obligation depended simply on the Creator's will. The prohibition as to the tree of knowledge of good and evil will serve as an example. These things man could know only by revelation. Then even in innocence, not only was God's will man's rule, but for the knowledge of many things embraced in this will, he was dependent on a revelation from God. And, as he must seek the rule and measure of his duty ultimately not in himself but in God, he could in no respect be said to be "a law to himself," but only as the dictates of his nature were in harmony with the nature and will of God.

But man now is a sinner ; in his moral feelings, to a fearful extent, at variance with the nature and will of his Maker, and with the eternal and immutable principles of right ; and con-

sequently, notwithstanding the traces of the original law written on his heart which may be found amidst the ruins of the fall, disqualified from being a standard of right and wrong to himself even in matters of purely moral obligation. Some things even nature may teach him, and does ; in some things he may even of himself judge what is right ; but, many things, in the blindness of his mind and the perverseness of his heart, he knows not. Even his mind and conscience is defiled.

And, then, of the remedy, which God in His sovereign good pleasure has provided, and of the new relations which this provision has founded, and of the duties growing out of these relations, he is in himself totally ignorant.

For an infallible and perfect rule of duty, then, man is, in his present fallen state, specially dependent on the revealed will of God. It, and it only, answers the purpose. In deciding on the rectitude of actions, we must refer them to this rule as the only infallible standard : "To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them." God's will is the infallible expression of what is right. In moral conduct, we are to do a thing because it is right ; and we know it to be right because God has commanded it ; and this command we find either in an original law of our nature, or in His word ; and as our nature has been perverted by sin, we must go to His word as our ultimate and infallible rule, testing by it even what nature may seem to dictate. The consideration of utility as a guide is admissible only in cases not clearly settled by law ; and then it is not an ultimate consideration. It has weight at the tribunal of conscience, not on the principle, that a thing is right because it is useful, but on the principle that duty and interest are so connected, that what will clearly tend to good as its appropriate result, may, when law is silent, rationally be concluded to be right.

The law of God is justly called a transcript of His image ; for like Himself, it is holy, just and good. The perfection of the creature consists in its conformity to the image and will of the Creator, and this is ascertained by its conformity to the Creator's law. "I delight to do Thy will, O my God ; yea, Thy law is within my heart," is the language of Him, who is our great Pattern of righteousness. He did all those things which pleased His Father. It was the glory of Enoch, that he pleased God : and it is the aim of every good man. It is the highest ambition of angels. This endeavor to please God and this delight in His law, implies not only a respect to God's authority and a feeling of accountability to Him, but also a



delight in the Divine Character and in those eternal principles of right of which the revealed will of God is the exponent.

Here then we have the man of principle—the man of conscience ;—the man, who, instead of truckling to expediency, stands up for the right in the face of all opposition, and pursues it at all hazards. Who fearing God, knows no other fear. It is this devotion to right in the fear of God, that has produced the heroes of the truth, and the martyrs for it, in every age ; that made them “defenced cities and iron pillars, and brazen walls” against the world. The utilitarian theory never made an Elijah or a Jeremiah, a Paul, or a Luther, or a Knox ; and never will. It will never lead a man to endure hardness as a good soldier of Jesus Christ. In order to this, the ruling principle must be a desire to please Him who hath chosen him to be a soldier. Like the great apostle, he must labor, that, whether present or absent, he may be accepted of Him.

Every man should lay himself out to accomplish the greatest possible amount of good ; but he should do this under the paramount consideration of duty as growing out of his relations to his Maker and his fellow-creatures, taking the will of God as his rule, both with respect to the special objects he proposes, and the means he adopts. This will save him from the wildness and extravagance of a mistaken benevolence and a misguided zeal, from undue elation in the hour of success, from despondency and doubt in seasons of failure, from self-flattery, from the misgivings of an unstable mind, from being carried away by popular applause, or disheartened by opposition, from laboring after immediate effect instead of patiently awaiting the operation of principle, from distrusting the means appointed of Heaven and resorting to the devices of fleshly wisdom. No benevolence was larger than Paul’s, but it all sprang from a sense of his obligations to God, and flowed in the channel of subjection to His will : “I endure all things for the elects’ sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.” “Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.” “We are unto God a sweet savor of Christ, in them that are saved and in them that perish : to the one we are the savor of death unto death ; and to the other the savor of life unto life. And, who is sufficient for these things ? For we are not as many which corrupt the word of God ; but as of sincerity, but as of God, in the sight of God speak we in Christ.” “Therefore, seeing

we have this ministry, as we have received mercy, we faint not ; but have renounced the hidden things of dishonesty ; not walking in craftiness, nor handling the word of God deceitfully ; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.” “For the love of Christ constraineth us.”—“Bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.” “I am ready to die at Jerusalem for the name of the Lord Jesus.”

The age, in which you live, and in which you will soon be called to act, is strongly marked by utilitarian views and a utilitarian policy. They have leavened church and state, and appear in our systems of education, in our labors for social reform, and in the whole business and intercourse of life. In the state, the great question is, not what is just, but what is profitable to the state ? As to the measures, the *cui bono* is the subject of rigid scrutiny, while few ask the question, Is it right ? In relation to capital crimes, a spurious benevolence pervades community, which would thwart the demands of justice and the operation of law. In the church the prevailing question is, Will it accomplish the end proposed ?—not, Is it right and agreeable to the will of God ?—and many expedients, not merely of doubtful, but of positively immoral character, are resorted to in order to attain a good object. Practically, the end sanctifies the means, and not unfrequently prayer is prostituted to consecrate what God abhors and the moral sense of even ungodly men condemns. What is old and tried is discarded for what is new and taking. Established usage founded both in reason and experience, gives place to the shifts of ecclesiastical charlatans. And divine institution is, without remorse, surrendered for the devices of men. The conversion of the world by the patient preaching of Jesus Christ and Him crucified is too slow an operation for modern benevolence ; it is quicker done by anecdote and steam. And, in many of the reforms of the day, urged on, as they often are, by men of trifling character, or at least suspicious worth, almost any thing that promises to promote the object, is esteemed proper and urged as duty.

It is almost impossible to live in such an age, without either

catching its spirit, or being branded as hostile to what is good. It is, therefore, of the utmost importance, to cherish a deep and abiding conviction of the eternal and immutable obligation of what is right, and to refer all our actions to the law of God, in constant view of our accountability to Him. At the same time, it should not be lost sight of, that in matters in themselves indifferent, in matters doubtful, in the mode of carrying out general principles, and in accommodating ourselves, in the discharge of duty, to circumstances of time and place, there is full scope for the counsels of expediency. In reference to some such matters, the apostle said, All things are lawful for me, but all things are not expedient ; all things are lawful for me, but all things edify not. Consult expediency ;—but always be careful, that your expediency, be expediency with a good conscience—expediency in view of the rule, “ What God forbids is at no time to be done ; what he commands is always our duty ; and, yet every particular duty is not to be done at all times.”

THE  
PAST AND FUTURE  
OF THE  
NINETEENTH CENTURY:  
AN ADDRESS  
TO THE  
UNION AND WASHINGTON SOCIETIES  
OF WASHINGTON, PA.

Delivered September 25th, 1850,

AT THE  
ANNUAL COMMENCEMENT,  
BY SAMUEL W. BLACK, ESQ.

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## CORRESPONDENCE.

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WASHINGTON COLLEGE, Sept. 25th, 1850.

COL. SAMUEL W. BLACK:

*Dear Sir:*—In behalf of the Washington and Union Literary Societies, we beg leave to tender to you our most grateful thanks, for the truly elegant and eloquent address, to which we have this day had the pleasure of listening, also to request a copy for publication.

Respectfully yours, &c.,

JAS. H. HOPKINS,  
O. P. TAYLOR,  
S. RAMSEY. } Committee of Washington Society.

P. H. DRENNIN,  
F. H. POWER,  
W. P. DUNCAN, } Committee of Union Society.

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PITTSBURGH, Oct. 2d, 1850.

*Gentlemen:*—I thank you kindly for your note of the 25th of September, and pray you to believe that my answer is tardy, not from any disrespect to you. I doubted whether the publication of my remarks could do good, and therefore hesitated to furnish a copy. I send you the manuscript to do with it as you please.

Gratefully and truly,

SAMUEL W. BLACK.



# ADDRESS.

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*Gentlemen of the Washington and Union Societies.*

WE are standing on the axis of the nineteenth century, and may turn our eyes, not without profit, fifty years over the past, and fifty years towards the future. This century is the era of ages, and has been set down for much account in the destiny of the Everlasting. Since creation dawned the like of it has not been shined upon by the sun. The morning light of the Patriarchal age, the fuller brightness of the Prophetic day, and the noon-day glory of the Time of Christ, are now compounded into one brilliancy.

The world is beginning to believe that there is something in the idea, individual man, worth meditation and anxiety; and wheresoever the thought has been muttered, man was made for himself in the image and glory of his Maker, old tyrannies have begun to tremble; dynasties that have so long made desolate the earth, have been dug down to their foundations and crumbled under the curse of God.

Oppression is every day losing its power, and 'ere long, will be remembered amongst the dust and ashes of decay. Hopes bud and bloom in generous hearts, for millions that have lived on sorrow's bread; and the great day of universal education, universal freedom,



universal abundance, and universal refinement, flings the shadow of its morning beauty along the sky. From the middle of this century man can take no step backward—nor can he stand still, all the day idle, under the growing and glorious light of its sun. High reaching thoughts of Divine destinies for the human race, cry out with young and earnest enthusiasm, **THIS IS THE DAY TIME OF MAN'S SALVATION.** The world is going forward on the wings of the wind, and makes pinions for itself of the lightning. The evil principle of the olden time coaxes no one now to slumber when all are up and doing. Science, physical and moral, all intelligence, improvement and progress are leading on to a great result for individual man. Societies, governments and communities, are beginning to be shaped to the proper mould of God's intention. Ignorant and insolent distinctions have disgusted the intelligence of the age, and the great truth of revealed nature is daily confessed—one brotherhood throughout the world, God our father, the earth our mother, in life and in death her bosom the place of our repose.

Civilization spreads itself every hour of every day, and in the providence of God, the spirit of aggrandizement and man's taste for treasures that belong to others are made its ministers.

Turn we a little to the history of commerce and trade this last fifty years and what do we behold? The whole commercial connection of the world changed. The substitution of steam for natural but imperfect means, has produced direct and positive communion of central, civilized, and Christian points, with the uttermost ends of the earth.

London is familiar with Calcutta, and shakes hands almost daily with the dark and distant Indies. At the commencement of this century not a packet ship nor steam vessel was to be found navigating an ocean, sea, bay, nor river of the habitable globe. The application of steam power for the purposes of navigation and locomotion, had, indeed, been broached both in the old world and the new, but both worlds regarded it as a mere chimera.

Half of the century is not yet exhausted and packet ships ply as often as the sun rises, between all the ports of the old world and all

the ports of the new, bearing for burdens the people and products of the two hemispheres.

The first steamer descended the Ohio and Mississippi in 1811, and now it is a task to count the number of them that float upon these mighty and majestic rivers, and the streams that bring them tribute.

On the morning of the 23d of April, 1838, New York was startled by the arrival of the first steam packet\* which had ever crossed the Atlantic. This was the *Sirius*, and she had left London on the 28th of the March previous, making the trip in 26 days.

Good men's memories are precious and deserve to be drawn up betimes from the deep sea. Her commander was Lt. ROBERTS, a gallant, accomplished, and enterprising officer of the British Navy, who, afterwards, in the spring of 1841, perished in the *President*.

On the afternoon of the day of the arrival of the *Sirius*, the astonishment of the morning was quickened into amazement by the arrival of the *Great Western*, which had sailed from Bristol on the 7th of April, completing her trip in 16 days. Within the last week the *Canada* has landed on the shores of this Continent, in 8 days and 20 hours from England, and her news has travelled by telegraph from Halifax the same day over almost every State of the Union, far as the North is distant from the South and the East is distant from the West; months of perilous voyage have been reduced to weeks and weeks have been reduced to days. And since the body of this manuscript was made up, the *Pacific*, a steamer shaped by American genius and moulded by the hands of American mechanics, has reached the port of New York from one of the ports of England in a fraction over ten days, having crossed the ocean in less time than it was ever done before except when the sea bird flew from shore to shore.

\* I say steam packet, because a steamer had already crossed the Atlantic. In the spring of 1819, the *Savannah*, an American steam ship, sailed from Savannah to Liverpool and thence to St. Petersburg, in Russia, and in December of the same year returned to her own country, having, as her admirable commander, Captain ROGERS, said, "*neither a screw, bolt or rope yarn parted.*"

The United States, Great Britain, France, Belgium, Prussia, Austria, all Germany, and the North of Europe, are threading themselves with railroads like net-work. The world is tying itself altogether with a chain that goes round its body like the ring round Saturn.

But a link is wanting, and that here in Pennsylvania, to enable this town of Washington to travel by steam power to every port of Europe, to the interior of Russia, to Egypt, to the East Indies, to China, to Africa, California, Australia, and every isle of the ever rolling and sleepless sea.

A railway across the Duchy of Holstein, between Altona and Kiel, which is now traversed in three hours, enables a traveller to save often as many days, and sometimes as many weeks of dangerous voyage between the North Sea and the Baltic ports of Denmark, Sweden, Prussia and Russia.

A projected railway from Alexandria in Egypt to Suez, across the Isthmus of Suez, saves the tedious circumnavigation of the Cape of Good Hope, and that which is now commenced across the Isthmus of Panama will bring San Francisco in California, as near to us as New Orleans was when she became a City of the Union.

In 1829, Mr. Thomas Waghorn, under the order of Lord Ellenborough, inspected and reported upon the useful practicability of Steam-Packet communication between England and India. In 1832, he traversed the whole route under the direction of Lord Glenelg, and in 1835, although he met with no substantial encouragement from the Board of Control, he clung to the great idea that so occupied his great and enterprising mind, and proceeded on his own resources to the fulfilment of his purpose.

He journeyed to Egypt and by his intelligence and manhood secured the confidence and favor of the Pasha, he organized the land transport across the desert, and his own private line of transit from London by Marseilles and Suez to Bombay. This led to the establishment of a line of monthly steam packets in 1838, from London to Bombay by Egypt and the Red Sea. Steam packets of 1,600 tons and 500 horse power began, in 1842, to run from Cal-

cutta to Suez, touching at Madras and Ceylon, and now, owing to the invincible spirit of this one man, a new route to the East Indies, across Belgium and the German Continent by the way of Trieste, has been traversed in 30 days.

An ambassador from the Kingdom of Nepaul, a country rich and abundant, but hitherto almost unknown, has recently appeared at the Court of St. James, and within a few days a Commissioner from the Sublime Porte, accredited to our Government, and accompanied by a splendid retinue, stepped from a steam ship on to the American shore.

These are a few fragmental statistics that denote what the nineteenth century has done for itself for the purposes of commerce, trade and intercourse. I need not stop to mention that a little colony planted by men women and children, on the barren rock of Plymouth, has stretched its wide dominion to the shores of Golden Sand on the Pacific, taking in that far-off and fertile garden "where rolls the Oregon."

Let us not pass by that wonder of wonders, the Magnetic Telegraph. It is already flying throughout the world from England and America, enabling men of different continents to whisper in each others ears; mountains interrupt not, and the sea even stays not its progress.

It seems as if the Almighty had tempted man to try it, from some inscrutable benevolence of his own, when He put the question in the book of Job, "Canst thou send lightnings that they may go and say unto thee, here we are?"

The element, that in its spleen, unfolded earth and Heaven, and and glared on us but to blind us, and darted down, destroying the house on the hill-top and the old oak where the herds had fled for shelter, has become as obedient to man's hand "as the horse that knows his rider."

No more shall the poet sing of it, "So quick do bright things come to confusion."

That Elfin Imp, Puck, in the play, boasted that he could, by supernatural power, "put a girdle round about the earth in forty

minutes." We boast that man, by natural power, can so circle it in twenty.

Great things hath this age accomplished and greater yet remain behind.

Over the waters of the sea and the handiwork of man, over the earth and her increase, over the convulsions and career of nations, over every emotion and tumult that stirs the heart of the world, the power of God and the wisdom of God sway their sceptre of absolute control.

It is not alone that spices may come from Africa and gorgeous treasures of the East from Asia, that the billows bear in safety the ships that sail from Christian shores. The thoughtless may conclude that these things have come to pass that men may trade with each other, when all the while the great end is, that God shall have commerce with the human heart, and bring to himself its countless treasures, from the benighted and barbarous birth-place of the diamond, the emerald and the pearl.

The Almighty has thrown his shoe over Edom and who shall bring it back? His footsteps are seen in the sands of savage shores, what power can mar their beauty or rub them out and leave no trace behind? The kind, gentle, sweet spirit of Him that suffered the agony of the garden, is, by these means, avenues and channels, to circulate itself throughout the world and make the earth's children all fraternal.

GENTLEMEN:—We have touched at the past of the century and not altogether avoided something of the future. The great destiny of our country, who can tell it?

When Dr. Franklin was our Representative at the Court of Louis the XVI., during the war and before Independence was achieved, he was asked by the King what would be the probable increase of population in case the colonies were successful. He replied that he thought the population would double itself every 25 years. The first census was taken in 1790, and between that period and 1840, the population has doubled every 22½ years. This period was one

of comparative disadvantage, the country was young and unused to the set forms of government, her infancy had just sprung from its struggle for existence through a bitter and unequal war; again, she was involved in another with the same power, and with the Indian tribes had many a bloody conflict. The yellow fever, small-pox, and cholera, had all prevailed as epidemics, and the science of medicine was in few places far advanced, and in others altogether unknown.

Facilities for emigration both from our larger cities to the wilderness, and from foreign ports to our own were far from abundant; indeed compared to what they now are and will be, they were almost as nothing.

Now make a calculation according to a ratio no higher than that we have had between 1790 and 1840, and this nation, if it holds together, will number, when the sun goes down on the last day of the nineteenth century a hundred and sixty millions of people.

Then, my friends, is there not on you and me and all of us a deep responsibility? The future is full of high interest and mighty destinies, and in its fate the American people have been ordained, as I believe, for an active and conspicuous part. The wide world is to be brought under the influence of civilized Christian education. The song of joy and the voice of prayer are to rise in Asia from the foot of the Himelah Mountains, and all Egypt is to lose the blackness of its darkness and beam before the world in the beauty of the light of the Son of God. That Osiris, who was worshipped as the sun that had set, is to be dethroned in many hearts by the Son that has arisen.

From a world, at the time of the Exodus, unknown, the people of God are to recross the Red Sea and re-echo His name by the banks of the Nile. And marvel not that I am of the belief that every nation on the face of the earth will yet speak the language we speak and breathe the free spirit of our Institutions, and haply may be, all people under the whole Heaven will some time assemble on their birth-day of freedom under our flag of stars.

There is no reason that tyranny should last for aye, and that

oppression should be immortal. The backbone of depotism has been broken already and can be broke again, and iron heels, under which the necks of the weak have writhed in anguish, have many a time been overturned and crushed.

When I try to look into the future my eye-sight is pained with the intensity of the unfolded Canaan before us, and the brain becomes dizzy, in dreaming even, of the wonders this age is destined to bring forth.

This honored Institution with which you are connected, and that other, its fair and noble sister, hard by, are elements of no mean importance in making up the being and consistency of the next fifty years. That they will be elements of good and not of evil, the past and the present give us delightful promise.

Prosperity, in all their ways, to them both, and that other great element the Common School System of the country. Encourage it and bless it always, for it is a noble ally in a noble enterprise. Let us all, with one accord, say it again, God bless the Common Schools. For they are to the wintry condition of the world what the sunshine of spring—the rain of Heaven—and the distilled dews of the night are to the earth in her struggle to bring forth through ribs of frost, the bud—the leaf—and the flower.

You and I, my friends, are here not to stand still but to go forward, not to look downward but to look upward. A mad philosopher of physical nature in Egypt, long ago, had a theory, which, if it were not true was at least lovely. He said, That when lightning struck a conductor the fluid passed down the rod into the ground, but that the spark flew back again to the sky. Our mind is an emanation from on high where the light is born,\* and should look no where but to its home. The body is of the earth earthy, and let it if it will, grovel in the ground to which it belongs, but Oh! do not bury the immortal part of you, it is not fit food for worms.

\* Sentiment so catholic has not been unillustrated by the “lofty grave tragedians, those teachers best,” who have given it tones “in both *chorus*\* and *iambic*.”† The echo of the muse to the instincts of our nature.

\* Eurip. Chrysipp. fr. 7.

† Eurip. Suppl. 531. See also Ecclesiastes xii. 7.

Let us be ambitious, for a just ambition, justly used, is a good thing. All ambition unjustly employed—the ambition of tricks, whether it is the ambition of wealth or power carries with it its own curse. The relentless and bloody Richard, who had the merit of being a brave man and no more, fooled even himself into the blind belief that he was not self-cursed. His human nature returning for a little towards him he bewailed that no creature loved him living and there was none to pity him when dead. But he drove it all away and the evil genius ministered to him the miserable consolation, “they can but say I had the crown, I was not fool as well as villain.”

What a delight to turn from men like this to him that is the father of our country.

On the truth in all things his eye was constantly fixed for he loved it for its own sake. Its temple, with all its windows lighted, never faded from his view. As a minister of civil affairs in time of peace, he was guided by the pillar of its cloud by day and the pillar of its fire by night. In the heat of battle, when danger thundered thick around him, he never turned from the flag of his country but saw beyond it and over it the star that beamed on Bethlehem flaming in the forehead of the morning sky.

And here I might mention an incident that in its conclusion would seem to illustrate the bright close of his career. It was told to me by an old hunter whose home was in the mountains.

He said he had started, as was often his custom, towards the summit of the Allegheny, by one of the wild paths where few men travelled. When part of the way up he paused for a little to rest and saw near him a viper basking in the sunshine on a rock. Presently an eagle darting down seized the reptile and flew, screaming, upwards towards his nest. When almost at the top he seemed to have relaxed his hold, for the viper fastened its fangs on his heart. It was freed and fell headlong to its destruction. Not so the eagle. But with slow and measured wing he descended with dignity to his death, and as he approached the foot—in the very article of dissolution—he threw himself upon his back and died with his eye resting



on the sun. The sun as he shines on the mountain—THE GOD IDEAL OF AN EAGLE.

He, the eagle of his tribe, died with his eye resting on the Creator of the sun—THE GOD REAL OF HIS HOPE.

This College bears his name and will not nor cannot dishonor it. You who have been kind enough to ask me to speak to you have adopted an appropriate and expressive conjunction of names most fitly set together in this year of tumult and trouble. Washington and Union, beautiful and thrilling association—"lovely and pleasant were they in their lives, and in *his* death they were not divided."

The flag that floated over him was the flag of the Union and is so still—to tear it to pieces, and I speak it not profanely, would have no parallel of atrocity on the earth since the parting of Christ's raiment. It is said, that the knave who fired the Ephesian Dome outlived in fame the fool that built it. There be many, and oh, how sad to say it, in our own day who desire to build up for themselves an immortality of shame lighted by the conflagration of their country. The flag of the Union is integral and the interest of every man in the country is the whole of it. It is an estate of which there can be no partition amongst the heirs, and it must be sold, if touched at all, for distribution. Within these walls and in view of his eye, as it now glitters from his picture, there is no Judas to seek a purchaser and negotiate the sale.

No, for us, and our childrens' children after us, it shall be the unsullied heaven-blessed standard of victory in war, and the banner of good-will, fraternity and love when the day of everlasting peace shall dawn.





AN  
ADDRESS,

DELIVERED AT THE OPENING OF THE ELEVENTH SESSION OF THE  
THEOLOGICAL SEMINARY, AT OXFORD, O.

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MY DEAR YOUNG BRETHREN :—In an address delivered here a few years ago, I endeavored to point out the nature, design, and importance of the office of the gospel ministry. It was then seen that the great design of God, in the institution of this office, is to dispel moral darkness, and diffuse the knowledge of Himself in the world ; to rescue the soul from the power of sin ; to reconcile guilty man, and restore him to the favor of his Maker ; to render him perfectly holy and meet for heaven ; to re-establish on our rebellious earth the authority of the supreme and eternal God, and to mitigate and abolish the various evils which sin has introduced into the world. A brief survey was then taken of the work belonging to this office, which is chiefly the proclamation, inculcation and spiritual enforcement of God's truth and will ; and it was seen that in carrying forward this design, and accomplishing this work, gospel ministers stand related to God as his *servants* and *fellow-laborers*, as his *watchmen*, his *witnesses*, *messengers*, *stewards* and *ambassadors* ; and that they constitute the great leading instrumentality through which the Holy Spirit, according to God's eternal plan, works in applying the redemption of Jesus Christ in effectually saving his church, unto the manifestation of his own glory.

It is my purpose to call your attention to a more particular view of the **DUTIES** of this important office. These may be embraced under *instruction*, *prayer*, and *the government of those who profess faith and obedience to the gospel*. The

first named will be the subject of this day's address.—*The duties of the minister of the gospel as a TEACHER.*

Instruction is his chief and most prominent duty; "The priest's lips should keep knowledge, and the people should learn the law at his mouth." This was the law of the covenant of priesthood as established with the house of Levi; "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." It was a leading duty of the priesthood under the former dispensation, in their typical character, to offer sacrifice prefiguring the sacrifice of Jesus Christ, which lies at the foundation of all evangelical instruction; but yet, their sacrificial duties, though primary and fundamental, were subordinate, and were subservient to the work of instruction, and to the end to be accomplished by that instruction—the sanctification of the people, and their being rendered obedient to the will of a covenant God. Hence, Moses, predicting the employment and destination of the Levites amongst the tribes of Israel, names their duties as teachers first, their sacrificial duties afterwards; "They shall teach Jacob Thy judgments, and Israel Thy law; they shall put incense before Thee, and whole burnt-sacrifices upon Thine altar." Since the death of Christ, "sacrifice and oblation have ceased;" there is "no more offering for sin;" "for by one offering He hath perfected forever them that are sanctified." The popish doctrine of a Christian priesthood offering the sacrifice of the mass for the sins of the living and the dead, is glaringly unscriptural, and grossly derogatory to the perfect sacrifice of Christ. In regard to propitiatory sacrifice, there is nothing in the new Testament ministry corresponding to the service of the ancient priesthood; this all terminated in Jesus Christ. But in regard to *instruction*, the ancient priesthood is perpetuated in the Christian ministry. Hence, the language of Jesus Christ in the great commission "Go, *teach* all nations; *teaching* them to observe all things whatsoever I have commanded you." These words plainly show that instruction is their chief and most prominent duty. The same is apparent from their official titles—*pastors, teachers, stewards* of the mysteries and manifold grace of God; *witnesses* to the truth of Jesus, *messengers* of God, *ambassadors* for Christ, all which more or less imply instruction. Besides the express title of *teachers*, the scriptural designation

of a fixed and settled ministry is that of *pastors*; and it is their duty as such to feed the people, composing their flocks, "with understanding and knowledge." It is only when they do this, that they are "pastors after God's heart." It is the characteristic employment of the new-Testament ministry, "to labor in word and doctrine;" and they are "to give themselves to the ministry of the word." The end of their office is, to open the blind eyes and turn men from darkness to light, and thereby, from the power of *satan* to God. This they are to do by the clear and convincing exhibition of the truth as it is in Jesus; by inculcating, in a luminous and impressive manner, the doctrine which is according to godliness. The office requires no ordinary qualifications in point of intelligence, and that intelligence employed and improved with untiring application, and unflagging industry.

The day is past for men to plead for an ignorant, or, tolerate a drowsy ministry. Pertness and assurance with superficial acquirement, but sustained by bold pretension, often impose on the people still, as in former days, and even for a while bear off the palm from solid and substantial worth; but he who uses "the instruments of a foolish shepherd," shall sooner or later sink into contempt. Those denominations which used to undervalue, now estimate, more and more every year, an educated and intelligent ministry; a fact, which shows that such a ministry is a demand of the times, and that none other will do. And every young man having the ministry in view, should keep it before his mind, that he is aspiring to be a *teacher*, and a teacher in an age of growing intelligence, which demands intelligent and able instructors, and can be served by nothing less; an age, too, in which infidelity and error are propagated by talent, by great mental activity, and by all the powers of sophistry: on which account the truth has special need of skillful and able advocates; and consequently, that it is required of *him*, that his whole course, first of preparation, and then of professional life, be a course of the most devoted and studious application. If there be any office or employment in the world, which demands of those who are already in it, or are candidates for it, *professional enthusiasm*, it is that of the Christian ministry as teachers. The dignity and importance of their office, their relations to God, and their peculiar accountability, the high source from which they are to draw their instructions, the grand and noble themes on which they are to treat, the stupendous interests which as teachers they are to promote, and the bearing of their instructions on all the interests of man, both for time and eternity, and the opposition which they have to encounter

from both earth and hell,—these things, one and all, should rouse all their energies, and fire them with a burning zeal and an unquenchable ardor, every man to the utmost of his ability, to excel.

In considering the duties of the Christian minister as a teacher, let us consider, the *rule* of his instruction, its *subject-matter*, the different *forms* in which it is to be imparted, and the *spirit and manner* of its communication.

First. The *rule* of his instruction,—that from which he is to derive all his doctrines, and by which he is to test them,—is *the word of God*. The business of the ancient priest as a religious instructor, was to “teach the children of Israel all the statutes which the Lord had spoken unto them by the hand of Moses.” And in like manner, the Lord Jesus Christ charges the new-Testament ministry to “teach all things whatsoever he has commanded.” Paul recites the words of Christ commissioning him; it was to be his witness of all that which he “had seen” from the Lord Jesus, and of all that in which the Lord Jesus should yet “appear to him.” That which the Apostle felt himself bound to declare, was “the whole counsel of God;” he felt that “the glorious gospel of the blessed God” was a sacred trust which he must execute faithfully according to instructions, and he scorned to “handle the word of God deceitfully;” and in giving charge to others, his injunction was, “Preach the word,” “study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” And by “the word of truth,” he meant the whole of revealed scripture, the old Testament as well as the new. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” In the phrase, “all scripture,” in this passage, the apostle certainly includes the old Testament. In the immediate connection, he had spoken of Timothy, as “from a child knowing the holy scriptures;” but as in Timothy’s childhood, very little, if any of the new Testament could have been written, it must have been the holy scriptures of the old Testament that he knew from a child. These scriptures, the apostle asserts, are “able to make wise unto salvation;” and these scriptures, as “given by inspiration of God,” as well as new Testament scripture, given by the same inspiration, are “profitable for doctrine, for reproof, for correction, and for instruction in righteousness;” and that for the special purpose of qualifying, perfecting, and thoroughly furnishing “the man of God” (that is the gospel minister, who, like the ancient prophets, is, in virtue of his

office, emphatically a man of God), for all good works as a Christian minister and teacher. The apostle Peter was equally explicit in enjoining the word of God as the rule of instruction. "If any man speak, let him speak as the oracles of God."

Ministers, as the very name imports, are men acting under instructions; having a master whose will they are bound to consult and respect in all things. They are sent to declare and teach, not their own mind and will, but the mind and will of God, in doing which, they are "to hold fast the faithful word as they have been taught." The relations in which they stand to God and every official title they bear, are proof of this. They are not only called ministers, but *ministers of the word*. As watchmen, they are to hear the word at God's mouth and give warning from Him. As God's witnesses, they are to declare His truth, His whole truth, and nothing but His truth. As stewards of the mysteries of God, they must be faithful to him who has put them in trust, bringing forth the sacred treasures and provisions committed to them, uncorrupt and without reservation. As messengers of the Lord of hosts, they must have a "*Thus saith the Lord*" for all they declare. And as ambassadors of Christ, they must faithfully represent their king and sovereign, and abide by his instructions; for they act in his name, and are to speak "as though God spake by them," inasmuch as he that heareth them heareth God, and he that despiseth them, despiseth not man, but God.

I have been thus full in adducing proof of a point which none of you will deny, in order to impress deeply and indelibly on your minds the important practical truth, which, though not denied, is not sufficiently felt,—that as religious teachers your business will be to *preach God's word*, to draw all your instructions from it, and make it a test of all your doctrines.

The rule of your instructions must be the word of God; the *written* word, which, by the remarkable providence of God, guarding its purity, has come down to us uncorrupt as well as entire; and not the *tradition* of the church, which, passing through the foul and dark channel of a thousand impure minds, has gathered impurities at every point of its course, until it has come to us thick and turbid and loathsome, like the drainage of a sewer, with all manner of filth and nastiness:—the written word, as recorded "by holy men of God in old time," its meaning ascertained by *diligent study* of this word, and that in its original tongues. As you are to expect no new revelations of God's mind and will, so you are not to expect any secret inspirations enabling you by *pure dint of the grace of God*, without study, to interpret the sacred text. The visionary enthusiast, be it the eloquent



living, or some western apostle, who can scarce spell out his text, may entertain such a conceit, and indulge in indolent revery, and, following the false lights of his own crazed imaginings, become the victim of folly and absurdity, and succeed in misleading others; but it is only by the sober, patient and laborious study of God's word, revealed by prophets and apostles, that we can ourselves learn, and can qualify ourselves to teach the mind and will of God. Even Paul with all his high intellectual endowments and inspiration, "reasoned out of the scriptures," and in such a way as proved that he both had been and continued to be a diligent student of them; and he regarded it as a main thing in Timothy's qualifications for the sacred office of an evangelist, that from a child he had known the holy scriptures; and he referred the man of God to the scriptures as that great storehouse of instruction from which he was to come thoroughly furnished for every part of his work.

Your rule must be the word of God, *opposed to philosophical speculations, and oppositions of science falsely so called.* Science, whether physical or moral, is neither discarded by, nor opposed to, revelation. On the contrary, it is in perfect harmony with it, and is often an important aid both in its illustration and defence. In it, therefore, the gospel minister should aim to be thoroughly versed, and the more thoroughly the better, both for the defence and illustration of religion. The danger against which we would guard, is that to which smatterers in science as well as in theology are chiefly exposed; that of applying either supposed principles in morals or physics; not yet well established, but which such men jump at as true, or established principles by them imperfectly understood, to the corrupting or denial of doctrines taught in God's word; or applying them to religion in connexions in which they have no bearing, and for purposes to which they are wholly inapplicable. Such blunders no man truly versed in the principles of science will commit. There are points in religion which are above all human speculation, being matters purely of revelation. There are also certain ultimate principles in science, which no philosopher, who deserves the name, will attempt to explain; he rests in them as final principles, which bound the limits of his inquiries. Much more is this the case in religion; many of the doctrines of revelation being ultimate facts, which it would be incompatible with the modesty of true science to attempt to explain, much more to reject, because they cannot be explained. The bible being once proved to be the word of God, we are to take its statements, legitimately interpreted, as *facts*, just as we do

what is revealed to us by our senses. Truth also being presented to us in the word of God, not in a complete, filled out system; but only in such fragments as are adapted to our present wants; and as we in the present state of our powers, are capable of comprehending and improving, difficulties will present themselves which have their foundation in our ignorance, and which would not present themselves if the whole system of truth were before our minds, as it is before the Divine Mind. We cannot explain the *rationale* of many things which are revealed. Some things too, appear in some degree at least, inconsistent with admitted principles, and wholly irreconcilable with our philosophy and with popular prejudices. Moreover, on this account, as well as on account of their self-denying and humbling character, many of the doctrines and precepts of revealed religion are unpopular. Hence, vanity, the pride of wisdom, a desire to be accounted talented and original, and a love of popular favor, and even an honest but indiscreet desire to recommend religion to the popular mind and taste, tempt ministers to swerve from the plain and simple teachings of God's word. They begin to speculate, and endeavor to explain what is not to be explained, and try to solve difficulties which the mind of man cannot solve, and mould and shape the doctrines of God's word for the purpose of reconciling them to their own preconceived notions, or the prejudices of community, till the gospel of Christ is changed into "another gospel, which is yet not another;" and their own minds and the minds of their hearers become "corrupted from the simplicity which is in Christ." It was in this way that the faith of the primitive church became in a few centuries thoroughly perverted, and the truth of Jesus buried under a mass of superstition. It was against this that the apostle so earnestly forewarned his successors and the church; "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing, have erred concerning the faith?"

In order to guard against this, let us cherish a deep and abiding sense of the infallible and plenary inspiration of the word of God, and of its supreme authority and perfection as a rule; a solemn reverence and a fervent love for it as *God's truth*. Let us keep before us the noble example of the great apostle himself, as set forth in his epistle to the Christians in philosophy, self-wisdom Corinth; "When I came to you, I came not with excellency of speech, or of wisdom, declaring unto

you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in meekness and fear and much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Once more, this word should be our rule, *in opposition to the servile following of standard writers, and blind, servile submission to the authority of great names.* Pure dependence on the authority of God's word is consistent with the utmost freedom of thought. It is one among the most explicit instructions of Christ; "Be ye not called Rabbi; and call no man your father upon the earth." That supreme reverence which we owe to the authority of Christ, forbids us on the one hand, to claim dominion over the faith of others, and on the other, to suffer any man to have dominion over our faith. We should encourage in others, and ourselves practice, the generous independence of the noble Bereans, who, while they received the word preached with all readiness of mind, searched the scriptures daily whether those things were so. The doctrines and interpretations of men distinguished for ability, learning and piety, should be respected, but yet not received as authoritative: "*To the law and to the testimony.*" Confessions and formularies of faith are of use in their place, as tests of orthodoxy, and as summaries of instruction; but even they are to be tried by the word of God, and have no authority or binding force, except as they are founded on and agreeable to it; and, much as we should respect our excellent formularies, we would greatly err should we regard them with the same veneration, and yield them the same implicit faith and obedience which we give to the word of God. The superstitious reverence with which they are regarded by some, as if they must be absolutely faultless and infallible, because the production of the Westminster divines, is akin to the spirit of popery. Such abject spirits may claim to be *par excellence*, the sons of these distinguished men of God, but these holy men would be the very first to disown them. In this honoring even the best of men, there is betrayed a lack of that supreme reverence which is due to the word of God, a want of love to it as his very word, and an indolent unwillingness to go to the trouble of searching it for ourselves, so as to bring all human productions to its test. Let there be a hearty acknowledgment of these formularies, as founded on and agreeable to the divine word, but let that acknowledgment be the result of rational conviction, arising from an intelligent and

honest examination, and not a blind implicit faith based on the supposition that these fathers could not err.

And here I would take occasion to remark, that the word of God is to be our rule, not as presented to us by the gloss of commentators (however useful such works may be as helps), but as its meaning is developed to ourselves by *our own careful exegetical study* of it. There are certain established principles of interpreting language applicable to the scriptures as well as to other books. These we should have fully before our minds, and to these we should practically adhere in ascertaining the sense of the scriptures; taking nothing on the *ipse dixit* of any man, however renowned as an expositor, but, while we avail ourselves of all helps within our reach, acting the part of independent, self-relying interpreters of God's word. Hence the importance of consecutive study of the books composing the holy scriptures, and consequently, of the plan of lecturing consecutively in the ministrations of the pulpit. It is profitable to both the minister and the people, it tends to make both acquainted with the scriptures. Hence, also, the importance of making the study of the bible—its careful exegetical study—most prominent in a course of theological training. The maxim of the great Luther is incontrovertibly true;—*Bonus textuarius est bonus theologus*. You may, with very little theological attainment, make popular expounders and dashing popular preachers by the free use of commentators, and of common places, and lectures on divinity, and of theological dictionaries, and cyclopedias of religious knowledge, along with the aid of "Skeletons" and "Pulpit Assistants," and a sermon stolen now and then from President Davis or some *rare* modern sermonizer; but you will only be retailing other men's wares second-hand; you will not be invigorating your own minds and the minds of your hearers by reviving draughts of God's vivifying truth from the living fountain of His own word; you will not be drawing forth that truth, and shedding it in all the freshness of its healing power upon the consciences and hearts of men; you will not be qualifying yourselves, by a thorough direct acquaintance with the word of God, to meet new forms of error as they arise, but must travel the beaten path, the adversary unmet; and you will not, with those mighty spiritual weapons which the armory of God's word supplies, be demolishing the prejudices which have kept the different sections of the church apart. Ministers must be able to come to the word of God, and by patient, bible-searching inquiry, learn what the Lord saith, and they must be able and must accustom themselves to lead the people thither also; or one of two results will follow; either

existing prejudices will be perpetuated, or the church will sink into perfect *indifferentism* as to the truth, the most dangerous of all *isms*, and the stepping-stone to infidelity. It is only by all coming direct to the word of God, and unshackled and unwarped, searching out and learning what it says; that Christians will ever come to stand on the common ground of God's truth, feeling all the power of its obligation, and yet exulting in the liberty with which it makes them free.

Second. I would next briefly direct your attention to the *subject-matter* of the minister's instruction. This is summarily stated by the Apostle; "I determined not to know anything among you, save JESUS CHRIST AND HIM CRUCIFIED." This is the grand central theme to which every ray of truth must converge as to its focal point, or rather, the sun of the system from which light radiates upon all surrounding objects. The *gospel* is a revelation of the grace and mercy of God to mankind, sinners, in Jesus Christ. It presents to our view, as the most prominent object of contemplation, the Lord Jesus Christ, the eternal Son of God, in his appointment by the Father to be the mediator between God and men, and then in all his mediatorial offices, and work, and benefits, as our prophet, priest, and king; his incarnation; his subjection as our surety to the broken law; his vicarious obedience, sufferings and death; his satisfaction thereby made to law and justice, and the consequent benefits of justification, adoption and sanctification; all resulting from and secured by this satisfaction; his resurrection, ascension, intercession, and exaltation to the throne of the universe as our law-fulfilling and justice-satisfying mediator; his administration in this capacity, in the exercise of a sovereign universal power of all things for the effectual application of his redemption unto the complete and final salvation of his elect and redeemed people; the work of the Holy Spirit sent forth by Him as the spirit of life in Christ Jesus; his visible church as constituted and organized by himself, the crucified but living and exalted Redeemer; the gospel as the word and testimony of him who liveth and was dead and is alive forevermore, and has the keys of hell and of death; the gospel ministry as his commissioned heralds and ambassadors, and the ordinances and means of grace as his institutions.

In the gospel, the person of Christ as God-man, is embraced as a fundamental principle, and his death (implying his obedience) under the curse of the law, in our room and for our sins, is the great fundamental fact. But this implies the guilt and moral helplessness of man. The death of Christ was also for a specific purpose; by it as a satisfaction to justice, eternal

redemption was obtained. And this implies all the benefits which this redemption secures, and all the offices which Jesus Christ fills and executes in procuring and applying these benefits; and brings to view particularly the work of the holy Spirit as his agent in their application, and the ordinances of Christ as the *means* through which this agent conveys these benefits to the sinner, and the church of Christ with its ministry by him constituted, as that *society* to which these means are committed for their faithful preservation and dispensation for the ingathering and perfecting of the redeemed; and also, the resurrection of the dead, and the general judgment by Jesus Christ, as the completion of the whole scheme of man's redemption. The whole scheme implies a future state of rewards and punishments, and necessarily involves the doctrine of the trinity, without taking which into view, it is perfectly unintelligible. The gospel, the great leading feature of which is Christ crucified, embraces then a great variety of *doctrines*, all of them exhibiting, directly or indirectly, God's grace and mercy to sinful men through Jesus Christ.

But in connexion with these doctrines, are gracious and most liberal *offers*, in which Jesus Christ and eternal life in him, are tendered as God's free gift to sinners for their acceptance, "This is the record that God hath given us, eternal life, and this life is in his Son;" "Who of God, is made to us wisdom, righteousness, sanctification, and redemption." "To you is the word of this salvation sent." And these offers are followed by kind and earnest and pressing *invitations*, addressed to all and every one hearing the gospel, and accompanied with *promises and assurances* of salvation to every one, who, believing the doctrine of Christ crucified, accepts the invitation and embraces the offered salvation. "Come unto me all ye that labor and are heavy laden, and I will give you rest." "He every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." "Incline your ear, and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "Him that cometh to me, I will in no wise cast out," "I will give him the water of life freely," "I will have mercy upon him, I will abundantly pardon, I will give him eternal life, and he shall never come into condemnation."

The due unfolding of God's grace and mercy through a crucified Saviour, implies the exhibition of the *law* in its spirituality, extent, and dreadful sanctions as a *broken covenant*, in order to convince men of their sin and misery, and

show them their need of the righteousness of Christ, and thereby induce them to go to him as the end of the law for righteousness to every one that believeth. Luther justly styled the doctrine of justification through the imputed righteousness of Jesus Christ, *articulus stantis vel cadentis ecclesie*—that doctrine maintaining which the church would stand, denying or corrupting which she must fall;—but this doctrine cannot be urged to conviction, it cannot be taught at all, without a faithful and pointed exhibition of the law as it worketh wrath. “By the law is the knowledge of sin;” and sin in all its ruinous consequences must be known and felt before “the righteousness of God without the law” will be welcomed and embraced. In confirmation of these remarks, you need only be referred to the epistle to the Romans.

Again: You cannot unfold the riches of grace in Christ Jesus without exhibiting the law in its spirituality and extent as a *rule of life* to the believer. This is necessary to teach believers their need of the grace of the Holy Spirit, and their obligations to the mercy and power of God for working in them that stupendous change by which they are delivered from the bondage of corruption into the glorious liberty of the children of God, and made meet for the inheritance of the saints in light. And the law cannot be exhibited in its spirituality, extent, and sanctions as a covenant of works, nor yet as a rule of life, without bringing to view *the character and perfections of God*, of whose image the law is a transcript, and in whose nature and perfections the obligation of both its precepts and sanctions is founded. And all this will bring into view the unspeakable *turpitude and guilt of sin*. Thus you see, the theme of a crucified Saviour draws into itself everything connected with the moral relations and religious interests of man, presenting all in a new and interesting light. No where else can you obtain such a view of the perfections of God, of the nature and obligations of his holy law, and of the evil of sin, as in the life, obedience and death of him who was manifested to take away our sins, and in whom was no sin.

From all this, it follows, that the doctrines of the gospel are truths of practical tendency, and should be preached with a view to practical effect in convincing and humbling men, and turning them to God, and making them holy; and also, that the minister of the gospel need not expect to accomplish the great practical purposes of his ministry, in the conversion and sanctification of men, by any other means than by urging upon them the doctrines of God's grace and mercy in Christ Jesus.

Third. I shall detain you only a very few moments on what remains of this subject. As to the different *modes* or ways in which this instruction is to be imparted, I would name as principal and most important, the *pulpit*. It is here that the minister appears most fully, and stands forth to public view, in his distinctive and official character, as "a preacher and a teacher," a messenger of the Lord of hosts, an ambassador of Christ. Here, if anywhere, he must acquit himself as a master-workman; rightly dividing the word of truth. To the structure, composition and delivery of discourses, your attention will be turned in the lecture room; but what I wish to insist on here, is, thorough and complete preparation for the pulpit. It is an error of the age, and one which goes far towards accounting for the inefficiency of the pulpit, by many deplored, that a minister should be a great deal out among the people, so much so as to preclude that elaborate study which is necessary to the production of thoroughly digested discourses. It is true that he should be much among the people, ready to go at every call in which he may serve his Master, or the people in his Master's work; but then he must be known, not as "a man of the streets and about town," but as a *student*, and a *hard student*. His discourses must be, not warming, incoherent, wordy harangues, but logical, well-arranged, well-composed and cogent argument, carefully framed to reach the convictions of his hearers, and that in view of the various classes of mind which he will be called to address. Every man should, during the first eight or ten years of his ministry, labor to have his discourses, after having been thoroughly digested, carefully written, and should keep up the practice of frequent carefully written preparation, during his ministry. And then pains should be taken to have what is thus written, perfectly at command, so as to preclude all fear of failure, all hesitation in utterance, all dubiousness of manner in delivery, and all liability to embarrassment or confusion. When the minister rises to speak, he should rise full of his subject, and feeling that he has it at command. Many a well-composed discourse is in a great measure lost, because not thoroughly committed; and when this occurs, we are forcibly reminded of the proverb, "The slothful man roasteth not that which he took in hunting."

Next to the pulpit, I would mention, "teaching from house to house," or *family visitation*. This method of imparting instruction has been always found to be eminently useful, and is, indeed, indispensable to permanent ministerial success. It is this which more especially brings the minister to the view of the people in the endearing relation of *their pastor*. He



becomes acquainted with their particular religious condition and circumstances as individuals, and as families, and imparts instruction, counsel, admonition, comfort and encouragement, accordingly. He forms the acquaintance of the children and youth, attaches them to himself, acquires a lasting influence over them, and stimulates their parents to teach, and them to learn.

Besides this, the minister should maintain *diets of examination* on the catechisms, and *bible classes*. By the former, he will lead the people of his charge to study the doctrines of the gospel in their mutual connection and dependence; and by the latter, to study the word of God, and thereby have their "faith to stand, not in the wisdom of men, but in the power of God." It is also very important that these different methods of instruction be maintained *systematically*. The more that all failure and all irregularity can be avoided—the more that system and order can be introduced—the more pleasantly and effectively will this whole machinery of ministerial instruction work.

Other opportunities of imparting instruction will be afforded, as visiting the sick, comforting the afflicted, easing the burdened conscience, counseling and admonishing the ignorant and them that are out of the way. These opportunities he must embrace as one who stands prepared for every good work.

Fourth. Finally, as to *the spirit and manner* in which this instruction should be communicated, the man of God should habitually cherish a deep and solemn sense of the high station he fills, and of the relations in which, as a god-commissioned teacher, he stands to God and to his fellow men. A sense of these things should cleave to him at all times and in all places; in his study, in the pulpit, in his more private instructions, and even in his hours of relaxation and social intercourse. This will give him the right spirit, and thereby the right manner in communicating his instructions. And what a position does he occupy among men! He is charged with a message from the Eternal to sinful perishing mortals. It is the word of God he handles,—the testimony of Jesus sealed with his own blood. For every thing he says and does, he must give account. If souls perish through his unfaithfulness, their blood will be required at his hands. Sinners all around him are hastening on to death and ruin. For their redemption, God gave his Son. For their salvation, Jesus died. This gospel is God's appointed means for delivering them from death and bringing them into eternal life; and he is its minister, and in his hands it will be either the savor of life unto life, or the savor of death unto death. But the

Saviour has promised to go with him. His Holy Spirit is promised to carry it with demonstration and power to the conscience and the heart; and God is waiting to be gracious, and the Holy Spirit is ready to strive. What stupendous consequences are pending! Souls immortal saved or lost! Hell escaped and heaven won! or heaven lost and endless perdition the result! And with what interest does all heaven await the issue; yea, all hell too! What then shall be the effect of this ministry—what, of this sermon—this appeal—this sentence! With such reflections and feelings as these, should the minister study, enter the pulpit and speak. This will give him the right manner, because it will give him the right spirit. It will give him earnestness, and diligence, and plainness, and kindness, and a tender concern for souls, and an air of holy solemnity and divine authority. He will have an eloquence befitting an ambassador of Christ.

On this subject, something may be learned from books, and they should be studied; and something from models, and, as far as practicable, they should be studied too; but let a minister know from experience the preciousness of the Saviour, and the worth of the soul, and the excellency of the gospel as the power of God; let him be burdened with a sense of his relations to God, and to his fellow immortals; and let him be filled with his subject, and with the conviction that it is not by might nor by power, but by the Spirit of the Lord that he is to accomplish anything, and he may safely trust the rest to nature. Art may correct redundancies and cure defects, but let him give free scope to his own sanctified nature; let him use his own powers which his Maker has given him, his own mental and emotional constitution, voice and expression, untrammelled by rules, and unperverted and undisguised by models. Every man has by the very constitution of his nature, something peculiar to himself, which distinguishes him from every other living man; and that should never be lost, it should be regulated and cultivated and trained, but not lost. Rules should guide, but not fetter; models may mould, but not distort nature. The highest eloquence, is the eloquence of nature; and every man, in order to attain the highest degree of excellence within his reach, must follow nature.

# CATALOGUE OF STUDENTS.

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† Baptist.

‡ Absent by sickness.

**THE DUTIES OF MEN OF EDUCATION.**

**AN ADDRESS**

**DELIVERED BEFORE THE LITERARY SOCIETIES**

**OF**

**WASHINGTON COLLEGE,**

**AT THE ANNUAL COMMENCEMENT, SEPT. 29TH, 1847.**

**BY JOSEPH R. CHANDLER.**

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**WASHINGTON, PA:**

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# CORRESPONDENCE.

WASHINGTON COLLEGE, }  
SEPT. 29TH, 1847. }

JOSEPH R. CHANDLER, Esq.

*Dear Sir:*—The undersigned have the honor to express to you, in behalf of the UNION and WASHINGTON LITERARY SOCIETIES, their grateful thanks for your eloquent Address, delivered before them this day, and earnestly request a copy for publication.

We hope, sir, that you will add to our obligations, by a compliance with this request.

We remain very truly and respectfully,

Your obedient servants,

JAMES M. CLARK,  
NORMAN D. FENTON,  
JAMES E. COOKE,

*Committee of Union Literary Society.*

WILLIAM R. WIGGINS,  
ALEX. C. M'CONNELL,  
WILLIAM R. KING,

*Committee of Washington Literary Society.*

WASHINGTON, PA., SEPT. 29TH, 1847.

*Gentlemen:*—I am honored with your requesting a copy of my Address, delivered this day. Though I did not intend the paper for publication, yet I do not feel at liberty to refuse a request so kindly and flatteringly conveyed.

I am, very truly, your obedient servant,

JOS. R. CHANDLER.

To Messrs. JAMES M. CLARK,  
NORMAN D. FENTON,  
JAMES E. COOKE,  
WILLIAM R. WIGGINS,  
ALEX. C. M'CONNELL,  
WILLIAM R. KING,

*Committee of Literary Societies of Washington College.*

## A D D R E S S .

How natural is the enquiry, almost the reproachful enquiry, of one called to address an association, moral, political or literary, "What shall I say to this people?"

As I approached the preparation for the duties devolved upon me, by accepting your flattering invitation to be the orator of your Societies to-day, I, too, enquired: "What shall I say to this people?"

Vanity, which is part of the conscience of public men, suggested some of the abundant themes connected with classical history and classical studies. How gratifying would be success, if the effort should be successful, of the attempt to define the exact difference between the Attic and the Ionic, in their character and effect; to dwell on the lofty dignity of Thucydides, who used the latter, and the ever flowing majesty of Herodotus, who embalmed history and his fame in the former. How gratifying to institute a comparison between the richness of the Greek, as a language of the whole—a language that expressed the feelings and sentiments of a refined people—a language which became as refined as the sentiment of which it was the vehicle; and the cold preciseness of the Latin, which being used for the statement of facts, historical and scientific, became almost as exact as the sciences which it conveyed—almost as stern and unyielding as the war spirit, of which it was the record.

But, at the close of the Collegiate year, with the atmosphere of learning yet around you, and all unrefreshed from your labors, as you are, it has seemed that some book-worn student might exclaim, as I propounded such a theme, "*ne quid nimis*," and become half weary of the past by the impertinence of the present.

Should I seize upon the loftiest morals of the Greeks and attempt to shew how incomparably below the standard of Christianity they were, as a code; and how, indeed, the best of them may have been only the uncomprehended spoils which Paganism had

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polen, which had been borne by the winds of Heaven, from the cultivated fields of divine truth into the wastes of polished idolatry. Should I attempt this office *here*, I might be rebuked for officious incompetency, by those who are at once the acceptable dispensers of classical knowledge and the venerated ministers of Christian revelation.

I forbear these, and kindred subjects then, and approach you, as a citizen of a Commonwealth, interested in all that concerns our common country; and while I do homage to the virtue and attainments of the master minds that have directed this institution, and, through you, have conferred benefits upon the State, I shall seek to be humbly useful by suggesting some of the common practical duties imposed upon you who graduate at an endowed College; duties, however, which give dignity to your attainments, and the discharge of which will become at once a reward for your exertion, and a compensation to the State for the privileges under which your education has been acquired.

It is not the smallest part of my pleasure, on this occasion, that my address is most directly to the young, with whom it is at once the policy and the duty of age to maintain constant sympathy; to keep alive those affections which are the blessings of this life and the foretaste of all the good of that which is to come; all else fades and grows dim with age; our strength wastes, our fancy halts, our passions lull and our appetite cloy; but the affections of our heart have an immortal youth, they brighten by exercise and are fruitful by cultivation. These are the only possessions common to age and to youth, and to these the stranger appeals when he would awaken a useful sympathy—upon these he would throw himself, rather than upon the more ostensible equality of education, and ask that the motive and subject of his remarks may be traced to the depth of his affections for the young, while he appeals to those affections for that forbearance which the didactic tone of his address may render necessary.

I address you as gentlemen of independent principles and independent means; men that have taken or are about to take places among the citizens of a great Republic; men now accountable only to God and to society. But I also address you as graduates or students of a distinguished College—of an institution that exists not only by the charter which the Commonwealth has bestowed, but, in part, by the means of support with which it has been endowed by the Commonwealth out of funds derived

directly from the people. Your Alma Mater, the venerable source of your education and the object of your reverential affection, owes her existence and her means of extensive usefulness to the State, which in giving life to the institution became its mother, and by the endowments which it has bountifully made to sustain its infancy, and ensure its strength for future usefulness, it has guarded, sustained and fed the school; so that the Commonwealth is indeed the nourishing mother of your Alma Mater. Hence, you who gather to the family table, or sit with pride and gratitude in the shade of these classic halls, must feel that the family pride which as children of this institution you indulge, is, in itself, a proof of obligation towards the power which gave existence and efficacy to the school; and, that as deriving learning and mental discipline from Washington College, you have contracted a debt to the Commonwealth of Pennsylvania; and as that Commonwealth is the aggregate of individual authority and individual dignity, you are debtors to the people of the State—"you are debtors under the law."

Yes, I assert it, every matriculation is an entrance to a probationary state of dependence; every graduation is a confession of indebtedness; the diploma which you bear with you to-day is an indenture of obligation, with penal provisions to be enforced by the court of conscience. And, as one of the people, I lodge the claim on behalf of all, leaving the enforcement of the penalty to those who may discover a disposition to avoid the fulfilment of the implied contract.

One of the first duties of men of learning, is by their own exertions to dignify labor, and by bringing their attainments to bear upon the pursuits of their fellow-men, to mitigate their condition and to lift into consideration the employment of all.

Do not mistake the conditions of life and of living men. Do not suppose, that because one country is favored with climate and another with location, that either is to be long enjoyed without a full discharge of all the duties which appertain to citizenship—of all the high and constantly pressing duties which belong to man, which his nature imposes, which his wants make obvious—the neglect of which has brought ruin on decayed and decaying nations. Nay, do not for a moment entertain the atheistic thought, that there is chance which has disposed of things as you find them here, and that nothing is required but to enter and enjoy. Far from men of learning, far from Christian men,



prophecies of Seers tended, to which the promises of God sent the Hebrews, as by an incontrollable destiny; to which, indeed, the finger of Omnipotence guided them, was not more the home of the chosen people, by providential direction, than is our own country the Heaven bestowed residence of the toiling millions of men—beings whose mental eyes have been touched by the euphrasia of human rights; who indistinctly discover rights and duties and see men “as trees walking.” This is their home; this the land promised to those on whom the tyranny of decaying institutions cast their withering shadow—whose life was hidden in the darkness of irrefragable errors. This is their home as yours; the earth they tread; the soil they cultivate are God’s gift to them as to you; and the form of government and the institutions which it promotes, are as much for their benefit as yours; nay, your benefit depends upon *their* enjoyment, and the permanency of what you value is only secure by the constant approximation of all parts towards equality. When that approximation ceases, differences become permanent—conditions are hereditary, motives for improvement cease, distinctions spring from accidental qualities, genius loses its substantive consideration and learning is deprived of its power. You, gentlemen of these Societies, whose condition of membership is classical attainments, you lose the value of your learning, the power of making it useful to yourselves through others, and you must feel that the stimulant for devotion to study, would evaporate in the atmosphere of fixed institutions, and that the expenditures for the acquisition of classical learning, would better be preserved, to save you from that toil and drudgery to which the altered state of affairs would condemn all that lack wealth.

If such be the case, you see before you, as men and as patriots, a use for the learning which you have gathered in these consecrated halls; and you feel that a solemn obligation rests upon you to give yourselves to the great work of equalising the condition of men—of leveling up the path which is to be trodden, and giving all to see, that political equality, if it is, in itself, more than a nominal level at the ballot-box, leads to such a condition as to produce a general equality—not an equality or identity of employment, but of feelings, views and enjoyments, for the present, which will, in time, equalize all pursuits.

Herein is your vocation—to this is your mission directed.—Go not to the laborer with the vain, the deceptive, the fatal promise, that his toil will ere long cease: that the sweat of his brow

shall be dried, and that he shall eat no more the bread of labor, nor sink to sleep from the fatigues of daily pursuits. The earth hath seen enough of such reformati<sup>o</sup>ns. The miserable convulsions which the Utopian dreamers have produced, have disgusted the laborer with the theory of the learned; and what you have acquired and that in which you boast have been despised by the practical man, and you have been included in the contempt.

Say you to the son of toil, that labor is the condition of life—it is the kind only which constitutes the difference with the good. Be you prompt to apply to practical use the acquisition which these halls ensure. Scorn the belittling idea, and shew to others that you scorn it, that the mere possession of classical knowledge, is, in itself, an occasion of boast—a ground for special distinction. If the scholar does not apply his knowledge to some object of individual advantage, and, by that means, to general good, he is a coxcomb, and justifies the estimate in which the ignorant have affected to hold the learned. Learning is but a means, an implement, either of profitable use, or elevated enjoyment; in the former application, it is the instrument of the laboring man; in the latter, it may become, and you should strive to produce that end, the boon of all. Singly possessed, learning inflates and injures; diffused through all ranks, it elevates pursuits, modifies ambition, chastens passions, equalizes enjoyment and purifies morals. Your duty, as scholars and philanthropists—as patriots and Christians, must then be manifest.—Labor—labor—and that labor which conquers all, will improve all.

One great error in the general comparative estimate of classical learning, arises from the apprehension, that it has no direct application to the great improvements of the age—the advancement of practical science—the melioration of the condition of the whole—the construction of labor-saving machinery and the success of money making plans.

Who invents machinery at the suggestion of Homer? What has the carpenter to acquire from Demosthenes or Polybius?—Does the self-sharpening plough turn a neater furrow on account of Triptolemus, or do the million sheep of your own fertile country yield a richer fleece on account of the Bucolics of Virgil?—These are triumphant questions, that seem to settle in the mind of many the value of classical studies—the pursuits of the inmates of a College. Who has not heard them pronounced by

some man wise in his own conceit? And who has not seen the pale faced student stammer an undigested reply, not an answer—confused, not convinced—as a virgin would blush and hesitate upon a response to the libertine who should sneeringly ask the advantages of maiden purity?

Before we answer the queries, may we not turn them upon the authors? May we not, also, triumphantly demand whether every energy of the human mind should be directed to the sharpening of the plough—the propulsion of machinery and the production of wool? Do these constitute the chief end of man? Are all the lofty energies of the nation, the high aspirations that take hold on Heaven, and may elevate our condition thithward, are these to be confined to the multiplication of physical comforts and the production of the means of gratifying physical wants? “Shall man live by bread alone?” Are there no immortal longings to be gratified by immortal food? Must the shew bread of the altar be mingled with the leaven of the secular loaf? Must there be no mountains to purify the air that would stagnate in the plain? What estimate of the divine powers of man has he formed, who turns away from minds touched with the generous enthusiasm of classic literature—who sneeringly condemns the gifted and the purified, with the sentence, “They toil not neither do they spin.”

But, I answer, that all these humble secular pursuits of life may derive advantages from classical attainments, and that they all owe much of their present advancement to men of learning, who have made their attainments subservient to the promotion of the common arts of man; and therein, almost for the first time, brought labor in debt to capital and learning.

But it is not in this form, that the agricultural and mechanic arts are to be most benefitted, most improved, by classical learning. As means of individual comfort and national wealth, all these secular pursuits are to be regarded with fostering care, and in proportion to their success, will be the amount of individual and national independence. But the permanent success of these pursuits, is dependent upon the devotion of the laborer as upon the improvement of machinery; and the mechanical genius who thinks to promote the prosperity of a community, by improving spinning-jennies and nail factories, and debasing the human mind, by checking its aspirations, might as well complete his work of reformation and elevate in the Federal City, a central machine, that shall do the work of the Legislative and

Executive branches of our government. No advantage can come to a community from any improvement in machinery, which does not at the same time augment the necessity for skill in human agents and increase the amount of responsibility. Production is the end of mechanic skill, however applied, and the praise of invention is not that it diminishes the application of genius and skill, but that it gives augmented increase to their employment; and, as time produces facilities, it is the true policy of the age to encourage adherence to respective pursuits; and therein is found another essential duty of the learned.

I assert it here, however, without intending to occupy your time with the citation of instances as proof; but I assert it as a fact, which your observation will verify, that the improvements of the present age, which are deemed so antagonistic to the seclusion of classic studies; all those inventions to lighten labor and multiply its products, originate in districts where classical learning is prevalent and where it is appreciated; and that most of the labor-saving machinery and the thousand improvements in the manufacturing and mechanic arts, and the means of domestic comfort, owe their existence and proximate perfection, either to men of classical learning, or to the influence of those men upon the artizan's mind. There should be nothing startling in all this; it is the ordinary tendency, though the extraordinary result, of enlarged theory, approaching the consummation of its object. He who despises the pursuit of the student, because he does not perceive its connexion with the productive labors of actual life, would condemn all tillage of the earth because he could not comprehend the dependence thereupon of the harvest produce.

Be assured, then, that where agriculture is pursued as a science—where manufactures give distinction to society, and where the mechanic arts have their greatest developement and most favorable effect, there the College has meliorated the public mind and Euclid and Virgil have preceded the Mechanic's Magazine and the Agricultural Almanac.

Men stand and gaze in admiration of the wonderful workings of machinery, to which the present century gives use, and while it works out all the beautiful results which had been contemplated in its invention, the astonished witnesses exclaim, that its operation seems as if there was mind in the machinery. How little do they consider the amount of mind which has been plac-

design, are at the bottom of the movement, and that neither accident nor sudden inspiration has given rise to such a wonder-working instrument. Mind is there—intelligence is there—study to direct the means to the ends; and, more than that, study to know the thousand failures, and the thousand approximations; deep reading to comprehend and apply all the principles which the ancients saw and almost applied; learning to seize upon the fixed facts of past centuries, and to apply them, with the attainments of the present. All that you see so wonderful in the progress of the productive arts and manufactures, results from the preserving power of the arts of the school; and even with all the influence of printing, that “art preservative of all arts”—only blot out the glories of the past, deprive the young of the discipline of study and the ennobling qualities derivable from the labors of the ancients, and mind would wither, the arts would decline, and men would outlive the inventions of the present day, and sink into supineness and perish from very want of the vivifying heat and light, that has made glad the secluded student—that has made opulent and powerful the man who applies the amelioration of his mind to the improvement of his condition.

Men of learning owe it to society, to be examples of lofty morals. To what end have they given their time to study? Where-to tends the lessons of Seneca or the Philosophy of Plato, if not to the purification of morals, by the illumination of mind. The object, the glory of learning, is the promotion of happiness, and happiness is dependent upon virtue. Happiness, social as well as individual, is the result of a fixed principle of right—of right established by the concurring testimony and experience of the good, and resting upon the unfailing foundation of revealed truth.

Shall it be said, that the associations of Collegiate life and the pursuits of consequent, dependent studies, are not friendly to sound morals, that belong to all classes and all conditions? That genius, study, deductions from ancient minds, go to augment the allurements to vice, and to call away their votaries from the simplicity of truth and the path of rectitude? Why? Is it because the authors whom you admire were unacquainted with revelation? Are they the promoters of vice because they are narrators of indefensible acts? I think not. There is a deference to truth, in the narrative of Pagan writers, and an elevated sentiment pervading their reflections, which seem friendly

as embalmed in the purity of their style and the perfection of their language, we feel that we are contemplating "apples of gold in pictures of silver."

But it is not merely the beauty of style, the perfection of dialect, or the purity of detached precepts, that give the ancient writers the power of rewarding a careful study of their works. Their combined thought, their system of moral faith; their code of Philosophy, often approximate the purity of revealed truth, at least in resemblance; and seem the inanimate, but beautiful exponent of the purest principles of Judaism and of Christianity—as the Venus de Medici was the representation of the separate graces of many living forms. These systems of Philosophy, too, become the means of conveying the vital heat of saving religious truth. They were not, indeed, the central orb of light which was to enlighten the world, about which all systems were to revolve, attracted, illuminated, and warmed; but they seemed like the heatless illumination, which the great Author spoke into existence, in the dawn of creation, the precursor of that orb whose formation was the result of divine mechanism, whose office was necessary to the support of sentient life. Platonism, for example, ministered to the spread of Christianity, and became the vehicle of revelation, as the cold atmosphere around us is the medium of the sunbeams, by which we are enlightened and warmed, and which is, itself, made warm and light by the blessed burthen which it bears.

Morals, then, derivable from studies, must be exhibited by the student. If the learning of the schools is connected with virtue, it is due to that learning, and to the world, that the scholar should illustrate its effects. But the healthful tone of public morals, to which I refer, must be fixed by a deeply religious sense of high responsibility; not merely to those who constitute a part of the social circle; not, indeed, to the laws of the land, that would reach with penal inflictions, established crime; but chiefly a dread sense of responsibility to Him in whose presence are all acts performed—to whom all our motives and the thoughts of our hearts are constantly patent—not revealed, but open in their inception and full in his eye, through all their progress.

The motives for virtuous action, such as become men of learning, must be pure and deep; and the principles of morality which guard the individual or the community, thus influenced, are fixed, permanent, constant in their defence; ornamenting, while

the sanctified heart. But that negative virtue, which exhibits itself by conformity to the licence of the times, and varies with the variable customs of the thoughtless and the formal, is no reliable guard for our morals—no certain fixed defence; it admonishes, and it sometimes wounds; but it becomes feeble by custom and pointless by firm opposition. It is like the briar that guards the rose upon its native bush, pointed and obvious; but a little opposition destroys its point and makes it harmless, or a bold pressure tears it from its position, without injury to the branch—scarcely abrading the bark on which it is superficially placed.

The deep, infixed religious sense of accountability, which goes to make a principle of good in man, and, through him, to give a tone to society, becomes a permanent, reliable guard. It is like the thorn which protects the fruit of the tropical clime—prominent and pointed, and as it springs from the centre and not the surface of the branch, it is a part of the object which it sustains and defends, and is not to be made useless by delicate tampering, nor to be removed from its position, without the violence that would rend the branch.

Men of learning owe to the age in which they live, the enlarged exercise of fancy. And never was that obligation more imperative than at the present time, when calculation of gain seems to have usurped the dominancy of all faculties—when the Aonian Mount is to be tunnelled for a Rail Road and Helicon sounded for its Water Power. Never was there a time when the chastened fancy of the man of literary attainments could be more constantly exercised for the public good; and in proportion to the extent of attainments will be the amount of good to result from the free use of the fancy. That power, like the wind of Heaven, bloweth where it listeth; and, like that wind, is characterised by the point whence it issues, and the object over which it passes. It braces when it springeth out of the North; it may be the pestiferous breath of the simoon of the desert, or it may “come over us from the sweet South stealing and giving odors.”

Education directs this fancy, curbs its wantonness and gives it use. It changes it from the mere voice of echo to the utterance of the oracle, and elevates it from the dreamy exercises of infancy and thoughtlessness to the lofty character of inspiration. It mingles thought and reflection with mental impulses, and gives root for permanency to the flower that has bloomed only in the sunlight. It enables us also to take the useful and clothe

it in the robe of delight, and thus to throw a charm over the toils and anxieties of common life. Labor ceases to be wearisome, in the influences of cultivated fancy, which comes like the Western breeze, to give spirit and to brace the sinews to their appointed task. Mental exertions are influenced by this grand restorative and faculties bent to abstract science, catch a pleasant tinge from its powers.

All pursuits, and all faculties, are matured in the blessed influences of educated mind and reflect a brilliant, lovely light, from a chastened fancy, and are thus made attractive and doubly useful. To you, as men of learning, to you whose minds have been elevated by the contemplation of lofty themes, and imbued with the riches and loveliness of classic stores; to you is the task given—on you devolves the duty to pour on mental and physical labor the influences that are concentrated in yourselves. To you is it given to break the chain, which, while it binds man to his daily labor, deafens him to the music of life by its constant clanking. To you is it given to pour the light of truth into the darkened cell, whither has withdrawn the worshipper of mammon; to pour in upon him that light which shall multiply the attractions of his gains, without augmenting their amount. Let him learn that the lustre of his hoarded treasures is trebled by their currency in the light of day and reason. He is capable of comprehending much. The power of acquisitiveness is not that of a deficient mind; it is the unbalanced development that needs some antagonistic motive or impulse to make it useful. The love of learning is not the sordid worship of wealth, and the concentrated heat of Apollo's shrine melts down the offering at the altar of Plutus.

Learned men owe to themselves and to the world, an indulgence and exhibition of true enthusiasm. In a useful character, that is the vivifying element; it is that which gives elevation and permanency to flight; which gives dignity by imparting earnestness, and secures success by elevating above ordinary obstacles.

Men may be earnest without enthusiasm. They may be anxious to achieve, without being willing to labor. They love the triumph of victory, yet shrink away from the perils of contest. You will distinguish between the mere wish for the end and the willingness to use the means. The noble energy which devotes itself to the perilous project of diverting or abridging the torrent which intercepts the pathway, and the yielding timidity

"that late I dare not wait upon I would" Digitized by Google



boy of Horace, on the river's bank, to wait until the current shall have run past.

A scholar dull! A scholar cold!! A scholar without enthusiasm!!! It is a contradiction in terms. Scholastic attainments are the pabulum of this right energy. The untaught, the wishful, may feel their lack and yield to supineness; the first fervor of feeling may die away with the conviction of disappointment, and there be no inherent or attained power to renew the resolution or to promote the effort; the warfare was undertaken without munitions for support and defence, and opposition becomes disheartening and repulse defeat. But the man of attainments—he who has “into the heaven of heavens presumed, an earthly guest, and drawn empyreal air,” what has he to do without opposition! what has he to fear from antagonism!—that is the attrition which brightens his artillery and sharpens his missiles. The hidden things which have been revealed, have been the foretaste of joys to come; and the efforts which future attainments require, are a part of the reward of the brilliant undertaking. The indwelling principle makes the mental toil a delight, and the pleasures proposed as the end of the labors, is anticipated in the means employed. Learning is the result of enthusiasm; no man ever attained high profitable knowledge without enthusiasm in its pursuits. This is individual knowledge—the learning which the scholar acquires; and the same means leads to a diffusion of the blessing. The enthusiasm of the successful scholar is contagious and becomes epidemic. The mere attainment of classical facts is little. The man who contents himself with the simple acquisition of knowledge, from the habit of reading or the disrelish of manual labor, adds nothing to the amount of general attainment—nothing to the aggregate of valuable learning; he is like the closed reservoir, whose stagnant contents become feculent and offensive.

The enthusiastic scholar makes lovely and attractive his favorite pursuits. His own attainment is but a part of his success: his zeal begets sympathy and his labors excite emulation; he warms into activity the torpidity of ignorance, and becomes to his contemporaries and successors what the mighty intellects of other times have been to him. Be lovers of your literary pursuits—open, bold, professed lovers of learning. Let it be the theme of your public eulogies—the object of your secret contemplation. Feel that you are set apart from others by the consecrating influences of knowledge: bear about with you the en-

obling consciousness that you are ordained to great ends, and that the commission and means of your ministry are found in the knowledge by which you are distinguished. It is by no accident that men of learning exist; it is a part of the ordinances of God, administered in human institutions, always subservient to and consistent with His own good providences, in proportion as they promote the happiness of men. You are the elect, the appointed, the anointed ones of your kind; then let well-directed enthusiasm "make the calling of your election sure." Let *that* carry you forward to the highest attainment; but, most of all, let that lead you to impart. The spirit which is endowed with gifts to attain, suggests the duty to bestow. The holy authority that implanted the spirit of acquisition, and that "gave gifts to men," accompanied the devise with the injunction, "go teach all nations." Let every man of learning accept the mission—let every classical scholar feel himself included in the command; let him dread, as a deadly sin, the inactivity of literary ease, and the coldness of classic indifference. Better is a little that is profitable to others, than much that rests unproductive in the mind. Better, in the season of irrigation, is "the broken cistern that can hold no water," of all that is carried thereto, than the sealed fountain that can give forth none of its contents.

The man of learning should be a social man. He owes to society the benefit which his education may confer on social intercourse. He owes it to himself to enrich his own thoughts by employment—to make them, while they are subservient to the general purposes of life, profitable to himself by the resources which his capital may of right command, and which, when employed, it unfailingly receives.

Books, the imaginary sources of all education, are overrated, as a means of knowledge. Of all the learning attained by man in ordinary circumstances, even in collegiate life, but a small part is derived primarily from books. Of all that goes to enrich society, nearly the whole is independent of the press. Conversational talents may, like some others, be natural; but every man becomes social and conversational by practice, and in proportion to his attainments, in various ways, he may acquire celebrity for his instructive social powers, which shall confer lasting benefit on others, while they are being augmented by use.

Bear constantly in mind the solemn duty resting on men of

ers; and then think of the slow process of instructing through the press. Think of the winnowing out of ideas, in which the chaff itself is full of nourishment and fecundity. Think of the immense loss of collateral ideas, continually springing up and continually put to rest, and thus lost, because not consistent with the continuity of a formal thesis. Remark the wonderful—the appalling waste of some of Fancy's most brilliant contributions, clustering around the central subject, yet to be stripped thence and left to wither and decay, because they would aggravate the text or diminish the simplicity of the thesis. What flows from the pen must be direct and continuous; it will admit of few episodes, and the theme must be always obvious. Collateral suggestions must be struck down, though they should exceed in usefulness and beauty the subject of discussion. When the tongue instructs, "thoughts warm to thoughts;" the gifted speaker follows the suggestions rather than the course of his subject, and instead of wearying with a dissertation, he touches various themes—awakens some slumbering thought—arouses into action some motive that had long been inert in the mind of the delighted auditor—troubles the stagnant pool and infuses healing influences. Each listener feels instructed, for each feels called on to carry out the train of thought suggested; and thus the learned man of conversational attainments, seems gifted like the Apostles at the Pentacostal feast, with powers to be understood by men of all capacities, all kindreds and all tongues.

The man of learning who neglects the high duty of cultivating conversational powers, sins against that Providence which endowed him with talents and gave him means for their cultivation. He wastes or withholds the precious seed which might produce an abundant harvest of good. Shall he who has conversed with the past—who has held high and profitable communion with the great of other times—with all the mind that made the greatness with which the past is enriched—shall he who has questioned the soul of distant ages of all its attainments, and received responses from their oracles—shall he withhold the answer from the awaiting world, or so convey his knowledge of the past as to over-reach the present, for the solitary token of immortality which a volume can secure? How much better for us to trust to man than to books, and receive the reward in the evidences of good produced and the tokens of gratitude presented. Much is due to the future, I confess—much that must be paid through books. The record of the present must be made

and Fancy must have her historian as well as Fact. The rise and fall of a single mind may be made as important as those of an empire; but neither mind nor empire exists merely for the historian. They have their separate substantive existence, and it is wiser to make that existence profitable to the present than to sacrifice it to the future. The future, indeed, may derive permanent advantages from the proper uses of the present; but he who brings fruit to a starving community, is better than he who plants a tree for the coming generation.

But the use of conversational powers must not be abused.—Silence is, indeed, a sin of omission, but a waste of language, “the crackling of thorns under a pot,” is disgraceful to learning and a heinous crime in the offender. Words, with men of learning, are things; and in the presence of the listening ignorant, they are infinitely important. You cannot overrate to others, nor to yourselves, the vast influence of your words, nor the high responsibilities under which you rest to God and man, for the proper use of the gifts of speech. An ingenious writer of the present century, in remarking on the effect of disturbing causes, curiously and philosophically notices the influence of the human voice upon the atmosphere. He declares that the pulsations of the air, once set in motion by the human voice, ceases not to exist with the sounds to which they gave rise. The motions they have impressed on the particles of one portion of our atmosphere, are communicated to constantly increased numbers; but the total quantity of motion, measured in the same direction, receives no addition. These ærial pulses, unseen by the keenest eye—unheard by the acutest ear—unperceived by human senses, are yet demonstrated to exist by human reason. And, thus, he declares, that every word man has uttered, is yet impressed on the atmosphere, and may, in time, be developed and made legible.

I have no reason to doubt the truth of the assertion—certainly I am unable to disprove it. It comes from one whose inquiries are directed towards such objects, and whose character is involved in the theories which he advances. Think, then, you whose minds are elevated by education to high responsibilities, that the vocal utterance of your thoughts may be as permanent as if engraved on a rock with a pen of iron. Think that your words may be chrystalised and stratified for the development of eternity: that century after century may take up the impres-

sions of your speech and pass them onward for the judgment of Heaven.

The press has been considered the preservative power of mind; it may, in this view, be regarded as only the multiplier of words. When the press shall have failed and its multitudinous productions have been rolled together like a scroll—food for the general conflagration—the wave of mind, which your spoken words shall have agitated, will still roll onward, bearing the symbols of your thoughts; and beings of another state, perhaps, yourselves, transported to that new condition, shall find the employment of reward or punishment, in developing from the scroll of atmosphere, the words of truth or of error which you may have uttered. And thus, the vast and ambient air may be the volume of God, wherein are recorded the idle or the truthful words, for which man is to answer at the great day of accounts. Terrible disclosure! Fearful anticipation this! The perfection of misery, or the means of humble exultation. Alas! how few of us would willingly be tried by what they have done!—Who shall stand before the appalling disclosures of the words of his mouth!

We marvel at the tempest in the clouds above us, and regard electricity as an insufficient cause for such a fearful effect. But if it is understood that man's language is in the atmosphere around us, we need no longer be astonished that the heavens are wrapt in fire, and that his congregated words shake the firmament with their antagonism.

Permit me to refer to one other and more special danger, in which the young man of learning is placed. With chivalrous spirit, he often undertakes the defence of the weak and the uncertain position, and gives the advantage of his youthful vigor and untried armor to some insidious error, that seems to need a champion, and to possess the charms which will reward the chivalry that sets his lance in rest, for its defence. And this pride of display—the warmth of argument—the success of minor attempts, too often lead the educated, ardent youth away from the quiet comforts of religious confidence. This habit of misusing the artillery of the mind, is so common in the young scholar as to lead many into the error of supposing, that the scepticism of the young man of education, insincere as it is, at first, is the natural consequence of learning. It is full of danger, however, and should be avoided. The habitual use of the ordnance of scepticism makes the youth not only a skillful engineer of mis-

chief to others, but he is finally hoisted by his own petard—convinced, to drop the simile, convinced by the frequency, if not the potency, of his own argument.

Heaven helps the unfortunate man, born into error and groping in the thick moral darkness, which accident or the sins of others have thrown around him. The sun of truth may never rise to give him a perfect light; but there is a safety-lamp placed in his way, which pours its beams upon his accommodated vision, and warns him of the mephitic atmosphere which may have been engendered in his path. But, wo, wo and death to the man, who, educated in the truth, turns his back upon the light of Revelation, and attempts to limit the Almighty by the laws which Omnipotence has prescribed for the meanest of His works; who argues against a Providence from the very permanency and salutary operation of that Providence on his own circumstances. Wo to him, for he shall startle at the proofs of evil success which he has had with others, and tremble at the shipwreck which his mad ambition has wrought for his own faith.

When sorrows visit that man, and the fire of his youth shall sink down into the ashes of age, he will return to his belief in religion; but he will not have its comforts. His heart will acknowledge the existence of a God, and the necessity and truth of Revelation. But the evil spirit of unbelief, which he invoked and entertained, will ever haunt him; it will chase him to the closet and mock his private devotion; it will stand at his elbow at the altar and scatter poison upon the elements of its sacred institution; it will meet him in the way of that confidence which gives dignity to the piety of declining life, and half eclipses the rays which religion throws along “the dark valley of the shadow of death.” It is better for the young to shun occasions of disputations upon the fundamental doctrines of Christianity, than to indulge any sudden impulse of chivalry towards some newly conceived idea, mistaken for a revealed truth. Those doctrines present difficulties and are confessedly mysterious.—But the very faith in which they are held, may be accounted unto the young for righteousness; and instead of attempting, with presumptuous thoughts, to scan the dark things of the Most High, be humble, be docile—lay your hand upon the clue and be led through the labyrinth.

Build your *morals*, as you sustain your faith, upon the Scriptures of God, and let the Bible be a lamp to your feet—the sure, the certain guide of youth. And should adverse circumstances

lead you away from the paths of rectitude, and in the midst of mournings at the loss of comforts, temporal and spiritual, which a neglect of the precepts of the sacred volume shall have brought upon you; should you inquire, "wherewithal shall a young man cleanse his ways?" Even, my friends of the Literary Societies, even, "by the good word of that book."

I have referred to some, a few only of the duties and obligations of a man of education; a few only, for every new accident of life suggests some new duties. He meets them in his common walks; he finds them in his highest vocation. Everywhere is his service demanded—everywhere is obligation registered.—The right of the world is a perfect right, and penalties are enforced against him who neglects such duties. The untaught have a thousand exemptions, which the educated may never plead. The ignorant man wraps himself about with a sense of irresponsibility, and is at ease in his scanty possessions.

The learned man, with the dignity of imposed duty, carries with him the terrible sense of accountability for neglect. The uncalled, the unanointed man, who lingers in the pathway, has no penal visitation. But the missionary of knowledge—the chosen servant of God, who tarries by the way, is torn by a lion.

"What advantage hath the man of learning," you will ask, "if the acquisition of knowledge devolves upon him such onerous duties. His attainments seem not to be for himself, but for others; and as less learning would limit his accountability, may it not be easier, and, consequently, more desirable, to limit the responsibility by narrowing the boundaries of attainments?"—Something like this is the natural enquiry of any man, to whom are propounded the conditions upon which desired objects may be enjoyed.

What advantage hath the man of learning? I will not evade the question, by attempting to shew you how all rights have their correlative duties; and how all possessions, in a social state, render necessary certain sacrifices. Rather let us believe, that no enjoyment exists, without the discharge of duties which possession suggests; and that the uses of attainments, to the favored possessor, are proportioned to the extent of their exercise. What advantage hath the professional man—the Lawyer or the Physician, from his learning? He has the advantage of that constant admiration, which the unlearned feel and express for their superiors; an admiration which I need not tell you, is always proportioned to the distance between the enquirer and the

envied—and is always felt most in regard to those qualifications in which one feels his greatest deficiency. He has his advantage in that deferential regard, which the learned of his own and of other professions manifest towards a superior. He has a reward in the accumulation of wealth, by professional efforts. Let me be understood just as I speak. He has a reward in the accumulation of wealth, by professional efforts. No true republican—no man who appreciates the character and spirit of the institutions of this country, will feel disposed to postpone the claims of talents and services to that of hereditary wealth.—While we all indulge some little envy for the man whose condition is exempt from the necessities of toil, or anxiety for his pecuniary means, we cannot fail to acknowledge, that this envy is a part of the errors of our education—a decaying remnant of that regard for hereditary distinction, which our ancestors brought with them from abroad. We change our Heavens with wonderful facility, but our minds are slow in relinquishing preconceived and cherished opinions. Almost every man is a judge in what consists his physical advantage, and he soon understands what is consistent with, and promotive of, that advantage. But while he promptly avows his attachments to some form of government, the habit of submitting his political concerns to the administration of others, makes him slow to comprehend the influence of minor circumstances upon all that concerns his chosen form of government, and upon his rights and condition as a man. And while he feels, and we all feel, that wealth is desirable as a powerful, and, in some cases, a principal ingredient in the means of happiness, we must confess, that it is the acquisition of wealth that gives it real use in a form of government like ours; and especially, is it the acquisition which makes the possessor useful to society. Need I say to this audience, that the boast—the credit of a Republican is his real usefulness; and the professional man of learning feels that he can maintain the dignity of his calling, while he makes it not less promotive of the physical and moral comforts of his fellow-man than of his own pecuniary and social advantage.

What advantage hath the ecclesiastic as a man of learning? To him, as to others, whose education becomes a principal means of occupation, dignity of position is consequent upon superiority of attainments; and in proportion to the elevation of knowledge is the distinction which that knowledge imparts. We may doubt whether, in the present day, the Minister of God holds



that distinguished and superior place which other times assigned him—whether the clerical character has with it the imposing attributes which it once enjoyed. And this, perhaps, is in part owing to the less general devotion of the profession to deep study—the want of the constant evidence of profound research, thorough investigation and lofty attainments. The sacred desk has now more learned men than formerly, though the profession is less generally learned. Collegiate and special studies are of course required, but a new round of services imposed upon the modern clergyman, deprives too many of that deep awe which a devotion to abstract theology formerly inspired. It is for others to consider, not for me to decide, whether the unmitigated labor of the clergyman of the present time—the daily exercise of his powers—the yielding of his time and talents to every institution and every gathering, in his parish, connected with philanthropy and religion, is administering to, rather than derogating from, the enlarged and legitimate usefulness of his calling, and the consequent advantage to himself professionally. There are landmarks to be preserved in the field of labor; and there is a tillage between seed-time and harvest; but the impatience for results, by the unstudious clergyman, may do more harm than the apparent negligence of the devotee to ecclesiastical studies. It is the duty of the man of God to plant the seeds of religious truth in the minds of all, and, in time, to irrigate the shoots with the waters of eloquence; but, it would appear unedifying and injurious to his charge, for him to seem to withhold his faith from the promise, that “God will give the increase.”

Learning, then, in the clergy, creates a respect for their office. It enables them to teach as well as to warn; it gives them power to throw aside the accumulated *debris* of ages, and to shew the foundation on which Christianity rests. Its exercise must be admitted—and when permitted, it ensures benefit to the many and to the possessor the high reward of a consciousness of duties discharged. The learned Clergy declare the council of Heaven to the congregated assembly. They proclaim the mysteries which language scarcely sustains. To them go up the heart-smitten for the application of the balm that heals—of them men enquire, by right, of the holy things hidden in the brightness of Revelation. What advantage, then, hath a learned clergy? Much in the power of doing good—much in the comfort of good performed. Much in the healthful tone of public morals

and social affections ; much in the sustained dignity of the revered calling ; much every way—"but, chiefly, because unto them are committed the oracles of God."

What advantage hath the man of learning ? he whose profession it is to impart to others the knowledge he has obtained ? Here wisdom is justified of her children. Here attainments are at once honored and at once rewarded with the highest compensation that the refined mind can court. Learning, to the other professions, is only one instrument by which they pursue their calling ; to the teacher, whatever his grade, it is all. Every portion of his acquirements becomes directly available, and he is placed, where not only his equals can see, appreciate and applaud his acts, but where the first sound of admiration comes up from the awe-stricken student, and the last utterance of gratitude is heard. Day by day does he plant, and day by day does he see approximate the consecutive harvest to reward his toil. When the waters of the overflowing Nile slowly subside, the husbandman follows the receding edge of the narrowing stream, and drops the seed into the newly bared earth, so that when, at length, the current has fallen into its natural channel, he who "went forth to sow" sees, from the waters edge to the upmost limit of the flood, every variety of growth, from the sickly green of the newly sprung corn, to the ripened yellow that bows its richly stored head, as if in invitation of the reaper's sickle.

How rich the reward, how glorious the triumph of the elevated—the conscientious teacher. Not a voice is uttered in the Senate chamber of the nation, that has not been modulated by his powers ; not a triumph is achieved in science, but the glory is, in part, referable to him. Error receives no wound from the assaults of truth, but the weapon is drawn from his armory, or the arrow is feathered from his wing. He is the consecrated priest of knowledge, who "from the rising of the sun to the going down of the same," offers the daily sacrifice—watches over the flame and feeds it for the constantly smoking altar. Others may bow at the shrine, and present their offering for acceptance, but he alone ministers within the veil—he alone serveth at the altar : Meet it is that he "should live by the altar."

Gentlemen of the Literary Societies of Washington College! —I have done. With no rash views of instructing have I addressed you to-day. You are in the midst of the means and the effects of education. The masters of knowledge are around you and of you. What, in this great holiday of your institution, has

sought to bring to the festivity the means of pleasing distraction, and pointed out, rather than described, some of the duties, the dangers, and the honors of men of learning.

Amid the affluence of Wisdom that surrounds us, in the venerated Faculty of the College—those lofty pyramids of learning—those stately obelisks, that bear record of the past to the future—I humbly offer the salutation of the breaking string of the Memnonian lyre, to you, the rising power—the young and active, who are to diffuse vital heat and vital light throughout our social, our political and our ecclesiastical institutions,—may you fulfil, in the beauty of usefulness, the high destiny to which you are marked, and realize, in manhood and age, youth's bright ideal of Republican fidelity and Christian truth.

# **AN ADDRESS**

**DELIVERED BEFORE**

**THE TWO LITERARY SOCIETIES**

**OF**

**WAKE FOREST COLLEGE,**

**ON THE 20TH JUNE, 1844,**

**BY HENRY I. TOOLE, A. M.**

**AT THE SOLICITATION OF**

**THE PHILOMATHESIAN SOCIETY.**



**RALEIGH:**

**W. W. HOLDEN—OFFICE OF THE NORTH CAROLINA STANDARD.**

**1844.**

## CORRESPONDENCE.

PHILOMATHESIAN HALL, June 20th, 1844.

SIR : We have been appointed by the Philomathesian Society, to tender you its thanks for the able and eloquent Address delivered, at its request, this day, before the two Literary Societies of this Institution, and to request a copy for publication. We hope, Sir, that you will still add to our obligations, by a compliance with this request.

Yours, very respectfully,

W. L. CROCKER,  
O. H. DOCKERY,  
M. LANKFORD,

*Committee.*

HENRY I. TOOLE, Esq.

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WAKE FOREST COLLEGE, 21st June, 1844.

GENTLEMEN : I am sensible that the Address which you request for publication, has numerous imperfections, both of matter and manner. But I am at once desirous to oblige you and unwilling to appear to shrink from public scrutiny; and therefore, comply with your request.

A portion of the Address was written on the road to this place and requires revision, which I cannot make until my return home. When it is done, the entire Address will be sent to you.

Allow me to seize this occasion to make my acknowledgments to the Societies and Professors of your Institution as well as to the citizens generally, for the courtesies I have received. Yours fraternally and respectfully,

HENRY I. TOOLE.

To Messrs. W. L. CROCKER, O. H. DOCKERY, and M. LANKFORD, *Committee.*

## ADDRESS.



**GENTLEMEN :** To affect a diffidence is so usual with those who undertake a task similar to that now approached, that one who like your present speaker really feels himself incompetent to contribute to the literary repute of your Institution, or to entertain and instruct either you or the public, hardly dare hope to be believed when he assures you of the sincere self-distrust with which he now appears before you. Plunged since very early age in active pursuits, with few opportunities of literary leisure, he feels most sensibly the disadvantage of his present position before an audience, fresh as you are from those classic models, ancient and modern, of all that is elegant in literature, refined in taste and sound in philosophy. No selfish apprehension, however, mingles with this feeling : for, he knows that where there is nothing to create or excite public expectation, such as political or literary eminence, there can be no danger that expectation will be disappointed. His most anxious desire has been to do honor to your annual appointment and to the Society whose organ he is on this occasion ; a desire so strong as to outweigh all risk of personal failure.

Not the least of the embarrassments which attend a speaker, who comes here to make your annual tribute, is the selection of topics. Addressing, as he does, chiefly youths who are just stepping, or soon to step, from the world of letters into the world of action, the language of admonition is not inappropriate. But your present speaker, persuaded that general aphorisms of virtue, however eloquently delivered and however justly appreciated, produce but a momentary impression, and conscious that such truths

would not come mended from his tongue, would fain leave such task to the priest and professor, to whom they more properly belong : at least he will postpone whatever of that character he may have to offer till the conclusion of his address. Thus abandoning the usual track, he has sought some subject, not foreign to the occasion, and yet which had so far engaged his readings or reflections as to allow a reasonable hope of adding however little to your knowledge, or contributing to your amusement. He has found no such topic. Desultory as are the studies of almost every educated man in North Carolina, confined, beyond the line of professional reading, to a stray book or light magazine, it rarely happens to any one to have collected such a fund of thought on any particular subject, as to enable him on a sudden call to present a series of reflections worthy of public attention : and this day will furnish no exception to the common lot. Unwilling therefore to rely upon his own powers to give interest to his subject, your speaker has sought to supply his own defects by selecting a topic possessing sufficient intrinsic interest to command at all times a large share of attention—

### EDUCATION.

This is indeed a most interesting subject ; interesting us as citizens, as instructors, as pupils, as parents : and comprehensive as interesting ; comprehending our highest and holiest moral, social and political relations. Important at all times and everywhere, it borrows a deeper importance from the spirit of progression animating our age and especially our country. Ours are the times of movement. Every thing is astir in the republic of letters. Innovation lays her hand, no longer impious, on the hoariest structures. Time has lost her power to consecrate error, and old and venerable as she is, finds her sceptre wrested by reason. Nor is Time the only tyrant whom Philosophy has dethroned :

her twin-sister Prejudice with all her brood of bigotry and fanaticism hold their power by a weaker, and daily a weaker grasp. Thus enlightened, and aiming anxiously at higher acquisitions, it is natural that the mind should seek to aid its progress, by searching into existing systems with a view to discard whatever may heretofore have cramped its growth, and to improve them by such amendments as may promise to foster a higher development of its faculties than has heretofore been attained. Embracing as *Education* does (and we use the term in its common signification) a large portion of human life, and constituting the main basis of human excellence, it is manifest that he who seeks to advance the progress of man to the highest degree of which his nature is capable, must rely mainly upon a comparison of the various, and adoption of the best, systems. We find it, therefore, to have always engaged the attention of the wise legislator and philosopher, and since the revival of learning to have awakened eager investigation. It is not designed at this time to embrace the whole subject within the scope of our remarks: neither your patience nor our ability would permit. It is our purpose merely to discuss some of the *objects of Education, with their general application to the plans and systems which prevail in the colleges of the United States*. The subject naturally arranges itself under three heads—moral, mental, and physical culture; and this division will be adopted for the purpose of classifying our remarks. And first of

#### MORAL CULTURE.

By this is meant the training of those sentiments and instincts with which God has endowed our nature; which have been frequently confounded with, and yet are totally distinct from the Intellect. So complex is our being, so constantly do our affections and our reason co-act, or counteract, that it is difficult to distinguish between our various



faculties, and delineate the proper sphere of each : and hence we find the language of those philosophers who have treated of them frequently obscure and always vague. But for our present purpose, it is necessary to distinguish no farther than the commonest reasoner does when he separates the Heart and the Mind. Without meaning to underrate the value of that science which employs itself in investigations, alike sublime and profound, of the phenomena and arcana of our mental and moral constitution, it may be doubted whether it has ever discovered a sounder, certainly not a more practical, division than the Yeoman makes between the *virtuous* and the *able* man ;—between the good heart, and the strong head.

That there exists between Virtue and Intellect a connexion ; that the illiterate ploughman, whose ideas are bounded by the limits of his visual horizon, cannot be as virtuous as he who is

“ Ordained

Through life and death to dart his piercing eye,

With thoughts beyond the limit of his frame ;”

that the timid man who leaps with affright when the twig cracks with the frost, cannot so well maintain his moral fortitude as CATO, whose soul was all that CÆSAR could not conquer, may be admitted. That “the first step in knowledge is the first step from sin,” is a doctrine as old as PLATO : and it is obvious enough that the improved intellect probably will abstain from the smaller, as will the refined taste from the grosser violations of the moral laws. But the history of Learning furnishes proof, full as lamentable, that the highest mental endowments are sometimes associated with the frailest virtue. Take one example only, of the hundred which throng upon our memory. The name most eminent in English philosophy is FRANCIS BACON, Baron of Verulam, and Viscount St. Albans, who was called by WALPOLE

"the Prophet of those arts which NEWTON revealed;" and even this great name is stained, not as one would suppose with that sin by which angels fell, but by that of JUDAS—bribery. The same hand which penned those rules for discovering truth which are the foundation of all true philosophy, was polluted with the wages of Sin—the price of Justice. In the beautiful allegory which illustrates the lapse of our race from the heavenly nature of their original creation, Vice is represented in the form of the Serpent, at once wise and depraved. In that revealed system of Ethics which finds among us almost universal assent, no object is more apparent or more constant than to distinguish between the learned Rabbi who declaims of virtue and the humble Samaritan who practises it. And he who was commissioned by God to teach virtue, chose his messengers not among the Doctors of Judea, but among the fishermen of Gallilee. According to MILTON even an archangel may fall whilst rays of divine glory play around his head, and celestial pleasures invite his soul to purity.

Thus distinguished as are our mental and moral powers, the culture of the latter is vastly most important. What shall it profit a man to pile up all the treasures of science and art; what to send out his mind upon the track of time and plunder the hoarded learning of the past; what to explore the realms of space, and argue and conjecture of infinity, and the Godhead, and the million wonders which crowd creation; what to dive into his own bosom and speculate upon the mysteries of his own organization; what shall all this profit him, if in becoming a wiser, he become not also a better man? What if like the eagle he plume his aspiring wing to soar above the clouds, and there gaze unwinking on the source of Light, if like that bird he return to earth to prey upon the carrion which festers in its beams, and riot on rottenness. Worse than worthless are the greatest achievements of the intellectual ambitiouso, even when his conquests

in science have left to him, like Earth to the Macedonian madman no more worlds to conquer, if like him he return when mental fruition palls upon the appetite, to wallow in the slough of corruption.

What, then, shall be the basis of this moral culture upon which we insist? It can be no other than the basis of our moral sentiments. What that is, has been a contested problem among metaphysicians since the days of the Greek Philosophers. To discuss the various theories which have been advanced is not within the design of this address. We shall not pause to inquire whether, as one sect asserts, it is to be found in *Utility*, or in *Self-love* as another maintains, or in *Reason*—theories which have been supported by views the most acute and ingenious. We must leave the Sophists to wrangle, with a single remark which seems to us conclusive against all their systems,—they all want a *sanction*. This sanction can only be found (excluding human laws from our view) in *Revelation*; a revelation which while it instructs man in his duties, informs him also that he is *immortal*, and enforces its precepts with REWARDS and PUNISHMENTS through all eternity. Here, and only here is the solid foundation of virtue: he who seeks it elsewhere,

“Seeks mellow grapes beneath the icy pole,

“Seeks blooming roses on the cheek of death;”

and here, therefore, must be found the basis of moral culture.

If then we have established the true basis of moral culture in Religion, it follows that it should be taught in all Seminaries of Learning. But our moral philosopher here objects and urges the impropriety of fettering the young mind with sectarian prejudices: “leave it,” says he, “until its powers are matured, to adopt its own conclusions.” It is not unusual to reply summarily to such objectors by

imputing to them a concealed hostility to all religion. But the reply is not fair: it is no answer to an adversary to impute to him an uncharitable motive: and religion scorns any such subterfuge. The error lies in the assumption of a fact; it is not admitted that to train a youth according to a revealed system of Ethics necessarily involves the inculcation of sectarian opinions. It is true that the peculiar opinions of the Teacher upon minor and less essential doctrines may be delivered to the pupil: but Wisdom must surely disregard these idle distinctions, when there is a general concurrence in leading truths. All sects of Christians teach the immortality of the soul; all teach the Decalogue as the rule of moral conduct; all teach a future accountability; and these are enough: these are the essentials, and upon them we insist. It may well be commended to the casuist to consider whether the worst form of religious instruction is not better than none. In this view of the subject the introduction of the Scriptures as a class-book into our colleges, and combining an observance of its morality with mental proficiency in graduating the comparative merit of pupils, is fully justified. This conclusion, however, does not find universal assent in this country. Even recently the Bible has been expressly excluded from the richest endowment for Education ever made by a single citizen of the Republic: and it is believed that it is daily becoming more common to question the propriety of incorporating religious with mental culture. Hence we have deemed the introduction of the topic not amiss upon this occasion.

But whilst the Bible is taught in our colleges, the spirit of our government and the true interests of religion demand that the most perfect *Toleration* should be inculcated. Of the moral scourges which God has permitted to desolate the earth, pre-eminent for the mischiefs and horrors it has caused, stands religious Intolerance. There is scarce a field from that remote East which catches the first beams of

the Sun, to the farthest land which rises above the Western wave, that it has not crimsoned with human blood. It was this which drove SOCRATES to the hemlock, and a wiser and purer man to the cross. More cruel than Ambition, it adds torture to murder. Impatient at the slow havoc of the Sword, it grasps also the Torch and erects the pile. Who shall paint the horrors which were acted from the time that "the sword of the ambitious Camel-Driver flashed over the startled East" till his fanatic successors mounted the throne of the Constantines? In Europe alone, if its victims could be counted, it has slain enough to raise a Hecatomb of skulls as high as the Alps, and spilled blood enough to discolor the Mediterranean Sea. It has plundered the Jew and chased him from continent to continent, and even at this day degrades him to a social and moral outcast. It has filled the streets of Paris with corpses murdered in cold blood at midnight, and expelled the Huguenots from France. The dungeons of the Inquisition attest its ruthless spirit. Nor has our own country entirely escaped the ravages of this Demon. But a few years ago, the town of Boston was illuminated at night by the flames of a burning Convent kindled by religious intolerance within sight of the mount where the first battle was fought for religious freedom in '75. But a month ago, another American city, proverbial for its "brotherly love," was wrapped in flames, and the cries of its homeless and affrighted citizens, flying from destruction, mocked the angel who proclaimed peace on earth. These things, however, furnish no argument against religious culture: on the contrary they show clearly the necessity of giving more attention to it, and of adopting a liberal and enlightened system. Youth must be taught that religion and virtue consist in things more substantial than idle or bloody disputes whether Arius or Athanasius or Arminius or Luther or Calvin or Melancthon be right—that such disputes are fit only to engage the wits of schoolmen, with-

out any effect on the practical conduct of life, and that argument, and not the fagot, is the proper arbiter of such controversies. Toleration is true religion: charity is the essence of both; that charity which cherishes "good will towards all men."

Finding thus its only sure foundation in Religion, moral culture must find its firm *support* in some great law of our nature. If in the varying incidents of life, each, as it arose, continued to present a new question of conduct, the practice of virtue, even with the aid of the most powerful understanding, whetted by continual exercise, would be most difficult. Whilst in each case Reason paused to deliberate on the proper line of conduct, the moment for action might pass away; and so rapid and multifarious are the events of life, a thousand perhaps crowded into the space of one day, that to allow to each as it occurred half the time that reason requires for its just exercise, would make it necessary either to decline all action or to act on hasty and immature conclusions. In either case our organization would be imperfect, and a high degree of moral excellence impossible. The Author of our being in commanding such excellence has not committed the mistake, which indeed would be an anomaly amid the general beneficence of his works, of commanding an impossibility; but has impressed upon our moral nature a great Law which makes virtue easy. That great law is *Habit*.

In the numerous essays upon morals, little comparative attention has been given to this great moral law. Entering as it invariably does into all our estimates of character, and thus exposed on the very surface of daily observation, it has been neglected by those philosophers who have preferred what is recondite to what is true, and aimed to surprize the public by the boldness and the novelty of their views, rather than improve them by such as were sound. We daily witness its prodigious, its fearful power to elevate or debase

our nature. Before it reputation withers, riches take wings, conscience is hushed : all that is just, all that is manly, all that is noble, all that is pure, whatever is of good report, crumble like the walls of an old ruin under the hand of Time. Reason may wrestle with it, and *may* triumph, but oftener sinks. Ambition, love, pride, and latest Honor, all die in its grasp like the struggling animal in the stricture of the Boa. Its victims may be seen in every thoroughfare, and in the highest halls of justice, of learning, of fashion. Reverse the idea. Potent for good as for evil, with the aid of its strong arm infant virtue walks erect, tottering virtue firmly treads, and prostrate virtue finds its feet. In it, the weakest intellect finds a power greater than the most towering genius that contemns its aid. Dread Power ! Arbiter of our destinies ! the Demon which destroys, or the Angel that saves us ! Who may defy thee ? Victor over mind, thou yieldest only to Death.

It is impossible to overrate the importance of Habit in our systems of Education. Exerting its influence with the first dawnings of intelligence, its beneficial operation should be commenced in the nursery, whilst the disposition is pliant and flexible, easily moulded into any shape, apt to receive any bent that may be communicated by the hand of authority or affection. If postponed until the passions, and especially those most vehement, are developed, a hundred adverse influences are encountered. The little rivulet whose course the spade might divert, has now become the swollen torrent lashing its banks, chafing at control, and ruffled by wind and tide. Not too late perhaps even now for the strong hand of authority to interpose ; but better, far better that the task and the *risk* had been saved. The prattling infant has now become a youth, rejoicing in his newly developed powers, "*impiger, ira cundus, inexorabilis, a cer.*" He is at college. The neglected duties of the parent have been devolved upon the professor. Great

is the responsibility even if the habits are yet unformed, still greater, indeed awful if evil ones have been contracted. What shall be done? The answer is obvious:—Authority must impose its bridle—a strong bit, and a tight rein. It is no time to parley with false scruples of delicacy when the destinies of a life hang upon the determination of an hour, and the path of duty is as plain as the milky way in the firmament. The responsibility must be either firmly met or immediately avoided.

Having been prompt to commend the plan pursued in our colleges of imparting religious instruction, we shall be as candid to condemn the loose discipline observed. Our remarks are general and founded rather upon what is said by others, than what we have witnessed ourselves. But it is believed that in most of these institutions sufficient pains are not taken to enforce good habits. We speak not of mental habits—habits of thought, habits of application;—but of moral habits—habits of conduct. It is true that flagrant breaches of decorum, outrages upon discipline which it would be impossible to overlook without a total overthrow of authority, are punished with expulsion, or some milder form of censure. More perhaps is done: in the distribution of honors due regard is had to the habits of pupils. All this is well enough; but generally fails in its design. So far as the punishment is concerned, it is usually felt as a discharge from the fatigues of study by the refractory student, whilst the partial parent is not inapt to shift his own neglected responsibility and his child's fault upon the Teacher. And for the collegiate honors—they are so little prized by such youths that their loss is not felt as a wound. *Prevention* is better than punishment: and, for this, reliance must be had, besides the careful removal of all temptations to misconduct, in the exercise at the outset of a high and a firm hand by the learned Faculty with whom the government is lodged, with frequent and earnest and



parental expostulation and exhortation. Much extenuation of this error (if indeed it exist) may be found in the great social error which recognizes youths as men. If they be really men, they are in the wrong place at college. They should in that case go into the world and assume their proper position as free agents, responsible only to their Creator and the municipal Laws: the time for moral discipline is past with them—or if not—assuredly they should not seek it in our colleges which are intended for youths.

With these brief hints, we pass on to the second division of our subject,

#### MENTAL CULTURE.

This branch of Education has been considered of paramount importance in this country, and all our collegiate systems so regard it. It would seem natural, therefore, to expect to find the mental systems prevailing liable to no fair exception: yet we shall venture to suggest some particulars in which we consider them in opposition to a sound and practical mental philosophy, and defective in omitting or defectively teaching, some important branches. We feel the hazards we incur, and are conscious of our deficiency as well of ability as of information; nor shall we degmatize: but it does not become one who undertakes so grave a subject as Education is in all its aspects, to shrink from the candid avowal of opinions sincerely entertained; especially when it is considered that at a time so rife with discussion, there is little danger that erroneous conclusions will prevail on subjects that from their importance will rouse attention, yet in their nature not such as to disturb the passions.

Daily experience informs us that men differ as much in their mental as in their bodily constitutions. True, it was held by Mr. LOCKE (who compares the human mind to a sheet of blank paper) that those differences which we observe are not innate, but produced by early impressions; and the

same or a similar opinion is maintained by HELVETIUS. In his essay on Man the latter says : "Quintilien, Locke, et moi disons : L'inegalite des esprits est l'effet d'une cause connue, et cette cause est la difference de l'education." The better opinion, however, seems to be that the differences which we observe are innate. And it is admitted by all that at the age at which youths repair to our colleges, these varieties exist, whether original or the effect of previous education. Then is exhibited a difference not only in the general mental strength of youths comparatively ; but also certain peculiar capacities or *aptitudes* for the several branches of learning. One will manifest a decided aptitude for Languages, another for Mathematics, another for Belles Lettres, another for Metaphysics. It is immaterial whether these aptitudes are natural or acquired : it is sufficient that they exist when the mind is subjected to those mental systems which we are examining.

Occasionally there appears in the world of letters a man of remarkable versatility of talents—of what may be termed a general aptitude for every species of knowledge. The most remarkable instance of this mentioned in history is the "Admirable CRICHTON" who shone towards the close of the sixteenth century. He is said to have acquired at the age of twenty the whole circle of the Sciences, and twelve Languages, the Hebrew, Syriac, Arabic, Greek, Latin, Spanish, French, Italian, English, Dutch, Flemish and Sclavonic, all of which he wrote and spoke fluently. He was also an eloquent declaimer and especially skillful in dialectics. Added to all this was the rarest beauty, grace and strength of person. But such is not the common lot of humanity : such men are rarer than comets. To few even is given a great pre-eminence in any single faculty. There does exist, however, in almost every mind a predisposition for some branch or branches of science or art, above the mental average of the individual, which if duly cultivated will

produce a degree of excellence which the individual would not otherwise attain. To be unable to excel in any thing is perhaps as uncommon as to be able to excel in every thing. NEWTON excelled in Mathematics—who believes that he could have excelled in poetry or rhetoric? What proficiency is it probable that GOLDSMITH, among the sweetest of poets, would have made in mathematics? Just fancy old ARISTOTLE composing a system of manners or a French Hornpipe, and CHESTERFIELD or MOZART chopping Logic. The cases stated are extreme: but our proposition can only be demonstrated by examples—and if the examples are strong, so is the demonstration.

Now we inquire whether these mental aptitudes are consulted in our collegiate systems? It is believed not. It is believed that, with perhaps few exceptions, a uniform plan of studies prevails which can only be justified by a like mental uniformity among the pupils. Is not this establishing a mental Procrustean Couch? You remember the classical story of PROCRUSTES, the famous robber of Attica, who compelled travellers that he caught to lie down on a couch; and if their length exceeded that of the couch, lopped off as much of their limbs as would make their length equal to that of the couch; and if they were shorter than the couch stretched them to the requisite length. An absurd cruelty! but is the absurdity less of attempting to shorten or stretch all minds to the same standard? In each case nature is equally violated.

Let us suppose a youth on the threshold of college, emulous to excel, burning to reap its honors. He enters upon the course with a reputation high from the preparatory schools, and cheered and stimulated by the hopes of his parents and preceptors. The Roman and Grecian classics yield their stores to his eager industry: Rhetoric and History give wings to his triumphant career. Thus pass the two first years at college. So far his mental aptitudes

have been consulted ; or rather hit by accident. Now the Mathematics, with their sines and cosines, tangents and cotangents, ellipses and parabola, conic sections and fluxions, present their severe front. One youth soon evinces a decided distaste, presently an invincible repugnance : his aptitudes are violated. His attention flags ; his ambition relaxes ; he is no longer a *first-mite man*. Thus fainting by the wayside he is overtaken by another youth who has hitherto lingered behind, dragging his slow and reluctant steps thro' those studies which captivated the other. *His* mind has now found its aptitudes suited ; his ambition is fired ; application to study is a labor of love ; honors reward him at Commencement. And thus passes the third year at college. Now Mathematics in their turn give way to Moral and Mental and Political Philosophy. Euclid and Day make room for Stewart and Paley and Say. Our mathematician yields the track again, to the first youth ; unless, as often happens, the fires of emulation have utterly died in his bosom. Most probably he has already suffered a mental relapse so complete as to require stronger stimulants than collegiate distinctions to rouse his energies. If such be the case, there now appears a third competitor. Pressing upon the heels of the others, but at no time very closely, all along has been another youth, remarkable for no particular faculty, nor deficient in any—with no striking development of genius, but with powers of application—an average person—a little superior to the second competitor in the Classics and Belles Lettres, and a little superior to the first in Mathematics. He wins the race. Is not this a faithful history of three minds as presented by almost every class in its progress through college ? The course of studies prescribed has suited one mind among three—perhaps but one in the class. Has no positive injury resulted ? Certainly some time has been wasted at a most important period of life. Possibly much greater harm has been done. It is possible,

indeed it is probable that two of these youths, discouraged by their partial failure, are taught to underrate their own mental powers; than which nothing can be more fatal to future excellence.

But it may be replied to us—"You do us injustice. We do not subject all minds to the same system. We have it is true a regular course of studies, but no pupil is compelled to pursue all; he may select such as suit his inclination, or those *aptitudes* of which you speak." Now this answer is true in point of fact; but it does not deny what we maintain, that the regular course is wrong, insisting only that there is no compulsion to pursue a wrong course. So indeed there is no compulsion upon any youth, at least from the Faculty, to enter college at all; but if he does and becomes what is called an "*Irregular*" it is notorious that he is not regarded upon an equal footing with the "*Regulars*"—in fact, that his position is scarcely respectable, and he can obtain no honors, or Diploma.

If these views be true, they may partially explain perhaps a fact (if it be a fact) not unfrequently remarked—that those who pass at once from our Academies to the study and practice of the liberal professions outstrip their college-bred competitors. Without affirming that such is the case, it cannot be amiss to observe that many of our American names most eminent in philosophy, in eloquence, in the useful arts, and in statesmanship, are not found on the records of our colleges, except where by conferring Honorary Degrees they have properly acknowledged and stimulated the talent which they had not reared. BENJAMIN FRANKLIN, much the most illustrious name in our philosophical annals was, it is well known, a self-educated man. In eloquence, foremost stands the name of PATRICK HENRY, the "Forest-born Demosthenes," whose powers, awakened and cultivated in a country debating society, afterwards roused thirteen Colonies to arms against fearful

olds; and not least distinguished in the same line is a living orator, reared in the "Slashes of Hanover," and whose name is now daily rung in our ears, as his silver tones have often rung in our Capitoline Halls. Both these men sprang from the country school-house into the Temple of Fame. RITTENHOUSE, the Astronomer, the successor of Franklin in the Presidency of the American Philosophical Society, was like him, a stranger to collegiate systems. ROBERT FULTON, the Engineer, who made the first application of the power of Steam to Navigation, to enumerate the countless benefits of which would fill a folio, enjoyed no opportunities of education except such as are to be found in the common grammar schools. Of both Rittenhouse and Fulton, however, it may be noticed that they excelled in mechanical arts, a taste and talent for which is unquestionably a natural gift or aptitude. We must here in due candor admit that two discoveries in the useful mechanical arts have also proceeded from our colleges, which, although not comparable perhaps in utility with the Steam-boat of Fulton or the Orrery of Rittenhouse, nevertheless deserve mention in this connection: we allude to *two improvements in the common cooking or heating STOVE, one made by Professor OLMSTEAD of Yale, the other by Professor NOTT of New York.* The comparison might be pursued to an extent almost indefinite, but as it might be deemed invidious, we must rest with one more example. It would be unjust to omit in this connection the name of ELIHU BURRITT, known as "the learned Blacksmith," who amid the labors of the forge and anvil has amassed an amount of learning that would be creditable to the most erudite Doctors of Oxford or Cambridge.

Such men, it will be said, are exceptions, like SHAKESPEARE who "sits enthroned on the loftiest mount of canonized bards," and yet was deficient in the acquirements of the English grammar-schools of his day. Should a few

bright stars of eccentric orbits, it may be asked, "bend whole systems to their erratic courses"? Perhaps it is true that persons so eminently gifted would rise superior to all the trammels of erroneous systems, and throw off their superincumbent pressure, as the imprisoned fire lifts up the earth to make its volcanic eruptions. But it must be admitted that such an array of excellence, deriving no aid from prevailing mental systems, furnishes some presumption of error in those systems, especially when it is further considered that to the operation of those systems are subjected the most promising minds.

The inevitable tendency of our plan of attempting to teach every youth a little of every thing is to fill the country with *smatterers*—persons who have acquired just enough of every branch of science to inspire conceit, but not enough to feel that true modesty which Newton felt when he compared himself to a child sporting with pebbles on the shore of the vast ocean of knowledge—persons who can upon occasion quote a verse from an eclogue of Virgil or satire of Horace, and know enough of Mathematics to understand that "the shortest distance between two points is a straight line." Besides thus frittering away the mind, it must also *confuse* it: one science succeeds another like the figures of the Kaleidoscope.

Again: All new systems of mental culture should partake of the spirit and pursuits, professional, political and philosophical, of the people among whom they exist. Such is especially the duty of those establishments which are created by public authority, and are sustained by the public purse. The only ground upon which such endowments can be advocated is that they will confer a corresponding public benefit. Devoted exclusively to learning, and removed from the dust and din of business and the distractions of partisanship, they are regarded as Light-houses in the intellectual world whence the rays of

knowledge should radiate. Embracing all the mental accumulations of the past, if they cannot push research into unexplored regions, at least they should advance "pari passu" with the mental spirit of their time. Such has not however, been everywhere the character of such institutions. It is said that the philosophy of Aristotle was taught in the English Universities long after it had been overthrown by Bacon and DesCartes. But the spirit of these institutions as well as of the political institutions which support them, is conservative: and conservatism fears to find a secret foe in every new opinion, however sound or simple. No such fault can be imputed to such institutions in this country. The ardent and inquisitive spirit of our people would not tolerate it. But whilst prompt to adopt the latest improvements in science, it may be doubted whether our collegiate systems are sufficiently *practical*—whether due attention is given to some of those branches which are of the highest importance as connected with the pursuits of our people.

Agésilas, King of Sparta, being asked what he thought most proper for boys to learn, answered—"What they ought to do when they come to be men." Now, of the pursuits of our population, beyond all comparison the most important is Agriculture. The number engaged in all others combined, bear but a small proportion to those engaged in this. The most important, because the foundation of all others, it is also the purest, the pleasantest and most independent of all employments. Most conducive to the happiness of man, it was the favorite of God, who, according to Moses, placed our first parents in a garden as a place most favorable to their virtue in the trial to which it was subjected. Thus favorable to virtue, it is therefore most congenial to free governments; which can only exist among a virtuous people. This pursuit, thus popular, thus virtuous, thus republican, has been almost entirely neglected in our plans of Education. Medicine and Law have their endowments



in almost every State, whilst Agriculture, which as a science requires a greater range of knowledge than either, has none. It is granted that some of the sciences kindred to agriculture, Geology and Chemistry for example, are taught in our colleges, perfectly or imperfectly; but never, it is believed, with their practical application to the cultivation of the earth. How few of our educated planters understand the simple process of analyzing soils?

Agriculture has submitted long enough to this neglect. It is full time that its claims to be admitted into our colleges, as an independent branch of liberal education, were boldly asserted; and we venture to maintain on this occasion that it is the imperative duty of those having the direction of these institutions to endow a Professorship of Agriculture; and if they lack the ability, to apply to the Legislature for an appropriation to this purpose of a part of those funds which are annually extracted from the pockets of farmers.

"Why," says De Witt Clinton, "do we refer to the reign of the Antonys when they guided the fortunes of the Roman Empire, and to that of Henry the Fourth and Lewis the Fourteenth of France, as glorious periods in the annals of mankind? Not for the fields that were contested, nor the triumphal arches that were raised; but for the cultivation of those arts and sciences that produce refinement, that multiply the blessings and comforts and charms of civilization, that reveal the powers and faculties of a State, in every department of genius, enterprize and industry. Liberal appropriations on the part of Government are necessary to produce these results. Agriculture is the source of national wealth, and there is no science that makes a greater return for patronage."

Similar, and still stronger is the language of Governor James Barbour of Virginia. "I continue," says he, "of the opinion that it is essential to the best interests of Agriculture, that a Professorship of that Science should be added to

the University (of Virginia,) with which should be connected a *pattern farm*. It is singular that in a Commonwealth boasting of its exclusively agricultural character, the Legislature has not dispensed the slightest aid to its encouragement; that whilst the tillers of the earth have paid ninety-nine hundredths of the cost of the University, their particular interests have been overlooked. Nothing can produce a more beneficial effect than placing Agriculture among the learned professions. Such an Institution would furnish a focus to which communications would be made and after passing the ordeal of experiment and intelligence, might be recommunicated to society with the approbation or disapprobation of such unquestionable authority. There too every new discovery and invention might be tested, so as to save useless expenditures by avoiding pretended improvements." Supported by such high authorities, we leave this topic.

There is another art or accomplishment, which although not entirely overlooked in our colleges, has scarcely received the degree of attention that it merits. We mean Eloquence. In all Republics it is the great Lever of Ambition. Athenian history is full of examples; of which the most eminent are Pericles, who, by this means chiefly, exercised an absolute sway over the restless populace of that polished city; and Demosthenes, who, after an attendance of eight years in the school of the Orator Isaeus and careful self-culture, succeeded in rousing his luxurious and degenerate countrymen to oppose the designs of the ambitious Macedonian against their liberties. Of Cicero, it has been said, that he was the first Roman who found his way to the highest employments and dignities of State, with no other recommendation than his powers of Eloquence and his merits as a civil magistrate. But the study of Eloquence is highly important without regard to the aims of ambition. In our republic, as in Athens, popular assemblies are frequent, and an educated

man can scarcely avoid taking some part in them. He will be frequently called upon for his opinions on the subjects which for the time engage the public mind. If totally deficient in this art, his position must always be awkward and frequently painful. In such assemblies Oratory is what good manners are in private society. The possessor is at his ease : he may not astonish or delight, but he incurs no hazard of a mortifying failure.

That this art is neglected in our colleges is obvious to those who have observed the performances of their Alumni in the legal and political fora or in the pulpit. Where an exception exists, it may generally be attributed to an unusual aptitude. True, if we may believe the newspapers, the country is full of Orators "above all Greek, above all Roman fame." Every legislative assembly, every political club-room, nay every cross-road stump has, according to them, its Cicero. But these hollow flatteries deceive nobody—not even it is hoped, the speakers themselves.

Eloquence is but taught by example. To know the rules is not sufficient : they should be exemplified. The common actor of the Theatre (and it was just such a person that kindled the ambition of Demosthenes) utterly ignorant of all the precepts of Oratory, would be a more successful teacher than even Quintilien himself, if the latter was an awkward speaker. Depending much upon "*action*," there should be a model—a living, breathing Orator before the pupil. Whilst real eloquence is so rare a gift, we may not expect to find such a model in every college—nor indeed in any whilst higher rewards await such talent in other walks ; and of all talents Eloquence least courts the shade.

But the error, it is believed, lies in actually underrating the importance of this art. It is more imperfectly taught than any other. A few chapters in some Rhetorical Compend, and a lifeless recital, once a month, of some gaudy extract from some showy speech, is the amount of instruc-

tion. The next appearance of the young Orator is before a Grand-jury, or on a Fourth of July, or in a political meeting where the affairs of the nation are to be discussed, mayhap in the pulpit. Observe him. His eyes are set fixedly at angles of thirty-five degrees with his body; his hands grasp a table or other convenient object; his knees knock together; "*vox haeret in foercibus.*" And here we leave him to finish his address, whilst we pass to the last division of ours.

#### PHYSICAL CULTURE.

In all that has been said regard has been had only to the affections and the intellect without any reference to the Body. Yet when we consider the close connection between it and the mind; that the health of one is necessary to the health of the other; and that a high degree of moral excellence is scarcely compatible with a feeble and diseased frame, at least most difficult when weakness and pain continually distract and chafe the temper; when we consider these facts, it is obvious that this Branch of Education, which we call Physical Culture, and which employs itself in improving the bodily powers, is of the highest importance.

Accordingly we find that among those nations of antiquity, of whose educational systems we have any accounts, it engaged a large, perhaps the largest share of attention. Xenophon informs us that the youth of Persia were subjected to a very rigid physical discipline. Whilst instructed in justice and the little learning of that age, they were taught at a very early period to shoot with the bow and launch the javelin: and later, they were inured to bodily labor, were

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NOTE. The remarks on Eloquence were omitted in the delivery of this Address, because the speaker had immediately before witnessed the declamations of some of the Wake Forest students, which he thought *decidedly clever*. His strictures do not apply to them. They do apply, however, to Chapel Hill sixteen years ago.

led to the chase, were exposed to suffer hunger, thirst and fatigue, and were accustomed to the simplest diet. A similar system, indeed one more entirely physical prevailed among the Cretans. The youth were instructed in wrestling, hunting, and in military and gymnastic exercises, of which the Pyrrhic Dance enjoyed special favor. In Sparta, the institutions of Lycurgus regarded physical culture a paramount object. The youth like those of Crete and Persia were expert in all warlike and bodily exercises; and so highly was physical fortitude esteemed among them, that, it is related, they were whipped publicly on their religious festivals with such severity that some expired under the lash. (A discipline which however salutary, would probably find little favor with the youth of our colleges—less certainly than the Pyrrhic dance.) The story of the Spartan boy and the fox preying upon his vitals, is familiar to your memories.

In Athens, Education was not as in the States we have mentioned, a matter of legal regulation: it was left entirely to private taste and patronage. Physical culture, however, did not the less engage, although it did not engross the attention of her citizens. The gymnasium was as much frequented as the schools of music, grammar, geometry and philosophy, which constituted the course of Athenian education, and in fact constituted a branch of the Academy of Plato and the Lyceum of Aristotle. Physical strength, we know, exalted Theseus to the throne, and procured for Hercules a place among the thousand gods of the Pantheon. At a late period after the Athenian manners had become refined, when Pericles had converted a city that he found of brick to one of marble, the public taste demanded, not physical strength alone, but, grace and elegance also; and as luxury increased and with it disease, the preservation of health became also an object. Accordingly we find not less than fifty-five kinds of exercises, martial, athletic and

medicinal, taught in the Gymnasium and Palaestra. Besides this, the Nemean, Olympian, Pythian and Isthmian games were celebrated, where the lists were open to all Greece, and triumphs awarded to successful competitors in music and poetry and history, as well as to the athlete and victor in the Ippodrome; and prizes and banquets and altars and sacrifices and the praises of thousands awaited the victors.

How far this careful and constant culture of the body contributed to produce that remarkable personal beauty which distinguished the Hellenic and Pelargic races, immortalized by the chisel of Praxiteles, and which is said yet to mark their degenerate descendants, surviving those mental and moral endowments with which it was once associated, must be a matter of mere speculation: that it contributed much will be most readily admitted by those who have most deeply studied human physiology.

Rome borrowed from Greece the gymnastic, as she did the other arts, and invested them with additional splendor. Here they flourished until the empire began to decline; and at length shared the fate of all that was valuable among Roman institutions, when that once proud people submitted their necks to the Goth and the Vandal.

All these were warlike people. War, aggressive or defensive, was the main employment of their Governments; and therefore the attention paid to physical culture was merely carrying out the definition of the proper objects of education by Agesilaus, already quoted.

We live in a different age. The invention of Gunpowder has revolutionized all military systems. The pigmy of our times with his musket is more than a match for Hercules with his club, or Goliath with his lance. But physical culture, although no longer of chief consequence in a military view, is nevertheless still highly important to private and public happiness and personal success. The "*sana mens in sano corpore*" is as valuable as ever. What it has lost

in improvements in the art of war, it has gained from the progress of intellect. The body is the tenement of the mind, and if from the wonderful strides which science has made and is constantly making, whatever relates to the mind acquires great and growing interest, that interest must also attach in some measure to the Body in which it is lodged, with which it must coexist in our present state of being, and the vigor of which is necessary to the exercise of its highest faculties. That occasionally the most eminent powers of the understanding have been associated with the frailest body is admitted; but it is probable that those powers would have been greater, and it is certain they would have enjoyed better opportunities and a longer time for usefulness and display, if the corporeal and incorporeal had been matched. Nor is the mind alone interested; Virtue also is deeply concerned in physical culture. Our amiabilities are much influenced by our bodily ailments. When the head aches, the heart is sick also. There are exceptions, as in the case of mind: there are doubtless some persons in whom the moral sense has so far triumphed over the sense of pain that the temper is serene even under acute pangs: but we deal with general principles; not with exceptions.

Thus important, it is worthy of inquiry how far this branch of education has been consulted in our collegiate systems? In the regular colleges, or those so called, it has received no attention. The body is left to take care of itself. Perceiving this defect and anxious to supply it, irregular schools have sprung up in various sections. The new plan seems to have been started in this country with Captain PARTRIDGE, who at least deserves the credit of having directed public attention to errors in prevailing systems, whatever may be the merit of his innovations. Since his day, his idea has been extensively embraced. Maintaining as we do the general principle of combining physical with

mental and moral culture, there is reason to doubt the correctness of the application which has been made of it. Captain Partridge and his followers seem to have adopted the old Spartan notion of making every citizen a soldier. That a due knowledge of military tactics is an appropriate accomplishment for every citizen of our republic is not denied, but it is not admitted that is the only, or the best mode of physical culture. As a branch of knowledge it amounts to almost nothing; whilst very serious objections lie to the inculcation of a military spirit among our people. It may prove dangerous to the frame-work of our society, and even to the solidity of our Governments. It was just such a school that educated NAPOLEON BONAPARTE: and it requires no great stretch of the imagination to conceive the military pupil of Brienne already in his fancies charging at the head of squadrons, waving his flag over the plains of Italy and the sands of Egypt, riding upon the storm of the French Revolution, adding victory to victory, title to title, and at length ascending the vacant throne of the murdered Louis, and with bloody hands seizing the Gallic sceptre. All history admonishes us that Democracies are too much addicted to war: a tendency arising perhaps from the ample scope they allow for the exercise of every human energy, and the love of fame prompted by competition and reward in all the paths of ambition. It would seem, therefore, the part of prudence to discourage, at least not to engender a military spirit where such political forms exist. Besides, it is manifest that in the present condition of American society a military education can contribute nothing to qualify a youth for civil duties: indeed it may hinder success in civil pursuits. Our society is not a camp, and he who carries into it the stiffness of the martinet will soon find it necessary to mend his manners.

Another mode of physical culture has been attempted in the establishment of *Manual-labor Schools*. Of the origin and history of such institutions we are not competent to



speaking : but it is admitted, we believe, that no experiment of that kind has succeeded in the Southern section of the Union. The explanation of this failure may perhaps be found in the peculiar character of our domestic institutions. Physical culture has not been the only object sought in such schools : it has been attempted also to diminish the expenses of general education by the profits derived from the labor of the pupils. Now among us, as in all slaveholding communities, manual labor is a servile employment. The labors of husbandry and even of the mechanical occupations are chiefly performed by slaves ; and apart from the natural desire of all our race to avoid the primal curse of earning their bread by the sweat of their brows, the mere association of manual labor with the condition of slavery creates a distaste for it. It can hardly be expected, therefore, that the sons of gentlemen who are ambitious enough to aspire to collegiate instruction will cheerfully submit to the labors of the field or the shop. This feeling may be wrong ; in fact it is, for all honest labor is honorable ; but the point is, not whether it is wrong, but whether it exists. In the same spirit the Spartan youth disdained the employments of the Helots.

But even if this be the reason why such schools have not succeeded among us, it is not conclusive against the adoption of manual labor as a mode of physical culture. It proves only that it must be pursued as a plan of health, recreation and skill, and not of *profit*. Labor is only servile when gain is the object. At least, persuaded as we are that some form of manual employment is the best mode of improving the body, we are reluctant to assent to any view which would entirely exclude it from plans of education. It is manifest that we need something to supply the plan of the Grecian Gymnasium ; and the utilitarian tendency of our age and country demand that it should be more practical and sensible than marching and counter-marching.

forming sections and double sections, platoons and all the *et cetera* of popgun soldiery.

We have already ventured to advocate the introduction of Agriculture into our colleges as one of the liberal sciences, and the endowment of a Professorship to teach it, with the appurtenance of a small model Farm or Garden to illustrate its practice. With this we would also combine a plan of physical culture; and in this is found an additional argument for such an endowment. Of the proper details of such a plan we have not the time to speak, nor the information to speak well. The object would be two-fold; to educate our youth in this great pursuit, and at the same time improve their health by innocent and rational exercise. No view of profit should enter into the plan. The severer and menial labors should be performed by slaves, whilst the intellectual laborer would find employment enough in the more elegant cares which would be demanded by Agricultural and Horticultural experiments.

Whilst health and strength might thus be secured, something more is necessary to a perfect physique. The Graces of Apollo should be added to the muscles of Hercules. But our people have not yet attained that stage of social progress, when the *to kalon*, mental or corporeal, becomes a main object towards happiness or success; and we, therefore, omit the topic; an omission the more proper, as we are totally unqualified to set up as an "*arbiter elegantiarum*."

#### CHARGE TO THE STUDENTS.

And now, young Gentlemen of the College, allow us a few minutes of friendly conference with you.

If in the remarks which *nullius in verbis addicti jurare* we have offered, any thing has been said which may dissatisfy you with your studies, an impression has been made which was not designed. The systems you pursue

are as good as any of the regular systems of the country : they are the same. After all, it is not half so important that the system be correct as that it be well pursued. What Pope says of forms of Government—"that which is best administered is best"—is more true of plans of education—that which is best carried out is best. The sluggard will improve under no system. There are men so bad that if an Arcadia could be realized, they would make bad citizens : so if Locke and Newton and all the learned of all the past could be restored to life and collected in one college, vain would be all their learning, and vain all their efforts to impart it, unless their efforts were seconded by their pupils. On *you* is the main responsibility. *You* are chiefly responsible for the success of your systems. We have even dared to impugn those systems by a comparison of academic and collegiate excellence : if that comparison be odious, on *you* with others is the duty of showing, in the only way it can be shown, that it is unjust. It must be shown by untiring strife after that moral and mental excellence we have commended. Who can say that among *you* shall not arise a philosopher greater than Franklin or Rittenhouse, an orator greater than Henry, an inventor greater than Fulton ?

*Let your aims be high ;* and if you fail to reach the distant mark, you will at least attain nearer to it than if your views be grovelling. *Despair* and *impossibility* should be terms unknown to the creed of literary ambition, as they were to the military daring of Napoleon. Every thing is possible to him who boldly dares and constantly strives, whilst every thing is impossible to the indolent who shrink from the labor, or the irresolute who "fain would climb, but fear to fall."

If, young gentlemen, the same views now prevail among you, that did among youths when your present speaker was younger, the honors which your college confers are not appreciated at their proper value. This is a lamentable

mistake. That they are not conclusive of the highest mental ability, or infallible criteria of success in a worldly career may be admitted ; but surely they are the highest evidence of a praiseworthy ambition which improves present opportunities, and furnish, therefore, the strongest presumption of future usefulness and excellence. Of this, a triumphant proof is now before you and the whole American people. Of the four great men, who, by the unanimous voice of the two political parties of the Union, are presented to the people for the two highest offices in the Republic, nay in the world, three were graduated with the highest honors of their colleges : Mr. DALLAS and Mr. FRELINGHUYSON at Princeton, and Mr. POLK at Chapel Hill : and of the fourth, Mr. CLAY, there is no reason to doubt that if he had enjoyed the same opportunities, they would have been as well improved. Nor are these solitary cases. There is another American name, whose intellectual lustre pales before no other in our history : that of a statesman whose analytic mind has explained and developed all the complexities of our political forms : who has brought to the discussion of political topics, a power of moral reasoning, that for cogency and exactness approaches mathematical demonstration : who will rise to a topic which weaker minds have hacknied until it has almost nauseated the public taste ; will first state the question with a precision and clearness so remarkable, that nine to one, the hearer will perceive that he never before understood what it really was ; will then start with a proposition as plain as an axiom of Geometry ; will then make a deduction so obvious that belief is compelled ; will pile deduction upon deduction, each a sequence of the preceding ; will find new harmonies in trains of thought apparently the most diverse ; will strengthen his positions with arguments and illustrations from other subjects, between which and the topic in hand no connexion has heretofore been seen ; jumping to no conclusions, but building his mental fabric like the architect

piling stone upon stone, rearing arch upon arch : whose arguments resemble the Homeric chain of gold, resting upon earth and terminating in heaven : of a genius so towering that it has been deemed by superficial thinkers unfit for practical business, as if the iron scythe were fitter for the harvest, than if possessing the temper of the Damascus Blade : of a temperament as ardent as his own Southern clime, yet with a head as clear and cool as the chrystal fountains of these hills : an intellectual giant, striding as it were from mountain top to mountain top, overstepping the little rills of mind in which the political pigmies of the hour disport themselves in all the conceit of imaginary greatness : a statesman, who enthroned in his own mental and moral elevation may well regard all office as beneath him. Is closer allusion necessary to point our meaning ? Can it be necessary to pronounce the name of—JOHN C. CALHOUN ? He too reaped the highest honors of Yale.

But, young gentlemen, you have motives to diligence, if not higher, purer far than any that ambition can offer. We speak not of the delight which the moral sense enjoys in the consciousness of duties performed. Dearer than this is the motive we now present. *Have you a mother*, whose weary limbs have labored for you, whose weary eyes have watched over you through the long years of infancy ? Conceive if you can the intense, the yearning, the painful interest with which she watches your progress, the delight with which she hears the tidings of your well-doing ! Can you—*dare* you pain that affectionate heart which would coin itself into gold for your benefit ? Have you a father ? He too has mingled his cares with those maternal ones which guarded and guided your tender years. He too may have entertained those ambitious dreams which now haunt your meditations, and sacrificed them for *you* ; may have turned his thoughts from the seductive path of public honors, to slave it in the markets and traffic of the world to smooth

these paths for you. Behold him seeking his pillow at midnight, to find a respite from, and a consolation for his labors in dreams of you and your successful career. Can you, *dare* you wound that noble and self-sacrificing bosom? If you can, then Earth has no higher motives to present.

Let us, young gentlemen, earnestly impress upon you *the value of time*. It is the stuff of which life is made: and life is brief. If it were extended to an Antediluvian period, it would still be too short for the trifler; and narrowed as it is to the short span of three-score years and ten, the necessity of diligence is urgent upon him who hopes to excell. Time improved has its rewards of profit, of honor, of conscience; and time murdered has *a ghost*: a ghost that walks not at mental twilight or moral midnight, but seen most clearly in our moments of clearest waking: a ghost that looks over our shoulders at the high festivals of pleasure, intrudes its wan and ghastly spectre upon the dreams of indolence, and poisons the cup which riot drains: a ghost (*believe one who has seen it*) more real than that which superstition and the distempered brain create—more terrible than that which visited the Camp of the Roman assassin at Sardis and at Phillippi.

### ERRATA.

On page 25, line 7 from the top, read "*vox hæret in faucibus,*" instead of "*vox hæret in foercibus.*"

On page 27, last line, read "*in sano corpore,*" instead of "*in sano corpere.*"

ECLECTIC MEDICAL INSTITUTE.

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ADDRESS OF THE FACULTY,

WITH THE

*Samuel J.*

ANNUAL REPORT,

AND

*W. H. C. C. C.*

CATALOGUE FOR 1846-'7,

AND

PROGRAMME OF THE ENSUING SESSIONS,

OF 1847-'48.

---

CINCINNATI:

1847.

DAILY TIMES OFFICE PRINT.



## ECLECTIC MEDICAL INSTITUTE.

### BOARD OF TRUSTEES.

HON. JOSEPH HOWARD, President,  
JOHN WAGGONER, Vice President,  
ISRAEL WILSON, Secretary,  
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JAMES D. TAYLOR,  
JOHN WHITE,  
JAMES BINDLEY,  
T. V. MORROW,  
L. E. JONES.  
HENRY MILLER,  
J. J. AVERY.

# ADDRESS.

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The present condition of medical science, and the various efforts for its improvement by scientific men, are matters of deep interest to all. The Faculty of the Eclectic Medical Institute occupy a position in reference to this subject, which they wish clearly to define, and hold relations to the public and to the medical profession, which render it necessary that they should not be entirely silent, or acquiesce tacitly in any misrepresentation of their position.

We hold that it is not only the right, but the duty of every citizen to investigate, and, if possible, to improve that department of knowledge which he attempts to reduce to practice by a regular course of instruction. We hold that he who attempts to impart instruction in any science or art, while he is conscious of its errors and imperfections, and yet makes no effort whatever to escape those errors, is to some extent chargeable with the evils which arise from this neglect. In this spirit we have looked on medical science, as a science very imperfect, yet in hopeful progress, and susceptible of being rendered accurate and satisfactory. In this light it has been regarded by the various eminent men who have contributed the materials of its present structure, and thus it must be regarded by all who are capable of advancing its usefulness and truth. But, unfortunately, there are many whose mental indolence and stubbornness of opinion, or pride of position, render them averse to any remarkable, sudden, or great advancement. Every great discovery—every change in the philosophy or practice of the profession, no matter how reasonable or how much needed, generally meets for a few

years the sturdy opposition of such minds. There are many who will not investigate—there are others who are interested against changes, and those who do receive any important improvement at first, often find themselves marked out as suspected persons, and hindered in their professional success; or, if they are not very cautious, completely excommunicated from the circles of the more conservative portion, as if they had been guilty, not of free, candid investigation, but of some dishonorable crime.

The writings and practice of a learned German Physician, Dr. Hahnemann, have been investigated by many of the medical profession, including some of its distinguished Professors in Europe, and they have conscientiously recognized their truth. But all who have thus embraced the Homœopathic practice, from a conviction of its superiority to the old system, have found themselves not only opposed, excommunicated and ridiculed, but even denounced as knavish impostors, notwithstanding their endeavors to submit the system to fair and public trial, and notwithstanding the undeniable skill, learning and high personal character of many of the followers of Hahnemann, who were converts from the old system.

We believe that this course of denunciation for difference of opinion, is wrong, if not criminal, and that they who endeavor to prevent the investigation and public testing of any improvement in science, should be regarded as conspirators against the welfare of society.

The Eclectic Medical Institute stands as the Collegiate representative of a numerous and increasing body of medical reformers in the United States, who have on innumerable occasions practically demonstrated the superiority of their system of medical practice. They claim to have effected a valuable scientific reform in medicine, and eagerly demand an opportunity of testing in some public institution, the value of their improvements in comparison with the old system of practice. A dispassionate investigation and a public trial are demanded as a right, upon the ground that the superiority of there formed

system has been demonstrating before the people for thirty years, and is well known wherever its representatives are found.

While laboring as we believe, and as a large number of the people are experimentally convinced, for the improvement of medicine, freely communicating our experience to others, we are met by the concerted opposition of various medical colleges and leaders of the medical profession, endeavoring to establish a rigid discipline, which shall cut off all professional or personal intercourse between the numerous body of new school practitioners, and the more numerous body who have been educated in the old system of practice. The action of these gentlemen is based upon the assumption that the use of mercury, the lancet and various drastic medicines is so unequivocally necessary, that no one can even recommend or countenance any material change from this unscientific method, without being guilty of that which ought to degrade him as a physician and as a man.

Were we disposed to imitate their arrogance and folly, we might with far greater justice denounce their professional bigotry, and their stubborn adherence to a system of practice so clumsy and inefficient at the best, and often so terribly pernicious. But believing the great body of the profession to be honest in their convictions and misled by the authority of their teachers we would rather deplore than denounce their infatuation. As to the combinations of medical leaders against innovation, we respond to their puerile and insolent regulations, prescribed to their followers by the simple suggestion, that we could never find it necessary to propose such regulations, unless we were endeavoring to force upon the public a system repugnant to reason and contradictory to experience. When the most learned of our class of physicians shall be compelled to admit like one of the most eminent old school physicians, that "*in a large proportion of the cases treated*" by physicians on our system "*the disease is cured by nature and not by them,*" and that in "*not a small proportion, the disease is cured*

*by nature in spite of them,*" and that "in a considerable proportion of diseases it would fare as well or better with patients," "if all remedies at least all active remedies especially drugs were abandoned,"—when we are placed in this humiliating position by the admissions of our friends, we too may find many arbitrary regulations necessary to uphold our system against the power of free investigation.

The more liberal portion of the profession on the other hand, perceive that medical doctrines are changing annually and that while the profession generally are abandoning the excessive use of mercury and the lancet, it is folly to denounce those who have advanced farther in the same career of improvement. To those who thus favor free investigation we tender the confident assurance that public opinion demands reform in medicine and that a liberal course alone can receive the public approbation.

The course of Eclectic Medical Reformers has been sanctioned by the public opinion. Where our system of practice has been introduced, its superiority has been made manifest, and many of our measures have in various places been adopted by old school graduates who have witnessed their value. We can refer also to many who have deemed it their duty to abandon the old system on account of its many signal defects and adopt the principles of our school. The strongest evidence of the value of our improvements lies in the fact that the public prefer practitioners of the new school when they have had an opportunity of comparing the old and new systems, and that the graduates of the Eclectic Medical Institute are unable to supply the demand for practitioners.

Those who are looking to the medical profession as their future pursuit, should recollect in determining their place of education, that if they submit their minds to the narrow and bigotted teaching of the opponents to improvement, they imbibe doctrines which are behind the spirit of the age, and while they fail to learn some of the most important and successful measures in the practice of medicine and surgery, as

known among reformers, they become familiar only with an exclusive system, with which the people have become dissatisfied, and to escape from which they are ready to resort to any system of practice which can present evidence of reasonable success. The ranks of old school practitioners are crowded—the supply is increasing as rapidly as the demand is diminishing. In the new school, the demand for many years must greatly exceed the supply. We can point out now a great many attractive and profitable fields of professional enterprise to all who have obtained the requisite qualifications, in which the community would welcome a representative of the new school. Several hundred medical graduates are required to meet the present wants of the country, and long ere that demand can be supplied, it will have vastly increased. If the talented and independent young men of our country, who are looking to professional pursuits, embark with us in this noble enterprise of elevating and reforming medical science, a few years will witness an entire revolution in the medical profession of this country—a revolution not only in its modes of practice and its general success, but in its pervading spirit. Our watchword is progression, and however striking the superiority of the Eclectic system of practice over that of the old school, we urge those who adopt it not to be satisfied with its present stage, or to proscribe any change arising from experience, but to make additional observations and investigate everything within their reach. The important discoveries in physiology, materia medica, and the practice of medicine, which are imparted in this Institute, are calculated to inspire a feeling of interest and of confidence.—Its graduates are taught both by precept and example not to be contented with a tame routine of old notions, relying upon authority, but to seek, wherever practicable, for additional light.

The necessity of a reformed school of medicine is sufficiently obvious to all who have observed the present state of medical science. The great numbers who have lost confi-

dence in their old profession, and either abandoned it in disgust, or turned aside to Homœopathy, Hydropathy, or some other method of practice which they consider less empirical and dangerous; constitute sufficient evidence that a regeneration is needed. Indeed there are few candid physicians who will not readily admit the fact. The new school, therefore has the merit of attempting this reform in a decisive manner. The old school may be gradually reforming in the same direction, but with so little progress that it would probably require a century for them at their present rate of progression to attain the position which we have already attained. Our investigations have given us we believe a better knowledge of the properties and applications of the *materia medica* than is exhibited in the practice of the old system. We believe that no one acquainted with the resources of medicine as taught in the Eclectic Medical Institute would ever find it necessary to sanction the prevalent method of using mercury and of depleting the blood vessels by the lancet, in cases which an ample experience in Europe and America has proved can be better treated without than with such measures. We believe there is not a more groundless and pernicious species of empiricism in existence than the universal prescription of *mercury*, the great panacea of those who neglect the best resources of the healing art. Nor is anything better demonstrated by experience and by physiological chemistry than the fact that general bleeding is one of the least successful methods of treating inflammation.

The Eclectic Medical Institute represents the only scientific system of medical reform now before the world, which is not based upon theory and not marked by ultraism or exclusiveness. It teaches a system of medical science, matured in this country by its faculty, based upon observation and experiment, and legitimately entitled to be called the American System. This American or Reformed System possesses four distinguishing merits.

1. It is PRACTICAL—being founded upon experience and not upon pre-determined theories.

2. It is **ECLECTIC** and not *exclusive*. It comprehends all and rejects nothing of medical science excepting that which experience has proved to be false or useless.

3. It is **SAFE** and **SUCCESSFUL**. It preserves the vital forces and aids nature instead of exhausting the *vis medicatrix* by the medical treatment. It substitutes an efficient treatment in the place of much that is empirical in the old system; and for these reasons it has received the public approbation and spread through the United States, notwithstanding a powerful and organized opposition.

4. It is **LIBERAL** and **PROGRESSIVE**, its cardinal principle being to seek medical improvement in every direction, and submit to no professional trammels.

Without public assistance, and in the face of concerted opposition, we have given our professional labors and our private means for the establishment of an **INDEPENDENT MEDICAL SCHOOL**, free from all bigotted influences, and consecrated to medical improvement, which we hope to render worthy of the cause, and beneficial to mankind.

In this enterprise we ask the co-operation of all patriotic citizens and of all liberal minds in the medical profession. Especially do we ask those who have not yet decided upon their course in the medical profession, to weigh well the comparative merits of the old superannuated system of practice and of the ever progressive American system—the system of Eclectic Reform for which the signs of the times indicate a certain triumph.

By order of the Faculty,

T. V. MORROW, Dean.



## ANNUAL REPORT.

In making a second annual announcement of the Eclectic Medical Institute, it is not deemed necessary by the Board of Trustees to refer again to the merits or abilities of the Faculty, which have been sufficiently illustrated in their success during the past sessions, and in the emphatic testimony as to the merits of the Institute and the talents of its Professors as medical teachers, which has been given by the intelligent young gentlemen who have attended their lectures.

We would congratulate the friends of medical reform on the success of the Institute. The erection of a commanding and appropriate edifice in a few weeks time and immediate delivery of the most practically valuable and original course of instruction which has been heard in any Medical College in the United States, have been accomplished under the most embarrassing circumstances by the Faculty, and constitute a sufficient evidence of an energy and ability which cannot fail of success.

The pecuniary affairs of the Institute are in a safe and prosperous condition. The apparatus and material of instruction with which it has been already liberally supplied will be hereafter increased on the largest possible scale by the private resources of the Faculty.

A portion of the Library (the whole of which is expected before the next session) will soon be in possession of the Faculty, and every thing which can be accomplished by their devoted zeal and energy, will be done, so as to render the Institute worthy in all respects of taking the highest rank among Medical Colleges.

JOSEPH HOWARD, Pres't. Board Trustees.

J. WILSON, Secretary.

## CATALOGUE

OF THE

## WINTER SESSION OF 1846-7.

| NAMES OF STUDENTS. | PRECEPTORS.                      | RESIDENCE. |
|--------------------|----------------------------------|------------|
| I. J. Avery,       | Practitioner,                    | Ohio,      |
| W. J. Alexander,   | T. Deloach, <i>M. D.</i> ,       | Ala.       |
| Charles A. Brown,  | P. W. Birmingham, <i>M. D.</i> , | Tenn.      |
| Joseph P. Ball,    | Prof. T. V. Morrow,              | Ohio.      |
| C. G. Bowen,       |                                  | Va.        |
| James H. Backus,   | Dr. John Hopkins,                | Ohio.      |
| A. Brown,          | Practitioner,                    | "          |
| George D. Berry,   | G. Dunbar, <i>M. D.</i> ,        | Kentucky.  |
| Lucius Blakesley,  | Practitioner,                    | "          |

| NAMES OF STUDENTS.           | PRECEPTORS.                    | RESIDENCE.   |
|------------------------------|--------------------------------|--------------|
| Loring F. Beckwith,          | Dr. G. B. Judd,                | Ohio.        |
| Charles C. Crandall,         | Prof. B. L. Hill,              | "            |
| Thomas D. Cooke,             | Dr. S. E. Thomas,              | "            |
| C. J. Childs,                | Prof. T. V. Morrow,            | Mo.          |
| S. H. Chase,                 |                                | Ohio-        |
| J. H. Coleman,               |                                | "            |
| G. W. Davis,                 | Dr. Davis,                     | New York.    |
| William H. Davis,            | "                              | "            |
| A. Derrough,                 |                                | Ohio.        |
| L. C. Dolley,                | J. H. Beach, <i>M. D.</i> ,    | New York.    |
| P. C. Dolley,                | "                              | "            |
| Joshua E. Davis,             |                                | Miss.        |
| James T. Ellsworth,          | Dr. J. J. Avery,               | Ohio.        |
| Robert S. Findley,           | J. M. Anderson, <i>M. D.</i> , | "            |
| Samuel Fellers,              | J. Davis, <i>M. D.</i> ,       | Ohio.        |
| B. A. Gallup,                | Practitioner,                  | Michigan.    |
| J. J. Garwood,               | Dr. N. F. Garwood,             | Ohio.        |
| C. G. Gilbert,               | Prof. E. M. Moore,             | New York.    |
| Ezekiel B. Holmes,           |                                | Ohio.        |
| James C. Heberling,          |                                | Mo.          |
| A. T. Hubbell,               | Dr. Badger,                    | Ohio.        |
| James B. Hickman,            |                                | Mo.          |
| Charles W. Higgins,          | G. S. Hill, <i>M. D.</i> ,     | Ohio.        |
| Elias Hubbard,               | J. W. Smith, <i>M. D.</i> ,    | Indiana.     |
| David Humphreys,             | W. Torrence, <i>M. D.</i> ,    | Kentucky.    |
| James H. Hughston,           |                                | Ohio.        |
| R. R. Hall,                  | Practitioner,                  | Indiana.     |
| George B. Judd,              | "                              | Ohio         |
| J. W. Justice,               | S. S. Satchell, <i>M. D.</i> , | N. Carolina. |
| Oliver C. Jones,             | Drs. Purdy & Mason,            | Ohio.        |
| Samuel K. Linn.              | H. Applegate, <i>M. D.</i> ,   | Illinois.    |
| Park M. Leonard,             | A. Bronson, <i>M. D.</i> ,     | Ohio.        |
| Gabriel Miesse,              | Practitioner,                  | "            |
| David Mulloy,                | J. Borton, <i>M. D.</i> ,      | "            |
| Andrew G. McQuaide,          | J. S. Ormsby, <i>M. D.</i> ,   | Penn.        |
| W. W. McCormick,             | "                              | "            |
| T. F. Morgan, <i>M. D.</i> , | Practitioner,                  | Ohio.        |
| James Murray,                |                                | "            |
| William S. McGinnis,         | J. R. McGinnis, <i>M. D.</i> , | Kentucky.    |
| Joseph G. Nelson,            | W. P. Watrous, <i>M. D.</i> ,  | "            |
| James O'Byrne,               |                                | Indiana.     |
| Corydon R. Oliver,           | P. T. Oliver, <i>M. D.</i> ,   | Missouri.    |
| Charles J. O'Hagan,          | B. B. Williams, <i>M. D.</i> , | N. Carolina. |
| William T. Parker,           | Dr. William P. Kincaid,        | Ohio.        |
| Obadiah Prentiss,            | Prof. B. L. Hill,              | "            |
| Allen M. Poor,               | Practitioner,                  | Missouri.    |
| John S. Poor,                | Dr. A. M. Poor,                | "            |
| Holmes Sells.                | E. M. Pimney, <i>M. D.</i> ,   | Ohio.        |
| Henry Smiser,                |                                | "            |
| Nelson Simons,               | C. L. Webster, <i>M. D.</i> ,  | Illinois.    |
| Milton W. D. Shoot,          | Practitioner,                  | Missouri.    |
| Jacob Snider,                |                                | Indiana.     |

| NAMES OF STUDENTS.     | PRECEPTORS.              | RESIDENCE.   |
|------------------------|--------------------------|--------------|
| Charles G. Stillman,   | A. Tegarden, M. D.,      | Indiana.     |
| Alpheus C. Stanton,    | "                        | "            |
| Jacob Smizer,          |                          | Ohio,        |
| J. K. Skeen, M. D.,    |                          | "            |
| Moses Smith,           | L. W. Crittenden, M. D., | Kentucky.    |
| Seth R. Strong,        | B. B. Williams, M. D.,   | N. Carolina. |
| Robert Terrill,        | P. T. Oliver, M. D.,     | Missouri.    |
| Alexander Thompson,    | J. S. Ormsby, M. D.,     | Penn.        |
| William Thompson,      |                          | Ohio.        |
| Robert B. Treat.       | A. Tegarden, M. D.,      | Indiana.     |
| Joshua W. Terrell,     |                          | Missouri.    |
| George Wallace,        |                          | Ohio.        |
| Amos H. Willis,        | Dr. Belknap,             | "            |
| Matson Wilber,         | Prof. L. E. Jones,       | "            |
| Thornton Wasson,       | Dr. Fisher,              | "            |
| Enos T. Weer,          |                          | "            |
| W. W. Walters,         | Practitioner,            | Kentucky.    |
| John White,            |                          | Ohio,        |
| Isaac Windle,          |                          | "            |
| B. B. Williams, M. D., |                          | N. Carolina. |

## SPRING AND SUMMER SESSION OF 1847.

| STUDENT'S NAMES.      | PRECEPTORS.            | RESIDENCE.   |
|-----------------------|------------------------|--------------|
| W. J. Alexander,      | T. Deloach, M. D.,     | Alabama.     |
| C. G. Bowen,          |                        | Virginia.    |
| S. H. Chase,          |                        | Ohio.        |
| George W. Davis,      | Dr. Davis,             | New York.    |
| William H. Davis,     | "                      | "            |
| L. C. Dolley,         | J. H. Beach, M. D.,    | "            |
| Paris C. Dolley,      | "                      | "            |
| J. E. Davis,          |                        | Mississippi. |
| George W. Dickey,     |                        | Ohio.        |
| William S. Evans,     | H. J. Hulce, M. D.,    | Kentucky.    |
| Joseph Gill,          | Practitioner,          | Illinois,    |
| Chauncey G. Gilbert,  | E. M. Moore, M. D.,    | New York,    |
| Benjamin S. Hardy,    |                        | N. Carolina. |
| James Walter Hervey,  | Dr. J. C. Fall,        | Indiana.     |
| R. R. Hopkins,        | Prof. Baldrige,        | Ohio.        |
| Ezekiel B. Holmes,    |                        | "            |
| Lewis B. Hymer,       | A. W. Allen, M. D.,    | "            |
| William H. Jones,     |                        | "            |
| Edwin A. Lodge,       |                        | "            |
| P. M. Leonard, M. D., | A. Bronson, M. D.,     | "            |
| James C. Mellinger,   | Dr. J. A. Taylor,      | Indiana.     |
| Stephen D. Messerve,  | Dr. Barrows,           | Ohio.        |
| John H. Martin,       | William Gibson, M. D., | Penn.        |
| W. F. McGinnis,       | J. R. McGinnis, M. D., | Kentucky.    |
| Henry C. Nicholson,   | Drs. Dunbar and Davis, | "            |

| NAMES OF STUDENTS.  | PRECEPTORS.                | RESIDENCE.   |
|---------------------|----------------------------|--------------|
| Joseph G. Nelson,   | W. E. Watrous, M. D.,      | "            |
| James O'Byrne,      |                            | Indiana.     |
| William T. Parker,  | Dr. William P. Kincaid,    | Ohio.        |
| A. H. Platt,        | Practitioner,              | New York.    |
| John W. Rogers,     | F. H. Judd, M. D.,         | Penn'a.      |
| John B. Rathbun,    | "                          | "            |
| Alpheus C. Stanton, | A. Tegarden,               | Indiana.     |
| Charles C. Schell,  | Practitioner,              | Louisiana.   |
| Holmes Sells,       | E. M. Pinney, M. D.,       | Ohio.        |
| Seth R. Strong,     | B. B. Williams, M. D.,     | N. Carolina. |
| Moses Smith,        | L. W. Crittenden, M. D.,   | Kentucky.    |
| Jacob Smiser,       |                            | Ohio.        |
| Henry Smiser,       |                            | "            |
| Robert Terrell,     | P. T. Oliver, M. D.,       | Missouri.    |
| L. P. Taylor,       | Prof. Jones,               | Ohio.        |
| George Wallace,     |                            | "            |
| Amos H. Willis,     | Dr. H. Belknap,            | "            |
| Enos H. Weer,       |                            | "            |
| Isaac Windle,       |                            | "            |
| Jacob S. Weinland,  | Dr. A. Eckert,             | "            |
| Matson Wilber,      | Prof. Jones,               | "            |
|                     | T. V. MORROW, M. D., Dean. |              |

CINCINNATI, June, 1847.

Total number of Students—Winter Session, 81; Spring and Summer Session, 46—Total number of graduates, 31.

## GRADUATES AT THE CLOSE OF THE WINTER SESSION—1846-7.

|                                   |                                   |
|-----------------------------------|-----------------------------------|
| I. J. AVERY, (Subject of Thesis.) | Spinal Irritation.                |
| JOSEPH P. BALL,                   | Neuralgia.                        |
| LUCIUS BLAKESLEY,                 | Bilious Remitting Fever.          |
| CHARLES J. CHILDS,                | Leucorrhœa.                       |
| B. A. GALLUP,                     | Inflammation.                     |
| GEORGE B. JUDD,                   | Masturbation.                     |
| OLIVER C. JONES,                  | Chemistry.                        |
| PARK M. LEONARD,                  | Inflammation.                     |
| GABRIEL MIESSE,                   | Heart and Lungs.                  |
| A. G. McQUAIDE,                   | Lues Venerea.                     |
| MILTON W. D. SHOOT,               | Remitting Fever in Clay co. Mo.,  |
| JACOB SNIDER,                     | Bloodletting.                     |
| ALEXANDER THOMPSON,               |                                   |
| ROBERT B. TREAT,                  | Erysipelas or Black Tongue Fever. |
| B. B. WILLIAMS,                   | Neurology.                        |
| CHARLES G. STILLMAN,              | Dyspepsia.                        |

## GRADUATES AT THE CLOSE OF THE SPRING AND SUMMER SESSION OF 1847.

WILLIAM TELL PARKER,  
WILLIAM H. DAVIS,  
AMOS H. WILLIS,  
MOSES SMITH,  
PARIS CLARK DOLLEY,  
GEORGE W. DAVIS,  
SILAS H. CHASE,  
CHARLES G. BOWEN,  
HOLMES SELLS,  
HENRY C. NICHOLSON,  
LESTER CLINTON DOLLEY,  
ALPHEUS C. STANTON,  
CHAUNCEY G. GILBERT,  
SETH R. STRONG,  
JOHN H. MARTIN.

Vicarious Functions.  
Dentition.  
Chronic Disease.  
Bleaching.  
Some of the Relations of Electricity.  
Dyspepsia.  
On the Qualifications of Physicians.  
The Stomach.  
Utero Gestation. [charge.  
Periodicity of the Catamenial dis-  
Humanæ Diversitates.  
Phthisis Pulmonalis.  
The Teeth.  
Cathartics.  
Bilious Cholic.

T. V. MORROW, M. D.  
*Dean of the Faculty.*

*June, 1847.*

## ECLECTIC MEDICAL INSTITUTE. OF CINCINNATI.

THE Fall and Winter Course of Lectures in this Institution commences on the first Monday in November, and continues four months, which is immediately followed by the Spring and Summer Course, which also continues four months. A gratuitous preliminary course will commence on the 1st Monday in October and continue one month.

### FACULTY.

|                                                                                      |            |
|--------------------------------------------------------------------------------------|------------|
| B. L. HILL, M. D., Anatomy and Operative Surgery.                                    | - \$10.00. |
| L. E. JONES, M. D., Materia Medica, Therapeutics and Botany.                         | 10.00.     |
| JAMES H. OLIVER, M. D., Chemistry and Pharmacy.                                      | - 10.00.   |
| W. BEACH, M. D., Surgery and Clinical Medicine.                                      | - 10.00.   |
| A. H. BALDRIDGE, M. D., Obstetrics and Diseases of Women and Children.               | - 10.00.   |
| J. R. BUCHANAN, M. D., Physiology, Institutes of Medicine and Medical Jurisprudence. | - 10.00.   |
| T. V. MORROW, M. D., Pathology, Theory and Practice of Medicine.                     | - 10.00.   |
| Matriculation Ticket, \$3. For use of Library, \$2. Graduation Fee \$10.             |            |
| Demonstrator's Fee \$3.                                                              |            |

Any student, by the payment of \$100, on or before the first Monday in November next, will be entitled to the privilege of attending as many courses as are necessary for the completion of his studies, (graduation and matriculation fees not included,) \$50 paid by the 1st of October next, will secure the tickets for a single session. In either of the cases of payment of Fees in advance, the student will have the right to transfer his claim to another, should circumstances prevent his attendance. The commodious College Edifice of the Institute, at the corner of Court and Plum streets, is completed in all its parts, and is admirably adapted to the accommodation of a large class, which it is confidently anticipated will be in attendance at the ensuing session.

This Institution has received a liberal charter from the Legislature of Ohio, and is under the control of an able and efficient Board of Trustees.

It may be regarded as a continuation, on a larger scale, of the enterprise commenced in the Reformed Medical College of Ohio at Worthington. The course of instruction in each of the departments will be full and complete, embracing every thing of much value known and taught in the old Medical colleges, as well as in the Reformed and Botanical schools of Medicine. There will be six or seven lectures daily, with as many examinations; interesting cases of disease will frequently be exhibited to the class, and students will be exercised in clinical examination and prescription.

The theory and practice of Homœopathy and also of Hydropathy will be discussed by the Professors of the Theory and Practice and of the Institutes.

Candidates for the degree of Doctor of Medicine must have attained the age of 21 years; and in addition to the preliminary study, attended two courses of lectures on each of the departments of the science in this or some legally incorporated Medical School, the last of which shall be in this, and shall be competent to sustain a thorough examination before the Faculty. Four years' reputable practice and an attendance on one full course of this Institute, also entitles the student to become a candidate for graduation.

One student from each judicial district in the State of Ohio, will be educated gratuitously. It is the duty of the President Judge of the district to designate some poor but meritorious young gentleman, for this situation, who will be admitted free, and charged only for the ticket of matriculation, which is three dollars.

Students are recommended to furnish themselves with one or more of the following text books: Wistar and Horner or Wilson on anatomy; Oliver, Edwards or Dunglison on Physiology; Beach and Eberle on the Theory and Practice of Medicine; Turner on Chemistry; Meigs on Midwifery; Beach, Eberle, and United States' Dispensatory, etc. on Materia Medica; and Cooper and Gibson on Surgery, as well as other standard works.

Good board may be had for two dollars, or two dollars and fifty cents per week.

Students arriving in the city, will please call at the residence of the undersigned, first door west of the Methodist Chapel on Ninth street. Those desiring further information, will please direct a letter, post paid, to

T. V. MORROW, M. D.

*Dean of the Faculty.*

✂ The Western Medical Reformer is published monthly in the City of Cincinnati, at One Dollar per annum—each number containing 24 pages—by B. L. Hill & Co. This periodical is devoted to the interests of the Eclectic Reformed Medical Practice, as pursued by scientific Medical Reformers of the United States.

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✂ PROFESSOR BUCHANAN is engaged in the preparation of a work, in one or more volumes, for the illustration of his physiological discoveries, and their application to medical science. The portion relating to the brain, will probably be completed before the next session, and the other portions as early as practicable.

**AN ADDRESS**

**DELIVERED BEFORE**

**THE TWO LITERARY SOCIETIES**

**OF**

**WAKE FOREST COLLEGE,**

**ON THE 19TH JUNE, 1845,**

**By CALVIN H. WILEY, Esq.**

**AT THE SOLICITATION OF**

**THE EUZELIAN SOCIETY.**



**RALEIGH:**

**W. W. HOLDEN—OFFICE OF THE NORTH CAROLINA STANDARD.**

**1845.**



## CORRESPONDENCE.

WAKE FOREST COLLEGE, N. C. JUNE 12th, 1845.

DEAR SIR: As a Committee appointed by the Euzelian Society, we beg leave to tender to you its sincere thanks for the able and truly eloquent Address which you have just delivered before the two Literary Societies of this Institution; and also to request a copy of the same for publication. By complying with this request, you will increase the obligations which we already owe for the eminent services so kindly rendered us.

With the best wishes of the Society, and of ourselves individually, for your future success and welfare,

We remain dear sir, Yours most respectfully,

F. C. BRYAN,  
G. W. COLLINS,  
A. McDOWELL,  
*Committee.*

To CALVIN H. WILEY, Esq.

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OXFORD, June, 13th, 1845.

GENTLEMEN: Your very kind and polite note of the 12th inst. requesting for publication a copy of my Address, delivered on yesterday, is now before me. It is so usual to make apologies on such occasions, for the imperfections of the Addresses solicited, that any thing I might say in regard to the defects of mine, would be considered as a mere set formule. You yourselves, however, know that I had an unusually short time to prepare my Speech: and even that time was mostly occupied by other engagements, while my mind was agitated and distressed by the loss of a dear and intimate friend. As nothing, therefore, but a sincere desire to contribute to the prosperity of your Society, and the Institution to which it belongs, induced me to accept your appointment, so respect for your wishes is the only prevailing motive for sending you the copy desired. I most heartily reciprocate to your Society and to each individual member, the kind wishes and fraternal feelings expressed in your note.

With the greatest respect, I remain your friend,

C. H. WILEY.

To Messrs. F. C. BRYAN, G. W. COLLINS, and A. McDOWELL,  
*Committee.*

## ADDRESS.

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GENTLEMEN OF THE EUZELIAN AND PHILOMATHESIAN SOCIETIES: In obedience to your call, after a short and hasty preparation, I appear before you on this interesting occasion. However unworthy I may be to perform the task your kindness allotted me, I deemed it a duty I owed to the cause of Literature and to Institutions like yours to comply, if possible, with your request. Indeed it has become a fault lamentably common, to forget, as soon as we leave the quiet precincts of the College, its interests and the pursuits of those who labour within its walls. The Student chafes at his confinement till the glad hour of his deliverance comes, when he bounds forth on his new career, full of vague hope and buoyant with the anticipation of vast achievements, of honors and triumphs in the strife before him—animated with the consciousness of his own intellectual powers, and overflowing with the enthusiasm of youth, he rushes with the ardour of a young soldier on the campaign of life. If in his first essay he meet with success, it adds new fire to his already excited fancy: if a reverse, it only serves to call forth his latent energies and stimulate him to greater effort. Enlisted for the war, he scorns to look back; and though new and unforeseen difficulties rise in constant succession; though defeats and disappointments crowd upon him, onward he still presses till at length the approach of the “winter of his days” admonishes him that the campaign must draw to a close. 'Tis then, when broken by the long dominant sway of passion—haggard with ceaseless cares and anxieties, the worn and shattered remnant of what once he was, he turns his longing eyes to the peaceful shades he was so eager to leave—to those quiet enjoyments to which he so unwisely

bad adieu. He sees when too late the gross error of his plans ; he remembers when the frosts of premature age have shed their blight upon him, that undisciplined passion, in the garb of a noble ambition, has hurried him on a disastrous career ; a long, toilsome, harrassing march, after a vain illusion : that he has expended his energies, encountered incredible hardships, strode over broken friendships and violated vows, foregone all the sweet charities of life, and sundered all the sacred ties of nature and affection, to reap at last a barren harvest of bitter self-reproaches and unavailing regrets. Such is every day's experience, while it is a common remark of the old, who have spent the best portion of their lives in the pursuit of wealth and honors, and some of them in the full fruition of all the pleasures which these can bring, that their only real happiness was found at school. Why should this be so? Is it an inevitable law of our being, resulting from the natural constitution of our hearts, which are capable only when young of those impulses and affections which give all its zest to life? Or is it because, ignorant of the world, we see only in those gay colors with which it is tinged by the golden light of a lively imagination,

“ Young Fancy's rays the hills adorning,”

while after experience

“ ——— Strips the distance of its fantasies,

“ And brings life near in utter nakedness,

“ Making the cold reality too real” — ?

To say that we are corrupted by the world, or that its duplicity, treachery and sordid passions, sicken and disgust us, is not an answer to the question. For granting that a brief experience in the affairs of life teaches us how vain it is for us to rely upon the honour, the affections or gratitude of our fellow-men, when their selfish interests are at stake, yet we know that all were once young and full of the *prisca fides*, the unsuspecting faith and simplicity of youth. Nor is it true that the heart naturally grows worse; that the softer

feelings bud and blossom only in the morning of existence, but decay and wither with advancing years, succeeded by a spontaneous growth of evil passions. The fault lies mainly in our own conduct ; conduct resulting from grossly erroneous views of our interests and our duties. We all begin the world with a false philosophy : the objects we aim at and the means by which we propose to reach them, are generally wrong. When we set out upon our career we conceive it necessary to throw aside sincerity, to set guards about every approach to our affections, and, harnessed with armour offensive and defensive, we go forth with the feelings of one who is going to war in an enemy's country. Expecting to be assailed on every side by secret and by open foes, we think it a just precaution to clothe ourselves in mail of impenetrable selfishness, and carry abundant stores of those pernicious maxims which teach us that life is a scene of everlasting strife, " a great highway of robbers," and men are cruel monsters, that live by preying on their kind. Our thoughts are all of conquest. Believing our own success to be based in a great degree on the failure and misfortunes of others, we study with heartless ingenuity those arts and stratagems which will enable us to vanquish all opposition to our will, and reign supreme over the passions of our fellow-men. I speak not of those monsters of human depravity who have been openly regardless alike of the principles of honour, the laws of morality, and the calls of nature, and who are known in history as traitors, usurpers and conquerors. We all in a measure deceive ourselves ; and those aspirations for political distinction which appear to us in the dress of a generous and patriotic emulation, are in reality those very passions, which, developed more luxuriantly, and joined to great daring and an utter want of principle, have made the Napoleons and Timurlanes, the Cæsars and Cromwells of the world. Our orators, too, on such occasions as this, and on the recurring anniversaries of memorable eras in our history,

often unconsciously assist in awakening and strengthening those passions, whose already too prurient growth exercises such a baneful influence on the happiness of society. It is common to dwell in language which inflames the imagination, on the honors and dignities that lie within the grasp of the persevering. Captivated with the prospect, our ardent young men forget that these distinctions are held out as allurements for strenuous efforts in a virtuous career; or remember only to wear the semblance of virtues they have not in themselves, and use merely as means of reaching those high places on which they have already fixed their hearts, long ere they have done any thing to merit the grateful regard of their country. They look on the *end*, not the *means*, as the chief objects of their existence, and practice with a hollow heart and selfish purposes those precepts, a devotion to which they have been told, is rewarded with honorable places of power among their cotemporaries, and a glorious name in history. The nature of our Government and the character of our Institutions, though the happiest in the world, taken in connection with the education and early training of our youth, are often instrumental in causing that intense selfishness to which I have alluded, as taking exclusive possession of our breasts as soon as we enter on the scenes of active life. Democracies have been called "fierce," a term which cannot be derived from the nature of their laws, which are mild and liberal; nor from the condition of the people, which is, beyond example, happy and prosperous. Nor is it because mobs are more frequent and violent, or the masses less orderly, moral and obedient to the powers that be than under more stringent forms of Government. The true and just application of the term is to be found in an absorbing desire, among our educated men, for political promotion; a ruling passion which peculiarly distinguishes our country, and keeps in constant activity a host of evil passions. The great highway to offices and honors is here plain and open

to all, and the natural fondness of the human heart for power and display, is developed in its fiercest intensity. There seems to be, to the shame of our countrymen, a universal consciousness of meanness and insignificance; and they whose proudest distinction, whose greatest glory is, that they are the sovereign and independent citizens of a free country, have so little thought of reposing upon the dignity of their own characters, so supreme a contempt for their own personal importance, that they imagine themselves respectable only when paraded before the world as the incumbents of official stations. It seems to be the received catholic doctrine, solemnly sanctioned by public opinion, and ratified by universal custom, that a private man is totally unworthy of regard, a fit object of contempt, while a perch on some post of Government, no matter how low, nor by what dirty means accomplished, has the magical effect of regenerating the person, and investing it with those high attributes necessary to make one an imposing and consequential character. Such being the state of opinion, our young men of cultivated minds are all bred politicians; and when I say politicians, I use the word in its modern acceptation, and I do not refer to that learning in the sublime science of Government and the fundamental laws of nature, which constitute the true statesman, and which is as honorable as it is necessary to every well-informed inheritor of such freedom as ours. Our young Collegians are generally raised politicians; and of all those who are now ploughing the fields of classic Literature in the various Seminaries in the United States, an immense majority are looking forward to political preferment as the reward of their toils; and not a few of them would exchange their vague anticipations for any station second to that of the Chief Magistracy of this great republic. A gorgeous display of future glories—of names glittering at the mast-head of leading papers, shining in laudatory addresses and biographical sketches, shouted by enraptured thousands, and emblazoned on the page of history,

gilded by a halo of illustrious titles, is floating in misty grandeur before their fervid imaginations; and assiduously, earnestly are they applying themselves to the study of those arts by which they hope to mount to such exalted eminence. The consequences, the injurious consequences, of such distempered fancies to the young men themselves, and to society, are but too fatally evident. To say nothing of the absurdity of supposing that a little skill in scanning Latin hexameters or solving Algebraic problems with two unknown quantities, will at once enable our aspiring and precocious youth to scan with the Statesman's eye all the varied and complicated interests of this extensive country, and revolve the infinitude of unknown principles of the ever-varying science of political economy, they often commit a serious blunder by forming premature opinions and taking positions, which respect for consistency will compel them to maintain, in opposition to the convictions of their own mature judgments, and in defiance of the opinions of those whose patronising favour is the very goal at which they are aiming. Besides, we cannot all be Presidents; and the whole corporate area of the Federal city could not hold half of those who wish to bound their career by the Halls of the Capitol. Many are therefore destined to disappointment, and in their old age will have the pleasure of reflecting that they have slighted other means of improving their worldly condition; have neglected their social and domestic duties: worn out their lungs by haranguing in the open air; wasted their constitution and brought on an early decrepitude, by exposure to summer suns and winter's snows; have puffed their enemies and slandered their friends; worn the heavy yoke of party and played the demagogue for two score years, to be rewarded at last by the brilliant honor of an election, after a whipping race, to the State Assembly, or perhaps to comfort their declining years with the princely emoluments of a village Post Office. The effect of these false notions on our social system are

still more disastrous. When all the leading men of the community, all those who, from education and position in society, are capable of exercising, for good or for evil, an influence in the world, mad with this political mania, are scuffling with phrenzied zeal for the lead in popular assemblies, and for the posts of honor under the Government, we must expect war—an endless and rancorous war of angry passions to convulse the country. An all-pervading selfishness freezes the hearts of men, and in its icy embrace is blasted every sweet blossom our nature yields from proper culture, to beautify and bless the dreary earth. Not only are all the amenities of life forgotten or neglected—the god-like virtues of charity and fellow-feeling driven from among us: an absolute intolerance of the opinions and interests of others rages with such malignant fury, that all ranks, conditions and sexes fall its daily victims. It has polluted and poisoned every source of social peace and comfort: it obscures the whole face of society with a portentous cloud of dark suspicions, lies, slanders and obscene scandals: it turns off the decent drapery of life and exposes in hideous proportion the naked deformity of the natural human soul: it invades the sanctuary of the domestic circle to lay open its sacred privacy to the rude gaze of the world: strikes its arrows through the hearts of the tender in years, the aged and the innocent: and unmuzzles a host of ferocious wolves in human shape, who prowl about society, gorging with famished delight on the mangled reputations of the good and virtuous!

Not only does this inordinate passion for politics “harden all within and petrify the feeling”: it is injurious to our national fame and retards our progress in the knowledge and improvement of those arts and sciences that constitute the true glory and minister to the real happiness of every refined nation. In showing by our conduct our conviction that office ennobles, we degrade ourselves in the eyes of the world, belie the vain boast that we are independent, and discountenance the



principle that lies at the very foundation of our Government. By the meagerness of our literature and our poverty in the enduring productions of mind, we are giving the cutting point of truth to the reproach that ours is a country

“Where genius sickens, and where fancy dies.”

Other causes, doubtless, have had an agency in producing this state of things—causes which are palpable to the observation of all, and which are the subject of frequent comment on occasions like this. I believe, however, that an accurate survey of the course of things in our country, will satisfy any intelligent mind, that the greatest obstacle to our eminence in the various departments of art and literature is this ruling passion for politics. There has been no famine of genius in our country : in fact, there is, perhaps, more aggregate intellectual vigor among the American people than in any other nation. But it is all gathered into one channel: all its energies are wasted on the ephemeral contests of faction. An immense mass of talent of every description—of learning and genius “meant for mankind,” is thus given up to party: Many a heart “pregnant with celestial fire” exhausts its sweetness on the petty strifes of the day—many “a mute inglorious Milton” is lost in the endless mazes of politics.

Another evil produced, in a great measure by this morbid craving for political honors, is a restless, roving disposition, which makes our youth as migratory as birds of passage. Determined on mingling in the councils of the nation, the first object of educated young men is to select a location where the road to official eminence is the most easy of ascent, and the least crowded with aspirants, of nerve and bottom to hold out in the race. As soon, therefore, as his education is completed, the young adventurer bids adieu to the scenes of his childhood, the home of his parents, the places consecrated in memory by the sweetest and holiest recollections of his life, and wings his way to a land of strangers ;

while in thus tearing himself from the place of his nativity, he severs at once and forever, the sublimest affections of humanity—that in us have love of our homes, that undying attachment which nature has planted in every human breast, the surest and the safest guard any country can have against external aggression and internal commotion. Here that ever-faithful, unconquerable and incorruptible guard watches not by our hearts and our altars; and our whole country resembles an immense hotel, where all are temporary lodgers, having little regard for their habitations, and careless of what state they leave them in. This propensity to wander, in its turn increases the prevailing selfishness of our people. When men, after arriving at maturity, leave their homes for new abodes, their hearts do not expand with those christian charities, those lasting friendships that fraternize a people, born, educated, and raised together. Society is not bound up by those webs of interweaving sympathies, common recollections, and common hopes, and fears and joys, that bind together those who dwell among their own people, surrounded by the companions of their childhood, the partners of their sports “in life’s morning march,” the friends of their parents, and the kindred of their own blood. It is disjointed and broken into hostile fragments. Each individual stands isolated and alone, shut out from the hearts of those about him, his own social affections withering within him, for the want of objects to engage them, or smothered by the all-powerful passion for individual interest and individual aggrandisement. The face of nature wears a worn and wasted appearance; the resources of the country sleep undisturbed in their native beds; the victims of natural infirmities and incurable diseases, appeal in vain to the humanity of their more favored fellow men. No monumental decorations, commemorating great deeds and great services, preserve the memory of the past, and excite the affections and reverence of the present generation. A bleak and exhausted country is left as the

heritage of those who come after us ; a heritage little calculated to awaken that enthusiasm for the permanent prosperity and glory of their father-land, that is in the breasts of the youth of other nations. Such a state of things argues ill for the stability of our Institutions. And our Government, resting on the bare, cold approval of the people for its support, cannot weather many storms without a change. We must love and reverence our Constitution ; it must be bound up with our holiest affections, consecrated by the memory of the past, regarded as inseparably connected with our individual happiness and individual glory ; as an entailed family inheritance which we are to use and enjoy, and transmit unimpaired to those who follow us. "A spirit of innovation," says Burke, "is generally the result of a selfish temper and confined views." "The people of England well know," he continues, "that the idea of inheritance furnishes a sure principle of conservation and a sure principle of transmission without at all excluding a principle of improvement. By adhering, in this manner and on this principle, to our forefathers, we are governed not by the superstition of antiquarians, but by the spirit of philosophical analogy. We thus give to our frame of polity the image of a relation in blood : binding up the Constitution of our country with our dearest domestic ties : adopting our fundamental laws into the bosom of our family affections : keeping inseparable and cherishing with the warmth of all their combined and mutually reflected charities, our States, our hearths, our sepulchres and our altars." When our country and her Institutions have thus grown into our hearts ; when we have become dwellers in the old ancestral halls, rich in the storied recollections of our race ; worshippers in the temples where our fathers worshipped before us, surrounded by the green graves where their ashes repose ; living under the sacred influences thus exerted, as if in the awful presence of departed worthies, whose indignant spirits would arise in clouds from every neighboring hill and valley

to rebuke our profligacy; moving among scenes where we first saw the light of day, under the same laws that protected our infancy, and among those "triers of the vicinage" who shaped our early innocence and patriotic views, and hold us fast to our institutions, as to the precious *heir-looms*, attached for ages to our family estates, using and preserving them with pious care, and transmitting them in their pristine purity, with our last solemn injunction of *nolo mutare* to those who follow us; when we are thus attached to our glorious Constitution we may hope, proudly hope, that it "is locked fast in a sort of family settlement—grasped in a mortal main forever."

Still another evil of not less magnitude, growing out of the causes alluded to, is that out of this abundant and benevolent desire to serve our country, it is often very illy served indeed. I allude to no particular party. I would scorn to desecrate the occasion with any exhibition of that spirit whose bitter influences are already too extensive and pervading. Offices in the gift of the people should never be sought after. They were created for the *public* good, and it was intended that the people, exercising a sound and enlightened discretion, should select their servants from those who by age, wisdom and integrity are the most deserving. This is a fundamental principle of our Government—the grand characteristic that distinguishes it from other systems. And yet is it not as little known here in practice as elsewhere? Is not every effort used to excite the passions and to blind the judgments of the people, by those who should be the props and pillars of our system? And do not these efforts sometimes succeed in thrusting into places of public trust, men who in all the qualities of the statesman and all the virtues of the man, are inferior to the greatest block-head—the most abandoned profligate that ever inherited a crown, or was born a Senator?

In the war of parties all sorts of means are considered as justified by the end; and the whole talent of the country is

often engaged in an inglorious attack on the popular understanding. Such a state of things is prolific in the production of those most odious characters known as demagogues—a race, who of all the sons of folly, have been and must be, the most abhorred by men of true refinement and independence. The young aspirant, to attract attention, is driven to the low arts of this detestable race; and his rivals and competitors fight him with his own weapons; and thus we sometimes exhibit the mortifying spectacle of a whole nation engaged, each one in sounding, directly or indirectly his own praises, and celebrating his own patriotic exploits. All deem themselves worthy of the highest stations of honor and profit; and when an office is to be filled or an appointment made out, the applicants swarm forth as numerous

———“As when the potent rod  
 “Of Amram’s son, in Egypt’s evil day,  
 “Wav’d round the coast, up called a pitchy cloud  
 “Of Locusts, warping on the eastern wind,  
 “That o’er the realm of impious Pharoah hung  
 “Like night, and darkened all the land of Nile.”

Success attending their first essay at the deception, the politicians are soon led to undervalue the public intelligence; and the most incredible stories, the most monstrous fictions, are manufactured in countless thousands, and set afloat to enlighten the popular mind. Men whose names have never been seen or heard beyond the narrow bounds of their country or parish, and whose achievements in the service of their country have been limited to the leading of neighborhood caucuses, acting as pack-horses for party documents, and drilling and managing at elections, are suddenly stalked before the great nation as consummate statesmen, “fit to bear on their Atlantean shoulders, the weight of mightiest monarchies.” The master spirit of a provincial debating club finds or buys an enthusiastic admirer, whose pen is daily employed in convincing the world of the majesty of his intellect, and the more than Ciceronean powers of his eloquence; and

raw militia Colonels burst forth on men's astonished visions, in all the blaze of military glory, the heroes of a hundred "well foughten fields," not mentioned in history—the victors in mighty battles, where the renowned captains and myrmidons of freedom's foes have fallen like grass before the mower's scythe. Songs and ballads commemorative of the services of public worthies, are sung by delighted mobs, who have not even learned the names of their benefactors. "Unlettered faces" that might well become a drowsy justice, or a shrewd catch-poll, and in whose stolid features the most powerful glasses would not enable the keenest eye to detect aught than low cunning, or bloated self-importance, are multiplied by the engraver's art and the painter's brush, for the affectionate, admiring gaze of mankind, while their letters and speeches, redolent only of mean servility, popular phrases and unmeaning cant, are read with kindling emotion, hung up in golden letters, and hailed as bright emanations from master minds, embodying the wisdom of Washington, the patriotism of Hampden, the elegance of Addison, and the eloquence of Burke! In such a rich harvest of politicians, happy is he who has at his command one admiring eulogist; happy is he who can muster friends enough to make the Chairman, Secretary, and one Committee-man of a public meeting; for so numerous are the public benefactors, and so intent is each on dispelling the ignorance that prevails in regard to his own unrivalled worth and services, that many are compelled, with reluctant modesty, to be the trumpeters of their own praise—to paint with an imperfect hand and self-denying impartiality, the portraiture of their own moral and intellectual excellence. Not a village but can boast at least a score of worthies of whom it is said, "their country may well be proud"; not a captain's company but enrolls a numerous staff of brilliant national ornaments; while a thousand volumes would not suffice to relate the manifold virtues, the signal services, the incomparable qualifications of the

starry hosts of political luminaries that gem the American firmament—of that unnumbered throng who with commendable fortitude and exemplary meekness, are willing to take up the cross of public burdens and martyrise themselves in the service of their country. In such a storm of patriotic devotion to office, the men of real worth and character are driven into retirement. They have too much independence to yield to clamors raised for selfish ends—too much refinement of feeling and native dignity, to set themselves up as marks for the poisoned shafts of party malignity—too sincere a regard for the honor of their country, to take part in the desperate scramble for the spoils of power. Filled with ineffable disgust at the course of things, they lose an interest in public affairs, and waste in the shades of private life learning and abilities which might shed a lustre on their age and country. But perhaps, you ask, what is to be our reward for the expense, the time and labour spent within these walls? I will ask you, in answer to this, if political distinctions really ennoble the unworthy, or add new dignity to the deserving?

“Pigmies are pigmies still, tho’ perched on Alps,

“And pyramids are pyramids in vales.”

But granting that these distinctions are desirable, and that you can attain them, are there no other honors than those attached to office—no pleasure for an educated man but that of wielding power over the passions of men? Is there no honor in being permitted to enter the Inner Temple of Nature, and see unveiled her stupendous wonders and her sacred mysteries—to behold the miracles and the untold glories of science, which to the common herd is a sealed book, “a universal blank?” Is there no pleasure in mingling with the thoughts of the great and the good, the wise and the witty of olden time; in being enabled to stand on that intellectual mount

———“High above the circling canopy

“Of night’s extended shade,”

whence you can descry in splendid pageantry, the scenes and events of every age and country, and revel in the gorgeous view of all that is beautiful and grand in Nature, and glorious in Art? By diligent application here you obtain the golden key which unlocks to you a world that is all yours—a world fragrant with flowers, whose bloom is immortal, and abounding in exquisite delights that never pall. Earth's greatest bards here attune their lyres for you. For you Genius pours forth her richest strains of eloquence—for you has Imagination culled from every field of fancy the sweetest blossoms of romance—and for your instruction and your comfort in the storms and trials of life, are unfolded here the sublime pleasures and consolations of Philosophy! There is also work enough for you to do—there is a field where all your talents and acquirements may be exerted, with honor to yourselves and benefit to mankind. The world—this beautiful earth of ours, is still a wilderness, brooded over by the dark spirit of savage and perfidious men. While we are here assembled to commemorate the happy beginning of another year, that measures the existence of this fountain of knowledge and the humanizing arts, an immense majority of our race are groping their way in a starless night of barbarism, groaning under the infliction of lingering tortures, or sweating beneath the intolerable burdens which an unjust state of society has imposed upon them. Could you at this moment, when your hearts are beating high with joyous hopes and pride, behold with your physical eye the whole human race in its various states of degradation and wretchedness, engaged in its savage rites, its fierce wars, its obscene pleasures, languishing in hopeless confinement without a cause, consuming with hunger in the midst of abundance, and smarting under the cruel load of existence in the very garden spots of the earth, how would it “harrow up your souls and freeze your young blood” with horror—how would your hearts bleed for poor suffering humanity—how would your



pride be humbled at the forlorn condition of our race ! My young friends, you are all doubtless familiar with the history of the Crusaders ; and the age of Chivalry, with its fine old virtues of heroic daring, generous emulation in noble actions, and a stern devotion to the principles of honour, has excited your warmest admiration. You have read with delight of those romantic enterprizes, originated by military zeal and religious fervour, which caused men to leave their occupations, forget their pleasures, desert their friends, their homes and country, and forego all the luxuries which rank, fortune and power can bring, for the long and perilous march over the sandy wastes and burning deserts of the East ; which poured the flower of European chivalry on the plains of Asia, to battle with the swarthy hosts of Paynim power, and rescue from their dominion the Sepulchre of Christ and that Holy City, consecrated by his sufferings, his death and his glorious resurrection. There is, gent'emen, a beautiful moral in this history—a lesson you all should learn. The body of our blessed Redeemer has long since burst the shackles of the tomb, and the spot where it once reposed in death, though invested with a sacred interest, is of no intrinsic value, and it matters not to the purposes of our religion whether it be trod over by the careless infidel, or possessed with devout reverence by the christian believer. His body of flesh and blood sleeps not in earth ; but his moral image—his divine living Temple is yet here—under the dominion of darkness, defaced and desecrated by a slavish bondage to the grim tyrants of savage Ignorance and barbarous Superstition. Here is an object to be accomplished by men like you—a crusade justified by all the principles of humanity, by the laws of moral chivalry, and by the precepts of the gospel itself. You are here trained and disciplined for the war, and on leaving here you are invested with the insignia of the most Honorable Order of Knights of Knowledge ; girded with the sword of Truth, and sent forth to battle with the power of man's most

implacable adversary. But alas! all these young recruits—all these bands of disciplined warriors, who yearly leave our College Depots, burning with high moral courage and martial ardour—all this proud array, are swallowed up in that "Serbonian bog" of politics, that has proved the grave of so many noble armies. Even here in our own country, there are objects enough, of a public character, totally distinct from official stations, which may well engage your constant attention. It should be your aim, as it is your duty, having tasted yourselves the sweets derived from cultivated minds, from generous sympathies, and from liberal friendships, to weed out from from society that absorbing selfishness, and its attendant train of errors, hatreds and cabals, that render even the most refined communities scenes of perpetual strife and misery. Set examples of enlarged philanthropy—encourage the general diffusion of knowledge—infuse a taste for refined intellectual amusements—elevate the tone of thinking and the standard by which men are estimated, and assist by all means in your power in suppressing every species of fanaticism, and applying the ban of the country to every dirty demagogue, of every party. Respectful to public opinion, hold fast to your own convictions of right and wrong, and never let a temporary excitement overawe you from a firm profession of your sentiments on all proper occasions—cause you to join in commendation of men and measures you cannot secretly approve—or induce you to desert a friend or hunt down a gentleman you believe in your own hearts to be worthy of regard. Without thrusting yourself unnecessarily before the public, or endeavouring to monopolize an undue share of its attention, you should never be deterred by a mawkish sensibility or cynical pride, from taking an active part in all that concerns the welfare of your country, and giving to every public improvement the full countenance and support of your talents and influence. These, gentlemen, are great duties; and he who discharges them consci-

entionally, is of more real value than fifty party leaders. A moral garden, decorated with the fairest blossoms of humanity blooms about such a man; and you may read his history and his praises, not in partisan papers and circulars, but in the open countenance—the hospitable natures—the social pleasures and the peaceful habits of his neighbors, for miles around. Self-defence should cause you, and all like you, to make common cause at least against that prevailing demagogueism that enslaves this country, and holds at the mercy of its capricious and undisputed power the fortunes, the reputations and the happiness of us all. It requires but an effort to be free; and if you, and all such as you, would take your stands at once and firmly against it—signalize the beginning of your career by an open and manly declaration of war against it and all its dirty votaries, you would achieve a signal victory over the worst enemy of our country, and entitle yourselves to the lasting gratitude of every honorable mind. If you must have ambition, let it be this; but I warn you again and again, to beware of the power of this passion. It assumes so many disguises—it is so Protean in its hue and shape that if you do not keep an eternal watch on your hearts you will be deceived. It is often harmless in itself—it is often the infirmity of a noble nature—yet it is ever fraught with the most disastrous consequences. Many of the most renowned of Napoleon's Marshals and Generals were men of the nicest honour, the greatest humanity, and of the warmest affections. They were neither cruel, nor revengeful, nor tyrannical, and some of them were even indifferent to power. Yet their swords were ever red with human blood; and they were never so happy as when careering in the storm of battle, surrounded by heaps of the dead—the groans and shrieks of the wounded and the dying. To use their own oft-repeated language, they were then making "a name for posterity"—they were winning fame—fame as lasting only as the bleached monuments of human-bones, that

attested their infernal achievements. Gentlemen, of all the uninspired sons of Adam one only has acquired fame—the real fame of a great man. While the mightiest of earth's conquerors and heroes, rulers and statesmen, have succeeded only in gaining a partial eminence, whence to be descried by the admiring gaze of a single eye or a single party—while men have disputed and will dispute about the merits of all others, the fame of WASHINGTON, like the sun in Heaven, will shine in unclouded glory on all nations and in all time! All people of all ages—every party and every caste—the Christian and the Jew—the Turk and the Pagan—the philosopher and the historian—the novelist and the man of science—the sanguine enthusiast of democracy—the loyal monarchist, and the gloomy, misanthropic votary of despotism—all, all, with one consenting voice join in proclaiming him, of mortal and fallible men, “the first, the last,” the only great. And thus glorious, universal and all-pervading will his fame remain; growing brighter and brighter amid the crumbling and evanescent things of earth, till the great drama of Time itself shall close!

His is a reputation sufficiently extensive and enduring to satisfy the craving of the most hungry soul; and yet how simple is the secret of his greatness—how short an essay his political creed—“My highest ambition,” said he, “is to be the private-citizen of a free country.” Here, gentlemen, is the portion of his conduct which you ought to emulate. This little sentence, uttered by the father of his country—and to whom, under Providence, you are mainly indebted for the blessings of the justest government on earth—completes your whole political duty. If this be your ruling passion, it will make you patriots and republican patriots; for you cannot be the citizens of a government that does not exist—you will not desire to be masters, and you never can be made slaves—you will study to understand and appreciate the genuine blessings of well-regulated freedom—you will watch with

"eternal vigilance" the course of those in power, and be prepared, at the hazard of your life and your fortune, to maintain your rights, and to resist the progress of corruption—you will set examples of real dignity of character, by resting your claims to respect, on no factitious aids of party popularity, or political notoriety—you will strive to enlighten and moralize those about you; and, bound by no ties to factions, seeking no selfish ends from Government, your only aim will be to see it faithfully, honestly and wisely administered. If such a life does not make you famous, the fault will be in the complexion of the times, which was too happy and peaceful to call for an exertion of those abilities, or a display of those qualities, which make you great men and private citizens.

It appears, gentlemen, in the inspired history of our race, that the first evil passions which developed themselves in man, were ambition and jealousy. The one lost us Eden—the other caused to be shed the first innocent blood that ever stained the earth. On the disastrous effects of the former I have dwelt sufficiently. It remains only for me to guard you against the indulgence of the latter of these passions, while engaged in the prosecution of your private pursuits and professions. The world is now about six thousand years old, and man has sought out many inventions, and multiplied the means of temporal comfort and happiness. Civilization has advanced and is advancing, and we constantly hear of the enormous strides we are making in social refinement, in intellectual improvement, and in moral culture, and yet is it not a mournful truth that the curse of Cain is still upon us all—that we have not dethroned that enemy to our peace, who took up his abode in the heart of the first man born of woman, and made him a murderer and an out-cast? It is true that in christian countries, blessed with wholesome laws, rigidly enforced, there are few hardy enough to brave public justice and public opinion, in gratifying this passion by open

crime. But all our boasted achievements in the science of Government, and all our progress in the humanizing arts and in moral excellence, have availed only to force the enemy to an ambush, whence it launches, with fatal effects, its unseen weapons into the heart of society. It creeps into the breast unperceived, and turns to bitterest gall the fountain head of all our happiness. It estranges us from our friends—builds shadowy, but imperishable barriers, between our affections and those of our professional associates, and arrays in fierce and undying hostility to each other the rival leaders of political parties and the reverend heads of religious sects—it annoys the community with perpetual jars and discords—it is the prolific mother of a brood of defamations and slanderous inuendoes, whose vocation it is to stir up litigation—to sever the chords which bind kindred hearts together—kindle feuds among brethren and kindred—tie clogs to the wings of genius, and dog superior excellence with quenchless hatred. It is this that points the critic's pen with murderous severity—gives its keenest edge to satire—distils its venom even from the lips of the expounders of eternal truth, and not unfrequently brings to an untimely grave, the victims of blasted reputation and of broken hearts, many whose morning broke with the brightest promise. It splits society into narrow coteries and opposing ranks, with yawning gulphs between—defeats noble enterprizes by destroying unity, feeling, concert of action—disturbs the councils of the nation by factious divisions; while the death of Socrates and the banishment of its justest man from Athens, are eternal monuments of national follies and national crimes, committed under the influence of its infamous power.

It would be no less absurd in me than insulting to you, to suppose that this passion in its original depravity, can be the tenant of bosoms like yours, warm with generous impulses, and glowing with ingenuous sentiments and religious veneration for whatever is truly great and excellent. But

you will ere long come to choose those professions by a diligent prosecution of which you expect to win distinction and wealth—and these professions you will find filled with aspirants aiming at the same ends with yourselves. Some of these aspirants, too, you will find crowding all kinds of sail to catch the popular gale, and making head by many unworthy arts and fetches. You will see the world often misjudging at first, and will have the mortification of being for a while outstripped by men who are perhaps infinitely your inferiors in learning and ability. Some you will see bold and dashing, pushing their way by impudence, and wresting by force the crown of popular favour—some perpetually intriguing, bandying in faction and striving to overthrow you with policy; and others, of “settled visage and deliberate speech,” full of “wise saws of modern instances,” who fight by syllogisms, and roll out with stern gravity and solemn pomposity, their verbose thunder, setting the vulgar agape and gaining the reputations of men of wisdom and practical sagacity, while the blaze of wit and intellect that shines in your conversations and speeches will be taken as evidence of shallowness and superficial accomplishments—as if the thick, humid smoke that rolls from the slowly burning mass of decayed rubbish denoted more heat than the vivid flashes of the sheeted lightning. If then, you are not well versed in the mysteries of your own hearts—if you have not formed correct views of your true interests and duties, you will fall into the common error of supposing that your pursuits must make you selfish, and that your own success is dependent upon the failure of others engaged in the same calling. You will begin to look on your associates as rivals who stand in your way—you will regard their gain as your loss, and you will become insensibly blind to their merits and inimical to their prosperity. It is hard for the flesh and blood to resist such feelings. Yet let me assure you, my young friends, that they are founded on a false philosophy—one which will make your own

bosoms a prey to an eternal canker, and cause you to disturb the happiness of many who have never injured you in thought or deed. Once you imbibe this notion, the sunshine that now plays in your hearts will give way to clouds and "ever-during darkness"—you will be fenced out from the sympathies of your fellows; and should you attain the highest honors of your profession, the fruits of all your labours will "turn to ashes on your lips," for that which gave them all their relish is gone forever. When you come to quit these shades for the busy scenes of life, your language to each other should be that of Abraham to Lot: "Let there be no strife I pray thee between me and thee, for we be brethren." You are indeed brethren—we are all brethren—children of a common parent, and a common destiny, made by an all-wise Providence, dependent on the sympathies and affections of each other for the only substantial pleasures this earth affords. We are all in the pursuit of happiness, and

" If happiness have not her seat  
" And centre in the breast,  
" We may be wise, rich or great,  
" But never can be blest."

Keep; then, a constant watch upon your hearts—subjugate at once those passions, whose evil effects I have endeavoured to pourtray—cultivate and keep alive those chastened affections that are now the sun of your existence; for youth, manhood and age, are equally blessed in their prosperity and cursed in their decay. Never let the lust of power or gain become a ruling passion—never lose a friend by your own neglect or selfishness—and never let an erroneous estimate of your interests cloud or smother the calls of nature and the kindly impulses of the heart. So living and assiduously following some honorable calling that will amuse, enrich and elevate you at the expense of no other member of the community, your hearts will retain to a



green old age, the freshness and elasticity of youth—your consciences will never be startled by the ghosts of past misdeeds—and your memories, unclouded by the ingratitude of friends or the injustice of the world, will reflect in their clear streams the pleasant recollections of unbroken friendships and unflagging affection, with all their attendant joys and sweets, through every changing scene of life!

Following thus in your professional pursuits the example of the faithful Abraham, who though self-denying and generous, acquired “much substance,” and became the father of a great people, and guided in your political career by the life of him whose unostentatious patriotism, seeking no personal ends, made him the first among men, and the founder of a mighty nation of freemen, you will affix the crowning cope to your characters, by a constant and devout observance of the precepts of Him who came to redeem us by his sufferings, from that low estate into which the whole human race had fallen by the transgression of our first parents, whose fatal ambition

“ Brought death into the world and all our woe.”

The penalty of that death in part we all must pay; but we have the assurance of our own reason and of inspired wisdom that there is “life and immortality beyond the grave.” In all situations, then, and under all temptations; in the flush of success and the anguish of disappointment, remember that God reigns, and that you are the creatures of his power, the servants of his will. Let His written word be your daily companion; and purify your thoughts and guide your actions by the light of its divine precepts. So living, the morning of your life will be happy and full of promise; its noon, if not glorious will be blessed with a warm, unclouded sunshine: while the memory of well-spent time and a conscience at peace with itself, will tinge the calm evening of

your days with a sweet and mellow light, till your summons comes to quit this mortal scene, when in the arms of your friends, on the bosom of sincere affection, sustained and cheered by a well grounded hope, you will go to your rest

—Like one

“ Who folds the drapery of his couch about him,  
“ And lies down to pleasant dreams.”



**AN ADDRESS**  
**TO THE**  
**LITERARY SOCIETIES**  
**OF**  
**WASHINGTON COLLEGE,**  
**WASHINGTON, PA.,**

**Delivered September 27th, 1848.**

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**BY JOHN S. HART, A. M.**  
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**WHEELING, VA.**  
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**1848.**

## CORRESPONDENCE.

WASHINGTON, Sept. 27th, 1848.

DEAR SIR:—The undersigned Committee, on behalf of the Washington and Union Literary Societies of Washington College, respectfully request, for publication, a copy of the very excellent address with which you have this day favored us.

Yours respectfully,

|                 |   |                   |
|-----------------|---|-------------------|
| A. H. CAUGHY,   | } | Com. Wash. Soc'y. |
| WM. LAVERTY,    |   |                   |
| JNO. KELLY      | } | Com. Union Soc'y. |
| JOS. B. HERVEY, |   |                   |
| JOHN STOCKDALE, |   |                   |
| WM. HARTLEY,    |   |                   |

Prof. JOHN S. HART.

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WASHINGTON, Pa., Sept. 27th, 1848.

GENTLEMEN:—I have the honor to transmit herewith, for publication, a copy of my address to the Washington and Union Literary Societies, in compliance with your invitation of this day.

Very respectfully your obedient servant,

JOHN S. HART.

To Messrs. A. H. CAUGHY, and others,

Com. of the Washington and Union Lit'y Societies of Wash. College.

# ADDRESS.

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**GENTLEMEN:**—There is, perhaps, no more common or more agreeable exercise of the human mind, than that of looking back upon the past. It is done by the traveller, when at high noon, from the summit of an ascended hill, his eye wanders back through the long and wearisome road by which he has come, and rests, at length, with a pleasing emotion, upon the distant spot from which he set out in the morning. It is done by the scholar, when from the heights of matured knowledge, and in the noontide of manly fame, oppressed with present labor, he reverts in thought to the innocent hours of childhood, and treads again the dear old school-room, where, in the morning of life, he learned the rudiments of knowledge. It is done by the professional man, the man of business, the octogenarian, the cosmopolite, and by every man who has passed through any considerable space, or seen much of the various phases of human life. It seems, indeed, natural to man to indulge, not only the illusions of hope, but the fantasies of the memory. The telescope of fancy exaggerates the excellencies equally of the past and the future; and whichever be the direction of the distant scene, 'tis "distance" still that lends enchantment to the view.

We see only the graceful outline, the mellowed tint, the blended colours, the gradual and beautiful mingling of light and shade in the far-off landscape. We do not see the thorns, the stones, the latent bogs, the noisome weeds, the minute and vulgar annoyances of all sorts, that mar the enjoyment of a present scene. The past is not indeed as exciting as the future. Memory has not the exhilaration of her younger sister. Her pleasures are of a milder and more equable nature. But she is equally a cheat: her decisions equally need correction from the sober and well considered action of the understanding.

The pleasing delusion of which I have been speaking, misleads us in our judgment, not only of individuals, but of classes, nations, and ages, nay of the human race itself. The men of eighty do now as men of eighty have always done—before and since the days of Horace—they declaim against the degeneracy of the present, and dwell with complacency upon the good old times when they were young. The young man

at College, steeped in classic lore, carried away by his admiration for those ancient masters of composition, finds nothing in modern oratory to compare with the rapid vehemence of the Greek, the splendid exaggeration of the Roman orator; nothing in modern song to compare with the Mountain Bard, much less with the great father of song; nothing in art to compare with the Appollo Belvidere; nothing in architecture to rival the Parthenon—he finds Aristotle still the undisputed master of dialectic, Plato divine as when the honied accents first fell from his lips, Alexander still “The Great,” Brutus patriotic, the Spartans virtuous, the Athenians free. His mind is completely occupied with the noble thoughts and sentiments with which classical literature abounds, and he gradually falls into the assured belief, that to it he must resort for examples of whatever is most beautiful, great, or good. To him the halcyon days of time are long gone by; he fondly dreams of the “golden age,” and sighs to think, with Milton, that he has fallen upon evil days, an age of “iron” at least, if not of “lead.” Or, perhaps, his education has been different. His mind has not been trained to the severe simplicity of classical learning, but has been let loose to roam at will among the romantic fictions of the middle ages. His imagination is heated with the pictures of knightly adventure, and he sighs for the days of jousts and tournaments, of pageantry and courtly parade. The maiden, too, has hung with delight upon those brilliant fictions of the east that shed such a halo of glory around the throne of Haroun al Raschid, and she thinks this but a tame and sober world of dull realities, with no magic lamp or ministering genii to dazzle the imagination, no beds of roses or birds of paradise to allure the senses—an age of dollars, of cotton mills, of mechanical powers, base, vulgar, statistical, matter-of-fact.

It is not necessary to multiply illustrations. Go through the whole range of society, and in every sphere you will see numbers ready to find fault with the present state of things, and to point to some pre-existing stage of human affairs, far superior to that which now exists, some “golden age,” some “good old times,” in striking contrast with present degeneracy. It may, then, not be an unprofitable employment of the present occasion to offer some considerations which go to correct these erroneous impressions, and to show that the race is not retrograde in its movement, but, as your speaker believes, both onward and upward.

It will not be expected that a subject so vast as the one indicated, should be comprehended, even in outline, in the compass of a single address. All that can be attempted, will be to present some few of the

more obvious facts which might be supposed to occur to the mind of a person seriously enquiring, whether society were really going backward.

It would be obvious to such an enquirer to remark, in the first place, that this alledged deterioration surely can not be in the condition of the race in respect to the comforts and conveniences of life. It would be difficult to point to a single article of diet or dress, or of aught that pertains to bodily comfort, in which man at the present day is in a worse condition than in previous ages, while in regard to innumerable particulars his condition is one of immense superiority. Science and her hand-maid, Art, are every year putting at the disposal of man some new gift for the supply of his wants or the remedy of his ills. To descend for a moment to particulars, and to begin with a familiar instance, it is within the recollection of most of us, that on the occasion of an evening assemblage, gathered either for amusement or instruction, the only method of illumination, even in our largest cities, was the partial, inadequate, uncertain light of lamps, often dingy, always troublesome, yet themselves a great improvement upon the candle, as candles were upon the still more primitive torch-light. And what have we now?—a light more brilliant than anything dreamed of even in the ages of fable—a light clean, inodorous, capable of indefinite increase or diminution, as well as the most exact admeasurement, under the most absolute control, and giving withal to an evening assemblage, not the sombre and murky aspect attendant upon other modes of illumination, but a fairy-like appearance which Cleopatra might have envied, or the genii of Aladdin in vain attempted to imitate.

The improved processes of manufacture put within the reach of the humblest artisan of the nineteenth century, a coat of finer thread and higher finish than that of the lordliest monarch of the tenth; the poorest mechanic may now tread upon his carpet—a species of luxury unknown even to the halls of royalty as late as the days of queen Elizabeth—and may in other respects give to his humble apartments an air of comfort, wealth, and taste, which to preceding generations seemed beyond the reach of hope except to a few favored sons of wealth.

Every reader of the Scriptures well remembers the royal magnificence of king Ahasuerus, who reigned from India even unto Ethiopia, over an hundred and twenty and seven provinces—an empire probably the most extended, as in its internal organization it was one of the most compact that the world has ever seen. An emergency occurred, involving the honor of the monarch and perhaps the stability of his throne, and requiring the utmost rapidity of communication between Shushan the



palace and the extremities of the empire. Whereupon the king said unto Esther the queen, and to Mordecai the Jew: "Write ye for the Jews as it liketh you, in the king's name, and seal it with the king's ring." Then were the king's scribes called at that time, in the third month, on the third-and-twentieth day thereof; and it was written according to all that Mordecai had commanded: and he wrote it in the king Ahasuerus' name, and sealed it with the king's ring, and sent it by posts on horseback, and riders on mules, camels and young dromedaries. The copy of the writing for a commandment to be given in every province, was published unto all people. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment.

Such was the full measure of expedition which even an Assyrian monarch could command in the utmost emergency of his kingdom. Compare with this the light-like celerity with which an American President, or the Governor of a State, or a broker of Dock street, sends intelligence to the remotest points of this widely extended Union; and that, not merely on some great emergency, but to communicate an annual message, or a fluctuation of one-eighth of one per cent. in the price of State Fives. Nay, your very waiting maid, for a single dime, sends her sighs to her lover in some distant flat-boat beyond the Alleghenies, with a degree of certainty and despatch which the royal Ahasuerus could not have commanded to save the life and honor of his well beloved Esther!

We laugh, and very justly, at the chop-sticks of the Chinese. We forget that not only Henry, but Edward, and Mary, and Elizabeth, and even James, (in the early part of his reign) all ate with their fingers. — The luxury of the common eating fork, though invented in Italy some time previous, was not introduced into England until after the commencement of the seventeenth century. Coryate, an English traveller, in a work published in 1611, has left the following curious record: "Here I will mention," says he, "a thing that might have been spoken of before, in discourse of the first Italian town. I observed a custom in all those Italian cities and towns through which I passed, that is not used in any other country that I saw in my travels, neither do I think that any other nation of Christendom doth use it but only Italy. The Italians, and also most strangers that are commorant in Italy, do always at their meals use a little fork when they cut their meat. For while with their knife, which they hold with one hand, they cut the meat out of the dish, they fasten their fork, which they hold in the other hand, upon the same dish, so that whosoever he be that, sitting in the company of any others

at meal, should unadvisedly touch with his fingers the dish of meat from which all at table do cut, he will give occasion of offence to the company, as having transgressed the laws of good manners, insomuch that for his error he shall be at the least brow-beaten, if not reprehended in words. — This form of feeding, (i. e., with forks instead of fingers,) I understand, is generally used in all places in Italy. The reason of this their curiosity is, because the Italian cannot by any means endure to have his dish touched with fingers, seeing all men's fingers are not alike clean. Here-upon I myself thought good to imitate the Italian fashion by this forked cutting of meat, not only while I was in Italy, but also in Germany, and oftentimes in England since I came home." Coryate then goes on to relate how he had been ridiculed for his oddity.

We may observe in this connexion, that Chaucer mentions, as instances of remarkable refinement in his favorite female character, the Nun, that at table, in conveying the meat to her mouth, she let no morsel fall upon the board, and that she thrust not her fingers deep into the dish, and so clean did shewipe her dainty upper lip, that after she had drunk, no particle of grease could be seen upon the cup.

But to return. There is not probably a single article of apparel, of household furniture, not an instrument of husbandry, not a process of the kitchen or the workshop, not an element of any kind that enters into the calculation of man's physical comfort, convenience or decorum, in which the present generation have not the unquestionable superiority over the previous and all preceding generations. Only imagine yourself for a time one of those glorious old Romans or Greeks: would the splendors of the Forum, or the patriotism of the Pynx, think you, abate the violence of disease, or remove the anguish of pain? We all know the prompt and comparatively easy relief afforded by the modern dental surgery. Let any of your dreamers suffer an hour from what is vulgarly called the jumping tooth-ache, and my word for it, he will cease for once at least to wish himself born in more primitive times. Scarcely a season passes without some one of our large cities being agitated by the appearance, in a form threatening to be epidemic, of that most loathsome and fearful scourge, the small-pox. The contagious virus is detected in every street and alley; the whole atmosphere is charged with infection; large numbers of citizens are actually prostrated before it: but what charm is it that has been thrown around the unnumbered thousands that escape? Whence is it, that this awful pestilence, at whose approach in former ages whole nations stood aghast, may now quietly walk through a crowded city, causing less actual evil, than an ordinary influenza? Our ideas of

the condition of the ancients are drawn too much from what we know of certain favored individuals and classes, from the muscular athlete, the powerful gladiator, the courtly patricians, or the well-fed legionaries. — Would you see a true picture of the old world, the masses, the helots, the slaves, the coloni, the pagani, the dark shades of sad reality which the writers of history have kept in the back-ground, look not to the glowing pages of Livy, not to the beautiful fictions of Xenophon, not to the pomp of their solemn festivals, the gala-days of public mirth and festivity, the glitter of armor, and the proud fold of the toga—but dig with Heeren and Niebuhr and other recent investigators, deep into the mine of truth, strip antiquity of all this scenic drapery, see it in its undress, question it as to its means of overcoming material obstacles, of avoiding or alleviating material evils, above all, seek to penetrate that thick veil which for the glory of the few has been thrown over the appalling wretchedness of the many—and depend upon it, you will come from the inquiry with very material deductions from your former high opinion of the civilization of the ancients.

We boast, and justly, of our Saxon descent; but have we any very definite idea of what the old Saxon was? Is not our idea of him drawn, in almost every instance, from the glowing minstrelsy of the troubadours, and the rhymers? But, would the Anglo-Saxons who now grace these halls and make yon valleys and hill-sides teem with plenty, would the men that among their fellow-men, in every clime and on every shore, stand forth with the swelling consciousness of an admitted superiority, would the great progressive race of Englishmen and Americans see their true original, let them not with the glowing chronicler be occupied exclusively with the feudal proprietor and the baronical hall, but dwell sometimes upon the miserable serf that tilled the adjacent fields, or the half-clad swine-herd of the neighboring forest—living often on acorns and berries, gross, ignorant, stupid, and unresisting, with little protection against natural evils, and none at all against social and civil ones.

But, not to dwell longer on a point that seems almost too plain for argument, there are many who are ready to concede that the race is making progress in reference to its physical condition, who yet assert very strongly its intellectual decline. They point to the intellectual giants of former days—these men of renown—and then turn with triumph to the pigmies of the present, and they seem to think that since the days of the flood there has been not only a shortening of the span of human life, but a gradual narrowing of the human intellect. Now, in regard to assertions like these, there are two obvious sources of error. The first is the

general one already mentioned. the disposition which we all have to glorify the past and the distant to the disparagement of the present. But, in addition to this, there is, in estimating intellectual progress, another source of error, not easy to define, yet real and prolific. It arises from not sufficiently discriminating between individuals and the race. Individuals perish—the race does not. Men are transient—Man remains. Each individual man must begin where all men before him have begun, with the very rudiments of knowledge. The son of Sir Isaac Newton must begin, not where Sir Isaac left off, but where he began, with his A-B-C, and his Multiplication Table. Were this otherwise, were the son born heir, not to the capabilities but to the acquisitions of the sire, could, for instance the infant Newton II take the Principia for his Spelling Book, and the Mechanique Celeste for his Primer, there might indeed be a gradual accumulation of genius, similar to the accumulation of property in the countries where the law of primogeniture prevails. But nature, in all her laws, is essentially a republican. Every man comes into the world equally without intellectual accumulation, ignorant, frail, dependent—a mere undeveloped nucleus of ideality. Hence the necessity, in estimating intellectual progress, of distinguishing between individuals and the race. Whilst each individual has to commence at the goal and to run for himself, it is not so with the human race. Each generation starts where the preceding left off. The advanced outposts of knowledge, the mere conjectures and hypotheses of one generation, become the common ground, the admitted principles and elementary truths of the next. The nineteenth century in this respect stands upon the shoulders of the eighteenth, as that did upon those of its predecessors.

Now in regard to the human race, which is thus cumulative in its intellectual acquisitions, it would hardly seem as if the question could be raised. Surely, if there is any one truth clearer than another, it is, that man, the race, at this present time, is not making a retrograde movement in knowledge. The proofs are too abundant and too obvious to require even enumeration. So rapid and extraordinary are the advances of modern science, that it requires some sort of intellectual telegraph to keep pace with it. The man who graduated twenty years ago with some pretty fair pretensions to scholarship, and so far posted up in regard to the general state of science as to be able to read with intelligence scientific communications and discussions, on returning now to the halls of his Alma Mater, or on mingling with her Henrys and Sillimans, and the thronged multitude of their compeers and coadjutors, finds himself at every step in need of an interpreter. Sir Isaac Newton, were he to revive,

would need light upon Optics, and even Sir Humphrey Davy would be a stranger in many of the walks of Chemistry. Such is the progress of discovery throughout the whole range of the inductive sciences, that the most approved text books become rapidly obsolete. Not only are existing sciences making progress, but absolutely new sciences are springing up, of which former generations had not the slightest conception.—What would an ancient Greek have thought, to see a puny mortal, more daring than Prometheus, making even the thunderbolts of Jupiter his toys?—and what would even Franklin have thought, to see this subtlest, fleetest, most powerful of nature's agents, not only stripped of its terrors, but made the submissive thrall, the absolute slave of man—doing his behests, running his errands, now gilding a child's toy, and now carrying a message to Congress, and exhausting in its flight even the language of Metaphor, “as swift as lightning,” being no longer a comparison, where lightning itself is the agent of communication! But, if Jupiter would have been astonished at the wonders of the Electrotpe and the Telegraph, what would the god of light, the great Apollo, have said at the not inferior wonders of the Photograph and the Daguerreotype? He knew himself indeed to be the patron of the graphic art; but did he ever dream that he would himself become the limner of half the human race?—that those imponderable rays of his, at the pleasure of man, should be gathered into a brush of light, of inimitable truth and delicacy, wherewith to trace with microscopic exactness the lineaments of the human face divine?

Surely we cannot mistake in supposing that the race, as such, is not retrograde in its intellectual any more than in its physical condition? As it regards the intellectual developements of particular individuals of the race, no striking superiority is claimed for any one age. There have been more, probably, in modern times than in the early ages, because of the increased population of the globe and the more general diffusion of knowledge. The truth is, I suppose that men of genius bear about the same ratio to the whole number of educated men, whatever be the stage of society. But there are not wanting those who, while they admit the general progress of the race in knowledge and refinement, yet deny to individuals composing it any character beyond that of mediocrity. This, say they, is an age of useful men, men of talents, but you must look to the past for examples of great men, you must go to antiquity for men of genius. Is this so? Is there in ancient times a single instance of individual greatness, which has not its counterpart and equal in modern times? Alexander was a great warrior, but so was Napoleon. Cæsar was a great general, but in generalship he was equalled, in policy he

was far surpassed by Oliver Cromwell. The reader of ancient story will refer you to the Roman Fabius, wisely delaying, calmly and patiently watching the invading foe—the great model of “masterly inactivity;” he will refer you to Themistocles for an example of energy and force of character; to Aristides, for a specimen of integrity beyond reproach; there is, it may be, not a trait in the whole catalogue of human excellence, in respect to which he will not point to some individual who distinguished himself above above most of the race in that one particular. But would you find a character combining the largest number of the elements—energy and even vehemence of native temperament with the most perfect self-control—a courage that was not afraid to be moderate in council, as it was always calm in the field—a sagacity in the judgment of human character that was never deceived, and yet never led to base suspicions—a heroism that in the conduct of armies and the founding of an empire, disdained not to be held to a pecuniary accountability, and thought it not scorn to keep a daily reckoning of dollars and cents—a firmness of purpose that was not obstinacy, and that was as little shaken by its own weaknesses as by the importunities of others—the ability to plan a campaign as well as to fight a battle—a talent for the administration of civil affairs not less remarkable than that which he had exhibited as a military commander—ability not only to overthrow an existing government, but to construct another upon its ruins—if, I say, you would find the man who united in his own person the largest number of the elements of human greatness—“a combination and a form indeed, where *every* god did seem to set his seal, to give the world assurance of a man”—that man was a modern—that man was WASHINGTON!

Wherein then does this modern degeneracy consist? Wherein have we fallen so far behind the good old times? It will be said perhaps, that this degeneracy is of a moral kind—that this is an age of defaulters, of charlatans, of educated knavery, of demagogues, and mobs, and political chicanery—that we may look in vain among the men of the present day for that sterling honesty, either in business or politics, which characterized the “times that tried men’s souls.” Is there not here a cause of deception similar to that already mentioned? Is it that there is really a greater amount of moral evil in modern times, or that the instances of it are fresher in the knowledge and recollection of us all?

To put this to the test, let any one recur to the process of his own mind in such cases. Every one here doubtless recollects the case of the notorious Monroe Edwards, whose gentlemanly villainy for a while

carried such consternation into commercial circles. The public mind was astounded by the rapidity, the boldness, above all, by the success of his gigantic scoundrelism; and men might well begin to think that a new era in crime had opened upon the earth. But the wave of excitement on which Monroe Edwards was elevated into a temporary notoriety, has even in this brief interval subsided; and before the lapse of an equal interval, he will be forever consigned to oblivion, among the myriads of similar "nine-days' wonders" that have been occurring ever since the flood.

So it ever is. Occupied, as we are, chiefly with passing events, we forget perpetually the true perspective of history. It is only by a laborious process of abstraction, by raising ourselves above the din of conflict to some elevated point from which the whole plain of history to its utmost horizon spreads out beneath us, that we obtain a just view of the relative magnitude of its several parts. While still standing in the plain, ourselves a part of what we see, the nearest objects naturally subtend the largest angle of our intellectual vision. The merest mole-hill in foreground obscures the mountain in the distance; and under the wild excitement of the morning newspaper, the crimes even of a Cæsar Borgia are forgotten.

We are often referred with special significancy to the time of our own Revolution, as a period when the flame of patriotism burned with peculiar purity and brightness. Far be it from the thoughts of any one, to speak lightly of the venerable men who fought the battles of the Revolution. But we should not shut our eyes to the truth, merely because it is disagreeable. It is an established fact, that the American cause faltered, not once, nor twice. "The Continental Congress" says one who measured well his words, "were often wholly without funds to meet the exigencies of the public service; and if it had not been for their good fortune in obtaining money by loans in foreign countries, it is far from being certain that the difficulties arising from this source would not have been fatal to the cause of the revolution. After the peace of 1783, the States sunk into a condition of utter indifference to the wants of the nation. The requisitions of Congress for funds, even for the purpose of enabling them to pay the interest of the public debt, were openly disregarded; and that, notwithstanding the most affecting appeals, made from time to time by congress, to the patriotism, the sense of duty, and the justice of the States. The national treasury was empty; the credit of the confederacy was sunk to a low ebb; the public burdens were increasing; and the public faith was prostrated and openly violated. There was a perpetual course of retaliatory legislation between neighboring States,

and the dangers of immediate warfare between some of them became imminent. Our navigation was ruined; our mechanics in a state of inextricable poverty; our agriculture was withered; and the little money still remaining in the country, was gradually finding its way abroad, to supply our immediate wants. In the rear of all this, there was a heavy public debt, which there was no means to pay; and a state of alarming embarrassment in that most difficult and delicate of all relations, the relations of private debtors and creditors, threatened daily an overthrow even of the ordinary administration of justice. The resolutions of congress were disregarded, not only by States, but by individuals. Men followed their interests more than their duties; they cared little for persuasions which came without force; or for recommendation, which appealed only to their consciences or their patriotism. "It has become the duty of congress," says this body in 1786, in language not to be misunderstood, "to declare most explicitly, that the crisis has arrived, when the people of these United States, by whose will and for whose benefit the federal government was instituted, must decide whether they will support their rank as a nation, by maintaining the public faith at home and abroad; or whether, for want of a timely exertion in establishing a general revenue, and thereby giving strength to the confederacy, they will hazard, not only the existence of the Union, but of those great and invaluable privileges, for which they have so arduously and honorably contended."

I have not trusted myself to draw the dark shades in this sad picture. The whole of this painful sketch is from the pen of the late Mr. Justice Story,\* and it commends itself to the candid consideration of those who are forever finding fault with the present condition of the country, and the present low ebb of public spirit.

But, it is said, there is now too much public spirit. This excessive agitation of the public mind, consequent upon the exercise of the elective franchise, must have an unhealthful and demoralizing tendency.—Here, again, allow me to shield myself behind the opinion of the distinguished Jurist already quoted, the last man, certainly, whose testimony to such a point can be excepted to.

This general exercise of the right of suffrage, in the opinion of Judge Story, "confers an additional sense of personal dignity and duty upon the mass of the people. It gives a strong direction to the education, studies, and pursuits of the whole community. It enlarges the sphere of

\*Story on the Constitution of the United States, p. 31. These passages are taken partly from the abridgment for the use of schools, and partly from the large work, p. 36, 38.



action, and contributes in a high degree to the formation of the public manners and the national character. It procures to the common people courtesy and sympathy from their superiors, and diffuses a common confidence, as well as a common interest, through all the ranks of society. It awakens a desire to examine, and sift, and debate all public proceedings; and it thus nourishes a lively curiosity to acquire knowledge, and at the same time, furnishes the means of gratifying it. The proceedings and debates of the Legislature; the conduct of public officers, from the highest to the lowest; the character and conduct of the executive and his ministers; the struggles, intrigues, and conduct of different parties; and the discussion of the great public measures and questions which agitate and divide the community, are not only freely canvassed, and thus improve and elevate conversation, but they gradually furnish the mind with safe and solid materials for judgment upon all public affairs, and they check the impetuosity and rashness to which sudden impulses might otherwise lead the people.\*

A similar view of this subject is taken by the most philosophical and impartial of all the foreign writers who have treated of American affairs. "It is impossible," says M. De Tocqueville, "that the lower orders should take a part in the public business without extending the circle of their ideas, and without quitting the ordinary routine of their mental acquirements. The humblest individual who is called upon to co-operate in the government of society, acquires a certain degree of self-respect; and as he possesses authority, he can command the services of minds much more enlightened than his own. He is canvassed by a multitude of applicants, who seek to deceive him in a thousand different ways, but who instruct him by their deceit. He takes a part in political undertakings which did not originate in his own conception, but which give him a taste for undertakings of the kind." Again, says De Tocqueville, "If you question an American respecting his own country, his language will be as clear and precise as his thoughts. He will inform you what his rights are, and by what means he exercises them; he will be able to point out the customs which obtain in the political world. You will find that he is well acquainted with the rules of administration, and that he is familiar with the mechanism of the laws." "The citizen of the United States" says he in another place, "does not acquire his practical science and his positive notions from books; the instruction he has acquired may have prepared him for receiving those ideas, but it did not furnish them. The American learns to know the laws, by partaking in the act of legislation;

\*Story on the Constitution of the United States, p. 51.

and he takes a lesson in the forms of government, from governing." In like manner also, "the jury contributes most powerfully to form the judgment and to increase the natural intelligence of the people. It may be regarded as a gratuitous public school ever open, in which the citizen learns to exercise his rights, enters into daily communication with the most learned and enlightened members of the upper classes, and becomes practically acquainted with the laws of his country, which are brought within the reach of his capacity by the efforts of the bar, the advice of the judge, and even by the passions of the parties."\*

But, it will be said, look at the injustice and violence of party politics, see the infamous defamation of private character, the misrepresentations, the lies, the disgusting vituperation, with which political and even religious controversies are carried on. Here again, let us not be deceived by the apparent bulk of a present evil, or a false perspective in regard to those of former times. Before uttering a sweeping condemnation of our contemporaries, let us look for a moment at some of the facts of the case. A candidate for public office, it is said, is sure to be abused and misrepresented, whatever may be the purity of his motives, whatever the uprightness of his life. What man was ever more maligned than George Washington? Who ever used harder words than Martin Luther? What controvertist of modern times ever approached, in vulgar abuse, the philosophic author of *Utopia*, the urbane, the learned, the witty Sir Thomas More? What are the *Phillipics* of Demosthenes but splendid tirades of abuse? What are the *Cataline* orations of Cicero, but the grossest personalities, outstripping in violence even a modern electioneering speech? What is Sallust's immortal history of the *Cataline* conspiracy, but an eloquent partisan tract, a political pamphlet, about as reliable for the verities of history as the biting sarcasms of *Tunius*?

Have your croakers no faith in the regenerating and purifying influences of Christianity? Do they mean to say that the Christian Religion has prevailed in the civilized countries of Europe for eighteen centuries, and worked its way finally into every element and tissue of the social structure, and yet men are neither happier, wiser, nor better for the change? Has the dogma of the philosophers become obsolete, that man is of all animals the one most susceptible of improvement? Or is the opinion reversed, and are we now to believe that, while the monkey and his tribes remain stationary, man is actually retrograding? Is the enlargement of personal and political liberty no boon? Has the achievement of American independence been a curse? Have your sighs for the "good old times" ever entered a hospital, a house of refuge, a penitentiary, a lunatic asylum, or an asylum for the deaf or the blind? Have they ever heard of public schools? Or would they return to the good old system of pauper schools for the poor, and pay schools for the rich? Or, the older system still of select schools for the few, and none at all for the many? The shades of *Academus* were no doubt very fine things for Plato, and *Xenophon*, and *Alcibiades*, and *Phaedo*, as are the *Halls* of

\*De Tocqueville's *Democracy in America*, vol. 1, pp. 372, 312, 347.

Eton and Westminster for patrician youths of a later day; but, is the education, and the elevation of the masses of no account, in making up the sum of human happiness?

But, we are told, this very diffusion of knowledge is an evil, because of the diffusion of knowledge of an evil tendency; and we hear no little of the licentiousness of the press, and the libertinism of the age. There is no intention to deny the existence of these evils, to an extent that every good man must deplore, although he may not see fit to be alarmed out of his propriety thereby. The question, let it be remembered, is one of relative, rather than absolute fact; and before persons pronounce a modern city a Sodom, they would do well to inquire what Sodom was. Is it true that modern publications contain a greater proportion of that which is of immoral tendency, than works published some centuries ago? or that works in print contain a greater proportion of what is immoral, than works written before the invention of printing and originally published in manuscript? The fact, to those familiar with such investigations, is notoriously the reverse. Many ancient works existing in manuscript, must forever remain so, because no modern bookseller would risk a criminal indictment by their publication. Many books formerly printed, have ceased to be re-printed for a similar reason. What manager of a modern theatre would dare to bring out an un mutilated play of the age of Charles I? What decent man would dare to read to decent women ungarnished extracts from the poets even of the age of Queen Elizabeth? An eminent dignitary of the English church a few years since refused to permit the mortal remains of Lord Byron to be interred in Westminster Abby. Did it never occur to him in the same spirit to exhume the bones of Prior, and Congreve, and Farquhar, and Ben Jonson, and Chaucer? Did he ever read Boccaccio, or Tibullus, or Propertius, or Aristophanes?

Let me not be misunderstood. No one appreciates more highly what is excellent in other lands or former times. If fifteen years of a not un studious life, occupied almost exclusively with ancient learning, might be supposed to give any indication of taste for the pursuit, or of application of the subject, the mind so educated may be presumed to have a bias, rather favorable than otherwise, to the men and things of classical times. I yield to no one in reverence of what is great or good, whenever or wherever found. But, on the other hand, I have no patience with those who are ready to decry, without examination, whatever is new, whatever is American. I do verily believe that the present times are the best times; that physically, mentally, and morally, the race is in a better condition in the year 1848, than in any one of the 1847 years that preceded it; that the aggregate amount of human knowledge, happiness, and goodness is greater than it ever was before; that the race, so far from being retrograde, is moving both onward and upward — aye, and westward, too, and that, of the eight hundred millions who are said to inhabit the globe, there are not elsewhere to be found twenty millions containing the same average amount of intelligence, comfort, taste, morals, and refinement, as the twenty millions who call themselves “The people of the United States of America!”

**AN**

**A D D R E S S**

**DELIVERED BEFORE**

**THE ALUMNI ASSOCIATION**

**OF**

**WASHINGTON COLLEGE**

**AT WASHINGTON, PA., SEPT. 23d, 1845.**

**BY**

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## ADDRESS.

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### BRETHREN ALUMNI:

You will not find it difficult to believe me, when I say, that I take the place assigned me in the arrangements for this evening, under the influence of very deep, and, at the same time, of somewhat peculiar emotions. Having returned to this spot for the first time, since delivering the parting words to my own classmates, more than a quarter of a century ago, it is not to be supposed that I can stand before you unaffected by the remembrance of many things which have since occurred—the scenes through which I myself have passed—the wide dispersion of those who were then with me—the untimely decease of some, and the changes of life and fortune which have entered into the lot of others.

Of the class of which I was a member, *four* are either present, or reside in this immediate neighbourhood; *six* others are still in the busy walks of life; while the remaining *two* have joined the congregation of the dead. In the mean time, an entire change has occurred, by death and otherwise, in the bench of Instructors. And the well remembered faces of those who then constituted the Board of Trustees: where are they? A large proportion of their number are

sleeping in the dust among yourselves ; one is living in a distant part of this State ; while only *two* remain in the occupation of the same trust. Around points like these, I cannot but linger with a melancholy interest, as I travel backward in the exercise of memory, and bring the past into connexion with the present.

But great as these vicissitudes have been, they are only a miniature representation of still greater changes that have fallen out upon the wide theatre of the world at large. The second quarter of the 19th century has, thus far, been an eventful portion of the world's duration. Powerful elements have been at work upon human society, and great effects have been produced. The nations of the earth have enjoyed a period of comparative repose. Public attention has been turned from war and conquest to the pursuits of peace. Improvements in the arts and sciences have been pushed forward with unexampled rapidity. Great advances have been made in the understanding and right application of the principles of civil and religious liberty. And uncommon efforts have been put forth to extend the blessings of civilization and christianity to the dark places of the world. Our own country, in particular, has felt the impulse of this rising spirit of the age, in a high degree. What a mighty forward movement has there been in the extension of our cultivated territory—in the increase of our population—in the development of our internal resources—in the wider diffusion of the means of education—in the accumulation of wealth—and in the applications of art and science to the various pur-

suits and purposes of civilized life ? What was not long since the journey of a day, is now performed in an hour. Intelligence is made to fly more swiftly than on the wings of the wind. And distant states and communities are brought into the neighbourhood of each other. In short, we see enough, at a single glance, to convince us that our lot is cast in a period in which great events are crowded into small spaces ; in which intellectual and moral, as well as physical, causes work out unparalleled results ; and in which each individual is therefore loudly called upon to take heed to the influence which he exerts, and to the impress which he leaves upon his day and generation.

Meeting under these circumstances, Brethren Alumni and Friends of this Institution, let us endeavour so to improve the occasion, that we may separate under a deeper sense of the responsibility that rests upon us, and be better prepared to fill up what remains of the duty we owe to God, to our fellow men, to our country, and to ourselves.

I propose, in what I shall farther say, to endeavour to sustain the position THAT WE LIVE IN A PERIOD OF PECULIAR PROMISE IN RESPECT TO THE ADVANCEMENT OF HUMAN SOCIETY ; that there are good reasons for believing, that the civilization and moral improvement of this age will not only continue, but increase ; that there are elements at work upon the intellectual, the moral, and the social condition of man, which justify the expectation, that each succeeding generation will be in advance of those who have gone before, until the race shall have reached the highest point in the destiny which awaits it upon earth.



It is a favorite theory with a certain class of philosophers, that human society possesses a principle of growth in itself ; that, as the body of an individual man increases in size and his mind is developed and strengthened by exercise and culture, so the race, as a whole, are governed by a law of progress ; that the natural course is from a lower to a higher condition ; and that this course will be onward, until the doctrine of human perfectibility shall be verified in the actual condition of the world. By the advocates of this theory, it is supposed that there are THREE stages, or states of existence, through which society must pass, in its march to perfection. The first is the *savage* state ; in which man exists as a rude uncultivated being, depending for the means of subsistence on the precarious supplies of the chase : the second is the *pastoral* state ; in which, though he has no settled habitation, he supplies himself with food and clothing from the flesh and skin of his flocks and herds : and the third is the *agricultural* and *political* state, in which he becomes the owner of a soil which he cultivates, erects thereon a fixed and permanent abode, forms himself into communities and nations, and establishes governments for the better security of his person and property. According to this theory, the *savage* state was the state in which the race entered on their social career. And the supposition is, that the same law of progress, under which, in many parts of the world, they have emerged from this into the subsequent states, is that on which we are to rely for all our hopes in reference to their future advancement.

I have no sympathy, however, with those who build their expectations of a golden age upon this ground. The theory which supports this view is defective in principle, and cannot be sustained by an impartial examination of the past history of the world. It is not true, that the primitive state of human society was a savage or barbarous state. If it was, where is the evidence of the fact? Who are the witnesses that speak? And what is the nature, the amount, and the credibility of their testimony? There are intimations to this effect, it is true, in the reveries of some of the ancient heathen philosophers and poets—in the writings of Plato and Philo—in some obscure fragments of Berosus, the Babylonish historian—and perhaps in some other records of about equal authority, dating as far back as four or five centuries beyond the christian era. But, as these writers are mere moderns, when compared with another, who wrote the history of the world at a much earlier period, it is not worth while to tarry upon the examination of their testimony, since, in him, we have access to a more competent witness. I refer to MOSES—the author of the oldest writings extant among men—writings that go back to the origin of things; that commence with the emphatic phrase “In the beginning;” that give an account of the creation of the world, and of man himself; and that trace the line of his history, from the time of his creation, through a period of more than two thousand years.

What then does Moses testify, as to the social condition of mankind in the first ages, both of the old and the new world? According to his account, one

of the sons of Adam was a keeper of sheep, and another a tiller of the ground, while one of his grandsons was the builder of a city. And, in the same connexion, we read of those who dwelt in tents, of those who had cattle, of those who handled the harp and the organ, and of artificers in brass and iron. We are thus introduced at once, not to a savage or barbarous condition of society, but to a state of civilization. And, as we proceed, the evidence increases at every step.

We know that the family of Noah were in possession of the arts of civilized life, from what is recorded of them, both before and after the flood. In anticipation of this event, they constructed a vessel, adapted to float upon water, immense as to its size, in perfect accordance with a prescribed pattern, and fitted up for the accommodation of all the varieties of living creatures which the world contained. And, when the flood was over, we find them building altars and planting vineyards. They had food to eat, without resorting to the supplies of the chase; and they had fire to dress it, not in the wilds of the forest, but amid the scenes of pastoral life. They had raiment to cover them, and houses to shelter them from the inclemency of the weather. It is clear, also, that, whatever they possessed of knowledge and civilization, they transmitted to their immediate descendants. Noah himself lived after the flood, for a period of 350 years. Some of the members of his family were cotemporary with Abraham for at least a century. Nimrod, his great grandson, was the founder of one of the ancient monarchies. The first seat of his em-

pire was at Babel, in the land of Shinar. And, from Shinar, he went forth to Assyria, where he built the city of Nineveh. This brings us nearly to the birth of Abraham. And, in the history of his life and times, the evidences of a civilized state of society are abundant. He was the distinguished man of his age : and was a traveller, through various kingdoms, for more than a century. And, wherever he went, there were organized communities of men. There were Monarchs, who reigned over kingdoms, as well as cities : there was the dynasty of the Pharoahs in Egypt, and of the Abimelechs in Philistia. These kings entered into confederacies—formed alliances—made wars—levied tribute—imposed and exacted obedience. They had armies at their disposal, for defence and attack ; they had captains under them, who were leaders of their hosts ; and they had princes and counsellors, who aided them in the affairs of state.

As to the condition of the useful arts at this time, it is plain, that *spinning, weaving, and dyeing* were in successful progress. The veil was a common article of dress ; and, in one case, we read of “ a coat of many colours.” The relative value of metals, as well as the mode of procuring and refining them, was well known. Riches consisted in silver and gold, as well as in flocks and herds. And these precious metals were wrought, by the science of the chemist and by the art of the jeweller, into articles for ornament and decoration. Ear-rings, bracelets, and other forms of jewelry were the pride of the female sex then, as they have been since. And what affords still stronger evidence of the comparative refinement of those times,

is, that gold and silver were used as a circulating medium. They were either coined into pieces of certain shape and value, or sold by weight: and thus employed in the various business transactions which occurred between man and man.

But I will not detain you upon a point which these references, as I believe, render sufficiently clear. It is as certain, as any thing in the history of the past can be, that there never was a time when the human race existed, as a whole, in a savage or barbarous state. The theory which supposes this, is a palpable contradiction of the plainest historical statements. The truth is, that the savage state, wherever it has obtained in the world, has not been the continuation of man's original condition, but a subsequent state, resulting from a process of deterioration—a state to which he has descended from a higher elevation on which he once stood.

We go farther than this. We affirm, that, if a time had ever been when the whole race of men were savages, there never would have been a time when, by any natural law of progress, they would have been any thing else. The history of the world does not furnish a single instance of a nation, completely savage, emerging from this into a state of civilization and refinement, by the exclusive use and cultivation of its own energies and resources.

The tendency, in such a state, is backward, and not forward. Who can believe that the Indian tribes of our own country, if left to themselves, would ever rise into a state of civilization, by any law of progress to which they are subjected? Instead of this, their

course would be from bad to worse. And the same thing would be true of all the other tribes and nations of the earth, among whom the work of improvement is yet to be commenced.

I believe it, therefore, to be the only tenable theory upon the point in question, that the human race, in their origin, both before and after the deluge, were in possession of all the elements which are usually considered as constituting a state of civilization; and that the savage state, wherever it has existed, was induced at a subsequent time, by the operation of causes which were too powerful to be resisted by any tendency to improvement residing in the social body itself. If called upon to specify these causes, and especially to trace them to their origin, we go at once, and with confidence, to the great convulsion in human society which resulted from the Confusion of Tongues. This event occurred on the plain of Shinar, something more than a century after the flood.—Until then, the descendants of Noah had lived together as one people, in the use of the same language. But they were now divided according to the tongues which they could severally speak; and thus formed into different communities and nations. Some remained around the ancient seats of civilization, while others emigrated to distant parts of the world.

Of these emigrating communities, some were less cultivated than others. And what the destiny of those which were least so would naturally be, we may easily imagine. Suppose that a small community, of comparatively uneducated persons, were to leave the older parts of our own country, and take up their

abode, to begin the world anew, in some remote and uncultivated region of the West—knowing little, and caring less, about the means of intellectual and moral culture—speaking a language which none could understand but themselves—having no schools for the education of their children—no forms of divine worship—and entirely occupied in procuring the means of subsistence. Who can doubt that their condition in respect to civilization would soon become worse instead of better? The deteriorating process, it is easy to see, would begin at once; the second generation would be more ignorant and uncultivated than the first, and the third more so than the second: and thus onward to a state of absolute barbarism, if no recovering influence were brought to bear upon them from without. This we believe to be, in substance, the history of many of the lesser branches into which the human family was divided, at the time of which we now speak. They were thrown into new circumstances, which not only interposed barriers to their further improvement, but became the means of their losing what they already possessed. In some cases, the change for the worse was greater, and more rapid, than in others. And, in this way, a foundation was laid for the various degrees in the descending scale of civilization, which human society has actually presented in succeeding ages.

If, from those who were most unfavourably affected by the event referred to, we turn to the communities and nations, who not only retained, but even improved, for a while, upon the ancient civilization, we shall find the facts in their history to be equally fatal

to the existence of any such law of progress, as that of which we now speak. A better example, perhaps, cannot be selected for illustration than *the Egyptians*. Their empire is understood to have been founded about the time of the Dispersion. And the earliest records seem to justify the supposition, that an intercourse was kept up between them and the country around Babylon. Favoured by this intercourse, and by other propitious circumstances, they not only maintained their civilized character, but even advanced in the career of improvement; so that Egypt, for a period, became the depository of the arts and sciences for the rest of the world. But what is the condition of this ancient home of civilization now? Where are the present signs of the existence and operation of a law of progress? For two thousand years, has not the movement been retrograde, instead of forward? And is there one remaining ground of hope, that Egypt will ever rise from its present degradation to its former standing, without an ameliorating influence, proceeding from other and more enlightened parts of the world?

What we say of Egypt, may be affirmed, with equal truth, of India, of China, of Greece, and of Rome. The advancing tide of civilization, which once overspread these countries, has long since spent its force. For a thousand years, they have not only made no progress, but have gone backward. And we are thus conducted again to the conclusion, that there is no propelling power in human society, which bears it onward as a matter of course. It is sometimes progressive, sometimes stationary, and some-



times retrograde. And which of these shall be its grand feature, in any particular age or period of the world, depends upon events and circumstances, which are often unforeseen, and beyond all human control. Sometimes a particular turn in the political affairs of a nation goes far to determine its intellectual and moral condition for centuries. Sometimes a whole nation is influenced for a long period, either for good or evil, by the gifted mind of an individual. And sometimes there is much depending upon soil and climate, upon war and peace, upon wealth and poverty, upon forms of government, and also upon intercourse with other nations.

The result, therefore, is, that when we stand at a given point in the advancement of society, and make our calculations for the future, we must rely, not upon any thing in the constitution of society itself, but upon the external circumstances which are likely either to retard or accelerate its progress. And this opens our way to the consideration of the main point which claims our attention at the present time : that there *are* circumstances appertaining to the age in which we live, which afford a reasonable ground of hope, that human society for the time to come, will not be either stationary, or retrograde, but progressive—that its course will be onward and upward, until it reaches the highest point in the scale of improvement which there is reason to anticipate.

You will observe, that, thus far, we have assumed it as a fact, that there is a better condition of human society to be developed in the progress of the future, than we have yet found in the history of the past.

And it may be proper, now, to advert briefly to the grounds on which this expectation is built.

There are but *two* modes of forming a reasonable opinion as to what the future is likely to disclose. One is, by *observation* upon the past. There is so much of uniformity in the laws of nature, and so much of sameness in the human character, from age to age, that we may often reason, with some degree of probability, from what has occurred, to what will occur again: "the thing that hath been, is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun." But another, and more certain mode of penetrating the future is by *prophecy*. If a being, possessing the attribute of foreknowledge, either declares himself, or commissions others to declare, in anticipation, what is to occur, this is sufficient as a guide to our faith. And, speaking to you as believers in the Christian Scriptures, we now allege, that such a being has uttered predictions in regard to an improved condition of human society, which has never yet been realised in the condition and experience of the race. The time is coming when, in respect to the diffusion of knowledge, "the light of the moon will be as the light of the sun, and the light of the sun will be seven fold, as the light of seven days." Suppose the moon to shed forth beams as bright, as those which emanate from the sun at noon day; and suppose the sun, when it rises in the morning, to pour forth, through its whole course, seven times as much light as it now does in the clearest days of summer—so that as much light would be

compressed into one day as is now emitted in seven—and you then have the expressive similitude which is here employed. How amazingly brilliant, under these circumstances, would the face of nature be, in comparison with what it now is. And thus brilliant will be the future light of the intellectual and moral world. It will be the light of science, of morality, and of religion combined and blended together. It will not only be surpassing, as to its measure in particular places, but its prevalence will be universal. It will cover the earth as the waters cover the sea. And its effect will be, to bring the world into a state of tranquillity and peace. The evils which now agitate and disturb society will be eradicated. The duties of man to his fellow man, as well as the duties which he owes to his Maker, will be understood and practised. In domestic and social life, the principles of justice, kindness, and good will, will every where prevail. And the nations of the earth, with new views of their reciprocal duties and interests, will live in harmony with each other. The sword of former generations will be turned into the ploughshare, and the spear of past times will be exchanged for the pruning hook ; and, instead of war, there will be “an abundance of peace.” “The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together ; and a little child shall lead them.”

Our precise distance from this consummation, we pretend not to conjecture. Long periods of preparation and progress may intervene ; but we think the eyes are blind which cannot see, that the world is

now ascending to this high destiny, by a movement which is peculiar, and the springs of which are not likely to loose their tension until the end is reached.

We shall now present the grand features of this movement, as they stand in contrast with the signs of former times, and leave you to judge whether our estimate of their importance is just.

Until the time of the Reformation, a principal barrier to the progress and diffusion of knowledge, was the want of an easy method of communication ; not only between the gifted minds of different generations and countries, but also between the learned and the more ignorant in particular communities. The only mode, beyond those of verbal discourse and oral tradition, was by manuscripts, which were rare because they were expensive, and which only a few persons of opulence were able to procure. Scores of acres of land were given, in some cases, as the price of a single copy of what was esteemed a valuable work. In contrast to this, we are in possession of an art, which can send the productions of mind, as other improvements do the productions of the soil, to any distance, at a nominal expense. Through the medium of the art of PRINTING, the acquisitions of one age flow down unimpaired, and unrestricted for the use and improvement of those who succeed. The active and inventing minds of the civilized world are brought near to each other. A close and exciting intercommunication is thus established between them. Improvements, of whatever kind, are passed rapidly from hand to hand, until they become the property of all, and lay the foundation for still higher degrees of advance-

ment. Knowledge, instead of being restricted to the few, is thereby diffused among the masses ; and the tide of improvement is swelled in proportion to the number of minds which are brought under its influence. In short, the relations of this art to the intellectual growth of the race are such, that its invention may well be regarded as the commencement of a new era in the history of the world. The art itself is of such a nature, and so intimately connected with the ordinary concerns of life, as scarcely to admit of the supposition that it can ever be lost. And, while it remains, it is difficult to see how the intellectual treasures of the world can be exhausted, or even essentially diminished. It makes knowledge so universal, that retrograde movements, in particular places, are less felt, and more easily repaired. It puts the acquisitions of each generation into a permanent form, and adds them to the stores already in existence ; and thus becomes the source of an influence, which is always at work and constantly increasing.

As connected with the art of printing, this modern era in human society is distinguished also by improvements in NAVIGATION. The time was, when each nation, on account of the difficulty of crossing seas and oceans, was, in a great measure, a world by itself. And the consequence was, that springs of knowledge, which were opened in particular places, instead of flowing forth to fertilise and bless the world, were shut up at the fountain. But there are two elements now at work in the art of navigation, which must soon bring the different, and distant parts of the world so near together, that monopolies of knowledge can

no longer be supposed to exist. One is the directing power of the magnet, as forming the mariner's compass ; and the other is the propelling power of steam, as setting at nought the opposing forces of wind and tide. It is scarcely conceivable, that the knowledge of the existence and use of these elements will ever pass into oblivion. And, judging from the improvements in their application which the last quarter of a century has developed, who can tell to what extent they will finally throw down the barriers of time and distance, and bring the civilized and barbarous nations of the earth into one family ; so that the light may shine upon the darkness, and all be borne forward in a career of united and increasing improvement.

It cannot fail to strike the mind of the attentive observer, that the current age is characterised also, by a general awakening of the public mind to the interests of EDUCATION. In almost all parts of the civilized world, the social body is stimulated to new sensibility and action in reference to this end. The movement is visible, under the despotisms of the old world, as well as under the free governments of the new. Go to Prussia, for instance, and see what efficient plans are in progress for promoting education among the people. And then come through France, England, and Scotland, to our own country. The Common, or Public School system is working its way to the very foundations of society. The Sabbath School enterprise is an important auxiliary in the same service. And the rapid multiplication of the higher institutions of learning betokens a decided

movement in the same direction. Nor is it merely at home, that the civilized nations are at work in this cause. Associations are fast springing into existence, which are intended to act upon foreign countries; and especially upon those which are least enlightened. Schools for elementary instruction are already in progress, in a thousand places, among the Pagan nations of the East, as well as at some points among the savage tribes of the West. And how is it likely that this movement will be essentially retarded, or turned back, by any contingencies that are yet to occur. Favored as it is by the facilities, of which we have already spoken, the fair presumption is, that it will not only be sustained, but carried forward with increasing vigour, until the end shall be reached.

I do not forget, in making this statement, that education is capable of being turned to a bad, as well as to a good account; that the increase of knowledge may be supposed, under certain circumstances, to be productive of misery instead of happiness. This is the natural result, when knowledge is unaccompanied by integrity or moral virtue. Rome was in the zenith of her glory, as to the cultivation of the arts and sciences, when the republic began to crumble under the weight of its moral corruptions. Nor was knowledge ever cultivated more widely and successfully in France, than when the frightful and bloody scenes of the Revolution began to be enacted. We mark it, therefore, as a peculiarly promising feature of the advancement of society in this age, that the movement partakes largely of efforts to extend the knowledge of the CHRISTIAN RELIGION. As a general fact, we

believe the past history of the world will abundantly show, that civilization and religion have very much existed and flourished together. They sprang from the same origin ; and, in the course, of their passage through the world, the track of one has generally been found in the neighbourhood of the other. Who can deny that the civilization of the ancient Egyptians was owing in a great measure to their intercourse with those parts of the world where the true religion was known and professed ; in the first place, with the neighbourhood around Babylon, where the seeds of Divine truth were planted by the family of Noah, and afterwards, with the Israelites, among whom the oracles of the Deity were deposited and preserved ? Who can deny, again, that the civilization both of Greece and of Rome was largely the result of their intercourse with the land of Palestine ? Is it not equally clear, that, subsequent to the Christian era, the march of civilization was arrested when Christianity began to decline ; and that, during the long night of the dark ages, they were in a state of depression together ? And, finally, who can doubt, that the revival of religion, at the time of the Reformation, was, at the same time, the revival of letters ? that when Christianity threw off the nightmare of the superstitions which had rested upon her bosom for centuries, she awoke at the same time a spirit of free inquiry over all Europe, and pushed the intellectual world forward into a new career by an impulse peculiarly her own ?

We see enough in these facts, as well as in the nature of the case, to convince us, that the most auspi-



cious of all the signs of the present times is the extensive effort which is made to circulate the knowledge of the true religion, in connexion with the arts and sciences of civilized life. Forms of civilization which are sustained by this element, are sure to stand, while all others are liable, after arriving at a certain point, to fall by their own weight. And, embracing this as the true philosophy, there are multitudes of the choicest spirits of the age who are making it the guide of their benevolent efforts. The enterprize of supplying the whole world with the institutions, doctrines, and precepts of the Christian religion, is begun anew. It was attempted on a large scale, and with great success, during the first age of the Christian era; and, to some extent, also, after the Reformation in the sixteenth century. But, in both these cases, the energy of the movement was exhausted before the result was achieved. It is now proceeding on different grounds; and, as we believe, with better hopes of success. It has already become a settled conviction upon the public mind, throughout the Christian world, that by the aid of modern discoveries and improvements, it will not be impracticable to supply all the nations of the earth with the Bible in their own tongues. A good beginning, with reference to this end, has been made. Translations of the Scriptures, either in whole or in part, have been made into more than one hundred and fifty languages. Copies of these translations can be multiplied, by the aid of the press, to any extent; while channels for the transmission of all the needful facilities are open in every direction. And when this, with other kindred

schemes, shall be carried out to their completion ; when all the nations and families of the earth shall have in their possession the inspired record of moral and religious truth, an advantage will be gained, to which there has been no parallel in the history of former times. The seeds of a true civilization will be planted in every soil :—and, however their growth may be retarded by particular causes for a time, they will ere long yield an abundant harvest, in which the nations of the earth will reap and rejoice together.

There is much, we think, in the changes which are occurring in the general character of the GOVERNMENTS of the earth, which is adapted to favour this onward movement. The time was, when governments were administered almost exclusively by physical force. But now the tendency is decidedly to that state of things, in which appeals to reason and conscience will have to take the place of the sword and the bayonet. The principles of civil liberty are becoming better understood, and are in the way of being established on a fixed and permanent basis. In the mean time, the appetite for war and conquest is losing its keenness. The policy of nations is fast verging to the mode of settling differences by peaceful negotiation, instead of an appeal to arms. The nature and obligations of international law, are becoming better understood, and more generally respected. As the fruit of these changes, the world is already enjoying a state of almost universal repose. The arts of war are exchanged for the pursuits of peace. And the conviction is growing deeper and more extensive every day, that this is the policy on

the line of which the true prosperity and happiness of nations is to be found.

Again, there is great stress to be laid upon the present RELATIVE POSITION of the nations of the earth. The balance of political power lies in the hands of those who occupy the highest place in the scale of civilization. In all the ancient seats of ignorance, idolatry, and superstition, the strength of government has become weakness itself. The barbarous nations have passed the meridian of their political day. They have seen the time of their manhood, and are fast approaching the imbecility and decrepitude of old age. Instead of giving type and character to the spirit and general movements of society, they are lying in a passive state, to be acted on by those who are above them in rank and influence. At the same time, they are the nations that remain *at home*. Their foreign intercourse is not with those whom they visit in the pursuits of business, but with those who visit them. Their intellectual and moral darkness, instead of diffusing itself, is thereby kept within its own limits; and there it may be expected to remain, until the light imported from other regions shall gradually enter and chase it away.

And do not the signs of the times indicate the sure approach of this result, inasmuch as those nations who have civilization and Christianity in their highest and purest forms, are the nations, which, on account of their political standing and commercial importance, have the freest intercourse with all parts of the earth. Perhaps it would not be going too far to say, that the rank which any particular nation now

holds in the scale of intellectual and moral improvement is a fair index to the extent and importance of its commercial relations. And, in making this remark, we have a special reference to our own, as well as to the country to which we are most nearly allied, not only in our language, our institutions, and our laws, but also in our mercantile and commercial pursuits. Great Britain and the United States of America are, in an eminent sense, the home of civilization in its union with Christianity. And so they are the nations, whose canvas whitens every sea, whose vessels are freighted for every port, and whose people visit the inhabitants of every clime. Their track upon the ocean is the circumference of the globe. And is it expecting too much to anticipate, that their intercourse with the different and distant parts of the world will continue, until the moulding influence of their character and institutions shall be universally felt—until the lights of science and religion, as guiding them to their destiny, shall dawn upon all the earth—and until the world shall be reunited in one family, entertaining in general the same opinions, governed by the same laws, professing the same religion, and pursuing the ends of life in the same way?

I have not forgotten, and now think it important to remark distinctly, that there is a PROVIDENCE in the affairs of men; and that, in expecting the world to reach its high destiny by the combined action of the causes referred to, we build the expectation, not upon the absence or denial of the doctrine of a superintending providence; but expressly upon its intimate and vital connexion with the whole process. We believe

that, if no influence from on high were to favor the operation of these causes, human society would not only cease to advance, but would go backward to the worst condition in which it ever existed. But the Maker of the world is also its Governor. And we must judge of his designs, from what we read of the past, and from what we see of the present, as well as from his own declarations. The signs of advancement, of which we have spoken, are encouraging, because they are providential signs. They indicate the progress of the plan by which the world is governed. They have an obvious bearing upon a certain result. And especially, since the result is predicted, we believe it to be the design of the same hand which has brought them into action, to carry them on to such an issue as the relation of cause and effect should lead us to expect.

It is time, however, that I should prepare to relieve the patient attention with which you have honoured me, by submitting a few remarks having more immediate reference to the occasion on which we are now assembled.

I have responded to your call upon me, for this service, Brethren Alumni, more with a view to my own gratification in meeting you at the seat of our Alma Mater, than from any expectation of being able to do justice, either to the theme which I have selected, or to the object which this association has in view. What has occurred to me, however, I have presented for your consideration. And, if the views which I have submitted are just, it is plain that our position is one of peculiar interest and responsibility, connected

as we are with a nation, which is to fill a wide sphere of instrumentality in the future advancement of society; and with a literary institution, which has already done much, and is destined, we trust, to do still more, in contributing to the onward movement.

A modern writer has said of our country : " America is to modern Europe what its western colonies were to Greece ; the land of aspirations and dreams, the country of daring enterprise, and the asylum of misfortune ; which receives alike the exile and the adventurer, the discontented and the aspiring, and promises to all a freer life and a fresher nature. The European emigrant might believe himself as one transported to a new world, governed by new laws, and finding himself at once raised in the scale of being. \* \* Every change in America has occasioned a corresponding change in Europe. \* \* At every expansion of American influence, the older countries are destined to undergo new changes, and to receive a second character from the colonies they have planted, whose greatness is on so much a larger scale than that of the parent countries, and which will exhibit those improvements, which exist in miniature in Europe, unfettered by ancient prejudices, and dilated over another continent."

These sentiments, especially as coming from a writer on the other side of the Atlantic, are honourable to our country in a high degree. At the same time, I believe them to be eminently just in themselves. The planting of this republic, I have no doubt, was an event of more importance to the welfare of the human race, than any other which has

occurred since the Reformation. It was a strike for freedom, which awakened the attention of the civilized world. It was the raising of a new standard in the sight of all nations ; and, in this view, a prophetic warning to the despotisms of the old world, that the time of their end was fixed. In short, it roused a spirit of civil and religious liberty, which will never sleep, until all forms of oppression and tyranny are hunted down, and banished from the earth. Far and near, the eyes of the world, and especially of kings and despots are directed towards it. They see in it the seeds of a revolution within the circle of which they are sure to be embraced ; and measures for resisting its influence are already among the gravest things which they are called to consider.

As American citizens, then, we occupy a peculiar position : we sustain peculiar responsibilities ; an important treasure is committed to our trust. We have under our care a tree of life, the fruit of which is for the healing of the nations ; and, as lovers of our kind, we are called upon to guard it from harm and promote its healthy and vigorous growth. There are those who would destroy it both root and branch. It has open foes, and enemies in disguise. There are principles promulgated, both at home and abroad, which would not only stint its growth, but cause it to wither and die. And it belongs to us, in our respective spheres of action and influence, to have an eye to its safety ; to see that it suffers no detriment under our protection and supervision, and that we leave it in a condition to bring forth more abundant fruit in the generations to come.

The only basis on which our free institutions can stand, and accomplish the high destiny to which they are appointed, is the intelligence and virtue of the people. And, in this fact, we see what the particular direction of our aims and efforts should be. The whole people will be intelligent and virtuous, in proportion to the intelligence and virtue of particular individuals and communities. In our individual capacity, therefore, each of us may do something. By personal example and effort, we may patronise the cause of education and good morals, both in word and in deed. We may stand forth as the advocates of right principles, and of all useful institutions. We may give the weight of our influence to every enterprise, the tendency of which is to enlighten the ignorant, to reform the vicious, and to train up a generation to whom the interests of the nation may be safely committed ; and thus be instrumental in sowing the seed, which, after we are dead, will yield a harvest of blessing, not only to our country, but to the world at large.

In this connexion, it were not easy to overrate the importance of the least influence we can exert, in giving permanency and vigor to such an Institution, as that around the interests of which our thoughts and affections cluster on the present occasion. The establishment of a college is like the opening of a new fountain, or the kindling of a new fire. It is the source and beginning of an influence, which spreads over a wide circle, of which it is the centre. It brings the advantages of a liberal education within the reach of many who otherwise would not have



possessed them. It draws towards it the attention of the rising youth of the country ; and, after training them for the work, sends them forth to occupy the higher posts of influence and usefulness which the relations and demands of society present. How many are there in such positions now, whose influence, but for this college, would never have been felt beyond the farm which they might have cultivated, or the workshop in which they might have performed their daily labour. We say this, not in the way of reflecting invidiously upon the employment of the farmer, the mechanic, or the merchant : they are the bone and sinew of the social body in every community ; and every thing depends, at last, upon their character for intelligence and virtue. But the question, whether they are to be intelligent and virtuous, is to be decided mainly by the character and furniture of their instructors and agents—the teachers, in their schools—the statesmen, in their halls of legislation—the judges, in their courts of justice—and the ministry, in their houses of worship. Here are needed the best, as well as the purest, minds which the nation can furnish. And any instrumentality is to be highly prized, which will seek them out in their obscurity, and bring them into use for the public good.

Our Alma Mater has labored in this work with success, for nearly forty years. And we, as her attached and grateful sons, are now convened to express our obligations for the benefits she has conferred upon us, and our best wishes for her future prosperity and success. We rejoice to know, that as she advances in age, she does not decline in vigor and efficiency ;

that her standard of education rises, instead of being depressed ; and that no signs appear of any abatement in the public confidence, as to her ability to execute the work she has undertaken to perform. May the best wishes of her friends be realized, and the hopes of her enemies, if she has any, be disappointed ! May she have a long and brilliant career, in company with the other sister institutions of our land ! May her influence increase and extend, until the destiny of our country in its relations to the world shall be accomplished—until the vine of liberty, civilization, and christianity united, which has taken root in this new world, shall be transplanted in every soil, affording a refreshing shade to the people of all nations, and yielding its pleasant fruits to the inhabitants of every clime.

If there is any thing, Brethren Alumni, which we can do towards procuring or hastening this result, it becomes us to do it quickly. We are to occupy our places on the great theatre of human affairs, for a very brief and uncertain period. In the catalogue of those who have received the honours of this Institution, how many are there whose names already belong to the dead instead of the living. At every returning commencement, the number of such names is greater. Some of the greetings and partings, between old friends that meet on those occasions, are always greetings and partings for the last time. And thus the process will continue, until we have all finished our work upon earth, and gone to reap the rewards of our conduct in the world to come. Let this consideration awaken us to new zeal and activity, in

every enterprise which bears upon the intellectual and moral improvement of our race. Let us serve our generation in this cause, faithfully, while we live. And then, whether life shall be long or short, we shall be prepared, at its termination, to resign our stewardship with a good conscience ; to bow submissively to the stroke of death ; and to pass without fear into the presence of Him who will reward every man according to his works.

**AN ADDRESS,**  
**DELIVERED IN THE**  
**CHAPEL OF THE UNIVERSITY,**  
**SATURDAY, MAY 29, 1847,**  
**ON THE OCCASION OF THE INTERMENT OF**  
**THE REMAINS OF THE LATE PROF. STONE.**  
**BY HEMAN DYER, D. D.**

**PRINCIPAL OF THE FACULTY**

*Published at the request of the Students of the University.*

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**1847.**



## ADDRESS.

TO OBSERVE the dealings of Providence, and draw from them those lessons which are important for the regulation of human life, is the dictate of an enlightened piety, and of a sound philosophy. He who looks carefully upon what is transpiring in the world, cannot fail to trace the operations of a superintending mind. And the more he observes, the more he reflects, and the more he knows, the deeper will be his convictions of the wisdom and goodness of God. The surface of human affairs presents no pleasing prospect. Here all is uncertainty and confusion. There is little or nothing to inspire confidence—no ground for sure and certain hope. Many, under the influence of hasty convictions have taken up the notion that this life is nothing more than a grand lottery, where each individual draws his blank or his prize by mere chance. But to him who looks deeper, and explores the hidden movements, connexions, and dependencies of human actions, and human events, nothing can be clearer than that all things transpire in order, and under a well-regulated system.

The evidences of design—of wisdom, and of ultimate good are so many, that he cannot escape the conclusion that a superhuman agency is ever at work, and that the daily and hourly scenes of life are tending to some grand, though it may be far-distant, result—a result that will advance the happiness of the human family, and bring glory to the Creator.

Men find no difficulty in recognizing this agency in the more public affairs of the world. They are ready to admit

that nations rise, and flourish, and go to decay, under the superintendence of a Divine Providence. No one imagines that the singular origin, the eventful history, and the fearful doom of the Jews, were matters of accident; or that the French revolution was an isolated fact. In these, the finger of God is so manifest, that it cannot but be seen. And yet the history of nations, the greater events of the world, are, if I may so speak, only the outlines upon the map of Providence. It is in the more private affairs of life—the incidents and events of individuals that we are to find the facts which are to fill up this skeleton, and give to it life and beauty. In nature, the same hand that reared the lofty mountains, and spread out the extensive plains, likewise made the hills and valleys. The waters of the ocean, and of the rivers, are no more under the dominion of fixed laws, than those of the brooks and rivulets which flow from every hill side. Just so it is in human affairs; those great events in the lives of nations and individuals which fix the eras of history, are no more the result of divine superintendence than the ordinary scenes of every-day life. He who presides over the destinies of a mighty people, is no more the object of the divine care than the humblest laborer who provides for himself and his family. Both alike are in the keeping of One who will give to each, if he will but receive it, the measure of wisdom and strength he may need.

Nor does this view, derogate from the honor or glory of God. It only clothes Him with the features best calculated to render Him infinitely lovely and precious to the reflecting and trusting mind. God is no longer presented as far removed from human scenes, and arrayed in unapproachable majesty, but as everywhere present. In the busy crowds of the city, in the quiet retreats of rural life, with the man of study, with the tiller of the ground, in the season of prosperity, in the day of adversity—God is present; present by his in-

visible agency, his controlling power, his guiding wisdom, and his sustaining grace. There is not a deed of light or darkness, not a word or thought he does not know. There is not a tear of sorrow he does not see ; not a sigh of trouble he does not hear. Though his Throne is fixed on high ; though he is surrounded by angelic hosts—

“ Yet looking down, he visits oft,  
The humble, hallow'd cell ;  
And with the penitent who mourn,  
'Tis his delight to dwell.”

I have been led to these reflections by the circumstances which have brought us together at this time. To the careless observer, the Providence which now engages our attention is painfully dark and mysterious. Yet to the humble and confiding soul there is much comfort in the thought that infinite wisdom has ordered it ; and that, sooner or later, we shall see the reason of it and be satisfied. True, the affliction is grievous ; yet it is mitigated by the reflection that He who made our departed friend what he was to us, has taken him to Himself. Why he was removed when he was, we cannot tell, “For now we see through a glass darkly—we know only in part.” At another day it will all be made plain, and we with him will rejoice in the wisdom and mercy of this, now to us most afflictive, dispensation.

Instead, therefore, of yielding to unavailing regrets, let us receive those lessons of wisdom and piety, which an occasion like the present is calculated to impart. In every providence like this the voice of God may be distinctly heard, and his words should be seriously pondered. We are arrested in our course, and our thoughts are called away, for a time, from the busy scenes of life to the contemplation of death, the grave, and the world unknown. How solemnly are we admonished by what is now before us, “So to number our days



that we may apply our hearts unto wisdom." We here see the point to which we are all directing our steps :

"Whate'er we do, where'er we go,  
We 're hast'ning to the tomb."

A little less than a year since, he whose loss we now lament, left us in the midst of life and hope. When we parted there was no other expectation than that we should meet again after the lapse of a few weeks. But He, in whom we live, ordered it otherwise. Our friend was arrested in his course by the hand of disease, and fell a victim to its power. His mortal remains are now before us, soon to be conveyed to the place of their final repose. We, my friends, are assembled to pay a tribute of respect to one whom we loved while living, and whose death we deeply deplore. It is no idle curiosity which has brought us together ; no unmeaning formality in which we are engaged. Our hearts are touched with unaffected sorrow, and the impulses of a better nature have brought us here to mingle our sympathies and tears over one who was lovely and precious to us in life, and now that he is gone, whose memory we cherish, as the "memory of the just."

Perhaps I cannot better improve this occasion than by presenting some of the principal events in the life of our friend, and offering such reflections as the time and circumstances will allow.

Professor STONE was born September 21, 1803, in the town of Sharon, and state of Massachusetts. At an early age he had the misfortune to lose his mother, and his training was, necessarily, committed to other than parental hands. Of his mother he ever spoke in terms of affectionate kindness ; and in her early death he felt that he had sustained a loss which could never be repaired. But relatives and kind friends supplied, so far as it could be done, that care and

attention which childhood and youth so much need. In common with other boys of his age he attended the public school in the village where he resided, and there laid the ground work of his education. Of the time thus spent he ever spoke with a great deal of interest; and to the pleasing associations of this period it may be owing that in after years he became so ardent a friend of the system of public school instruction.

When about fifteen years of age he was placed in a store as a clerk, but a desire for knowledge having been previously kindled he could not rest satisfied without obtaining a liberal education. Accordingly we soon find him pursuing his studies under a Baptist clergyman in Bellingham. The zeal with which he applied himself during this period may be gathered from the fact that he fitted himself for college in the very short space of nine months. He was in the habit of regularly commencing his studies at six o'clock in the morning, and did not close his labors until twelve at night.

At the age of eighteen he passed his examination, and entered the Freshman Class of Brown University, Providence, Rhode Island. His habits of industry enabled him to take a stand along with the first in his class, which position he occupied during the three years he remained at this Institution. On reaching the Senior year, circumstances occurred which made him think that it was his duty to dissolve his connexion with the Institution; he accordingly did so, and became a member of Union College, Schenectady, where he received his first degree, at the age of twenty-two. Previous to his entering College, Professor Stone had determined to pursue the profession of Law. Soon after graduating he commenced his legal studies under Mr. Fisk, of Wrentham. With this gentleman he remained only for a short time, and then removed to Concord, where he entered the office of that truly excellent man and eminent lawyer, Samuel Hoare, Esq.

With him he remained until he had completed his course and was admitted to the Bar. Of Mr. Hoare he ever spoke in terms of sincere affection and of the most profound respect. He regarded him as an able lawyer, a noble man, and a true friend. To his intercourse with him Professor Stone always reverted with the greatest pleasure; regarding it as one of the most fortunate events in his life.

Immediately after his admission to the Bar he removed to Cambridge, and took charge of a Latin Grammar School. During this period his leisure time was devoted to his legal studies; and he availed himself of the opportunity to attend the Law lectures in the University. During his stay in this place he was associated with many of the most promising young men of his native state, who, like him, were just entering upon professional life. The acquaintances there formed, ripened into friendships which contributed much to the enjoyment of his after life.

But before Professor Stone had finished his course in law, he was often led to doubt whether he ought to devote his days to the business of that profession. These doubts led him to a careful review of the whole subject: the result of which was, that he relinquished the more inviting prospects which the legal profession held out, and gave himself to the work of teaching. In this he exhibited that trait of character which shone forth so conspicuously in the later years of his life—a conscientious regard for what he considered duty. I hazard nothing in expressing the opinion, that had Professor Stone pursued the practice of law, he would have attained a high standing, and gained much reputation. He had the elements of character, the habits of mind, and the accomplishment of manners, which would have rendered success almost certain. But he felt that he could be more useful in another pursuit; and, without hesitation, he gave himself to that laborious and self-denying work, in which he spent

the remainder of his days. We here have an example worthy of the careful study of every young man about entering upon the great business of life. Professor Stone was well fitted for the profession which he had chosen. His education was thorough, his abilities high and of a shining order. His habits were good, and his character was spotless. There was everything to stimulate and encourage him. A wide and promising field was opened up, and, humanly speaking, he had but to enter it and gather a rich harvest of earthly fame. But the voice of conscience, which to him was the voice of God, bid him turn his back upon all these bright prospects and give himself to a more self-sacrificing work. Without hesitation, and without a murmur, he relinquished his chosen pursuit, and changed his whole plan of life. In this he exhibited an elevation of principle, and a nobleness of character worthy of the highest admiration. To do right, to fear and obey God, to seek the honor that cometh from above, he considered the true and highest glory of man; and this glory he sought and obtained.

Soon after this change in his views, Professor Stone made a journey through the Western States. His object seems to have been to make himself acquainted with the country, that he might the more easily determine upon the field of his future labors. After a few months he returned to Geneva, in the State of New York, where he engaged in teaching a select school. His stay in this place was rather brief, yet sufficiently long for him to gain the esteem, and win the affection of a chosen circle of friends. He remembered his sojourn in this beautiful town with the utmost pleasure, and often recounted the happy moments passed in the society of those who received and treated him with so much kindness. They, also, never ceased to remember and speak of him with the greatest interest; and

when the news of his death reached them they felt, as we most deeply feel, that a kindred spirit had been taken away, and that his place on earth could no more be filled. How touching is the tribute which the grateful heart renders to the objects of its affections! It consists not in words, or outward acts, but in the cherished memory of all that is excellent and good.

In 1833 Prof. Stone removed from Geneva to this City. His object in coming to this place was to carry out more fully his plans with reference to education. He felt that a field was open to him here, in which he could labor with many prospects of usefulness. In this he was not disappointed. The school which he established was entirely successful. It soon gained a reputation which placed it at the head of the schools for boys in this region, and made it the favorite resort of those who had a disposition to acquire a good education. I need not say to this audience that this school was sustained throughout by an interest and with a liberality almost unprecedented. As the head of this school, Professor Stone exhibited his various qualifications for the training of youth more fully than he had ever done before. To make good scholars was not his only or his chief object. To fit young men for the duties and responsibilities of life was the great work to which he gave his time and his thoughts. He did not undervalue scholarship or intellectual training: but no education, in his estimation, was complete which did not look after every interest that belongs to a human being. He felt that in training up his pupils he was moulding characters for Eternity. No wonder, then, that he threw his whole soul into the work, and completely identified himself with their interests. As he would be himself, so would he make them, and as he would make them, so would he be. In this way he gained the entire confidence of parents and schol-

ars, and was enabled to exercise that discipline which is absolutely essential to a good education. In matters of duty he was perfectly uncompromising. No consideration of fear or favor could induce him to swerve from what he deemed right. In scholarship he was severe and scrupulously exact—in discipline strict—in general management he was firm and consistent. Yet while requiring the full measure of labor from every pupil, he was enabled to impart an air of cheerfulness to all around him, so that study became a pleasure rather than a task. In his manners among his scholars, Professor Stone was always dignified yet easy and pleasing. There was nothing repulsive—nothing to prevent the most perfect confidence and the warmest affection. Seldom has the head of such an establishment succeeded so well in securing the kindly feelings of all its members. From no persons did he receive while living more tokens of affection, than from those who were connected with him, either as teachers or scholars, and by none is his memory more fondly cherished. Here I feel that it is but just to say, that in all the labors and responsibilities of this period, he was seconded and aided by one whose presence gave light to his dwelling, and a charm to his life—one who loved him well while living, and mourns his death as none others can.

I have dwelt somewhat upon this part of Professor Stone's life, for I feel that it is due to his memory to say that no individual among us has done as much to elevate the standard of education as he did. He spared no expense or labor to disseminate information, and create a taste for substantial learning. The income from his school was very large, but it was almost entirely employed in promoting the object which he had so much at heart.

In 1843 he was elected to the Professorship of Ancient Languages in this Institution, which post he occupied till

his death. From this time I was brought into a much closer intimacy with him than before, and had every opportunity to study his character, and know his worth. And I take this occasion to bear my unqualified testimony to the ability and faithfulness with which he discharged the various duties of his station. He spared no labor in qualifying himself for his work. It was his habitual practice to study the lessons of each day, no matter how often he might have gone over the work before. He would allow no other engagements to interfere with this practice. The progress and accuracy of the scholar, and the independence of the teacher, showed the value of such a practice. His influence with his classes became very great, and his opinions were received without hesitation.

In matters of discipline his services were invaluable. He avoided no trouble, shunned no responsibility, in promoting habits of order and industry. As to the general success of his labors in the University, it does not become me, perhaps, to speak more fully. But I feel I ought to say, that whatever success has attended this enterprize, to no individual is this community more indebted than to Professor Stone.

He gave all his energies to the work, and labored with untiring industry till death put a period to his career. He did not live to see all his plans carried into effect; but he lived long enough to secure the confidence and esteem of the patrons and students of the University, and to leave his impress upon the public mind: and, now that he rests from his labors, "his works do follow him."

The circumstances of his death are briefly stated. At the close of June last the members of the University separated, after a year of many privations and severe labor, but with the prospect of soon meeting again, under far better auspices. The labors and difficulties of the past were all

forgotten in the brighter hopes of the future. Professor Stone had taken a special interest in the planning and furnishing of our new building; and anticipated much pleasure in recommencing his duties under new and more favorable circumstances. With such feelings and views he set out upon his western journey, to attend to some business, and visit some relatives. He was permitted to reach the place of his destination, and attend in the main to his business.

During his journey, however, his health had become so much impaired that on reaching his brother's he was obliged to confine himself to his room for a short time. By suitable attentions his disease was checked; and in a few days he was so far restored as to be able to set out upon his return home. After travelling some fifty miles there was a return of his sickness; and on reaching the city of Chicago he was compelled to commit himself again to the physician's care. It soon became evident to himself and others, that his sickness was mortal, and that his work was nearly done. His brother and uncle, Dr. Stone, who resided some seventy-five miles distant from Chicago, were very soon summoned, and were enabled to reach him in season to render those attentions which the necessities of his case required, and which true affection is so ready to bestow. From the first he was surrounded by those who esteemed it a pleasure and a privilege to do all they could to mitigate his sufferings, and render him comfortable. With the full consciousness of his approaching end, he arranged with care his worldly affairs:—sent messages and tokens of kind remembrance to the absent objects of his love; and then addressed all the energies of his mind to the preparation of his spirit for its final departure to the Father of Spirits. That event, which, viewed from a distance, had so often caused him



anxiety, was now, in its near approach, contemplated with calm and resigned composure. As heart and flesh failed him he was enabled to cast himself more entirely upon the arm of the Almighty—for in Him was all his trust, and all his hope. That Being, upon whom he had bestowed his thoughts and affections while in health and strength, now stood by and upheld him by the omnipotence of his grace. Amidst the feebleness and pains of expiring nature He did not leave or forsake him. When human hands failed to minister He put underneath his own Almighty arms; and, when at last the silver cord of life was broken, He received the liberated spirit to himself. Our friend died at peace with all the world, and has gone, as we humbly trust, to the "better land."

It only remains that I dwell for a moment upon Professor Stone's general character as a man. Wherever he lived he drew around him a circle of warm and devoted friends. This was the result, not so much of sudden impulses, as of lofty principles and a blameless life. He never sacrificed integrity for interest, nor his consistency for friendship. In his estimation, that was not a true interest which conflicted with principle; nor did he deem that friendship worth preserving which required a departure from the most perfect innocency of conduct. No man was ever more careful to avoid, not only evil, but the appearance of evil. He gave no countenance, by word or deed, to vice or irregularity of any kind, but cast all his influence on the side of virtue. Thus, in his every day life, he afforded a beautiful example of a truly good man.

In all the public and private charities of life he bore his part. No man among us contributed more liberally in proportion to his means—no one labored more assiduously to carry out plans for promoting public and private good. He was made the happy instrument of rendering substan-

tial aid to many of the unfortunate of his fellow creatures. *How many*, will not be known till that day, when the objects of his benevolence will rise up and call him "blessed."

In all his business affairs Professor Stone adhered to the most rigid integrity: and in saying this I mean all that the words imply. His ideas of honesty were exceedingly nice and well defined; and these ideas he carried out in the letter and the spirit. No man, I presume, was ever deceived by him intentionally in a statement of facts, or in a business transaction. I never knew a person more careful to give every circumstance which might be necessary to form a correct judgment. His own private interests were entirely secondary to what he deemed of far greater importance, the preservation of the truth. Of how few can this be said! And how honorable to human nature is such an example!

But the feature which most distinctly marked his character was his conscientiousness. No one could associate with Professor Stone for any considerable time without being deeply impressed with the perfect sincerity of his life. He did not adopt his opinion hastily, but when they were adopted they became rules of conduct, and he adhered to them with a steadiness worthy of all praise. To preserve a conscience void of offence was to him a matter of deep concern. In its admonitions he recognized the voice of Deity, and that voice he feared and obeyed. It was never a question with him what labor, or what sacrifices any particular course might cost him, but was it right, and was it his duty to take it. This habit he carried into every walk of life: in private and in public, with the young and with the old, with the wise and the unwise, he was the same simple-hearted and consistent man.

In the more sacred relations of domestic life, Professor Stone was a pattern of excellence. At an early day his

mother died, and he was in a measure separated from his family; but towards his surviving parent, and the other members, he ever cherished feelings of the sincerest respect and affection. He took a lively interest in his brothers and sisters, and labored to promote in every way their welfare. Though removed from their society, he did not forget his connexion with them, nor the claims they had upon him. After his father's death, which occurred some two years before his own, he seemed to feel his responsibilities more deeply than ever. In the midst of his many cares and labors he found time to attend to their interests, and render that aid which their circumstances required. He was on all occasions their faithful counsellor and friend; and in his death they have suffered a loss which none but the Orphans' God can repair. But by no one can his death be so severely felt as by her, who, for many years, had charge of his household, and was his daily and hourly companion. She had devoted her time and strength to him and the cause which he had so much at heart; and never was sisterly affection more fully acknowledged, or more amply repaid. He felt his obligations most deeply, and ever bore his testimony to the faithfulness and worth of one who had been every thing to him. Seldom have human hearts been more closely united; and seldom has the disruption of human ties caused a deeper pang. For one, thus bereaved and stricken, as well as for all the family, this community feels the deepest sympathy, and in every breast the tenderest emotions are awakened. But, in the words of heavenly consolation, we would say to those who mourn, that this loss is "only for a season."—The separation is but temporary, for the Lord of Life has declared "Thy brother shall rise again."

Such, briefly, was the character of our departed friend. What an invaluable example to the community and especially to the students of this institution. He was universally

known and respected as a citizen : but he was better known, better understood, and if possible, more ardently loved, as an officer of the University. Here he was entirely at home, and exhibited daily and hourly the excellencies of his character. But this noble living example has been taken away. That manly form will no more be seen in our midst. The tones of that voice, which ever inspired confidence, will be heard no more. The tongue that spoke, and the heart that felt, are both alike silent and motionless in death. The last book has been read—the last lesson heard. The work of the loved and lamented Professor is finished. He has gone up on high—we remain behind.

But, aside from the immediate relatives of the deceased, to no one, perhaps, was his death more afflictive than to the one who now addresses you. Our acquaintance was long, and of the most intimate character. During the last three years of his life we were daily and almost hourly together. In our walks, our studies, and our meditations, we had a common object. Our sympathies and feelings flowed together. To me he was an invaluable friend. In the cares and responsibilities which devolved upon me he was my trusty counsellor—in no one did I ever more fully confide, and in the hour of trial, when the heavy hand of affliction was laid upon me, he stood by my side, and shared with me the sorrows of those trying scenes. Never while memory lives can I forget him. And here, amid these last sacred rites, I offer, as the only return now in my power to make, this tribute of a grateful and saddened heart.

But our friend is not dead—he still lives—lives in the memory of sorrowing friends, and in the presence of his God, where he is employed in a higher and better service. Henceforth he will be associated with angels and the “Spirits of just men made perfect.” No more will he

return to mingle in the scenes of this world. But if like him, we are faithful unto death, we shall soon join him in his high and holy state. Till then we bid him an affectionate adieu.

**ANNIVERSARY ADDRESS**

**BEFORE THE**

**PHILO AND FRANKLIN LITERARY SOCIETIES**

**OF**

**JEFFERSON COLLEGE,**

**AT THE**

**ANNUAL COMMENCEMENT, SEPT. 29th, 1842.**

**BY**

**LEWIS W. GREEN,**

**Professor of Biblical Literature in the Western Theological Seminary.**

**PITTSBURGH:**

**PRINTED BY A. JAYNES, FRANKLIN HEAD, THIRD STREET.**

**1842.**

*Jefferson College, Sept. 29, 1842.*

REV. SIR:—It was with feelings of the highest gratification, that we listened to the truly eloquent Address which you have just delivered.

Permit us to return you the thanks of the Societies which we represent, and to request a copy of the Address, for publication.

Respectfully Yours:

ULYSSES MERCUR,  
JAS. MATTHEWS,  
AND'W. COCHRAN,

*Committee Philo Society.*

J. W. SULLIVAN,  
D. C. BOAL,  
K. WHARTON,

*Com. Franklin Society.*

PROF. L. W. GREEN.

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GENTLEMEN:—The Address, of which you request a copy, was originally prepared with direct reference to your anniversary,—and, on a subsequent application, delivered before one of the Societies of Miami University.

Should you deem it worthy of circulation, it is cheerfully placed at your disposal.

With a grateful sense of the honor conferred upon me,

I Remain Your Obedient Servant:

L. W. GREEN.

Messrs. MERCUR, MATTHEWS, SULLIVAN, &c.

## ADDRESS.

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PROGRESS AND DEVELOPMENT, are God's *universal law*. Or, if there be any one in this assembly, who would murmur darkly, with "the fool in his heart, that there is no God," then will we accommodate our language to the madness of his philosophy, too, and say *progress and development* are the *universal law* of Nature. To whatever quarter of the universe we direct our attention, we behold the evidence of its existence and operation. In the vegetable and animal kingdom,—in the rational and irrational creation,—on the earth's surface and in its hidden depths,—and if recent speculation have not led her votaries very far astray even in those boundless regions of immeasurable space which the unaided eye of man hath never penetrated yet, and the mightiest telescopes have *but half* revealed to the wonder of our modern astronomy. The *full-grown* oak, is but the matured development of the *germ* from which it sprang; and whether suddenly uprooted by the storm, or returning by slow decay to the bosom of the earth, its mouldering elements are but the commencement and the support of an ever renovating life, nourishing successively, the flower, the grass, the herds, and finally, the husbandman himself *thus*, alike in its growth and its decay, subserving the purposes of God, and furthering the universal progress



There is profound and essential truth in that verbal paradox, which, reversing apparently the laws of nature, assures us, that "the boy is the father of the man;" for indeed his whole future life, with all its chequered scenery of grandeur and of meanness,—of energy and weakness,—of ambition, enterprise, passion, tenderness, are but the developments of his earlier intellectual and moral nature; the successive exhibitions, under varied circumstances, of those original elements of character, which had slumbered from the first, unseen, because undeveloped, in his bosom. Nay, the great globe itself on which we live, exhibits, on its surface and within its bosom, indisputable evidence of successive revolutions, stretching through incalculable ages; revolutions which *appeared* to be destruction, yet *really* adapted it, successively, for its successive orders of inhabitants, and prepared it ultimately for the abode of man; to experience hereafter, *at least one other* sublime and terrific, yet glorious transformation, when the purposes of the present economy shall have been accomplished, and the economy itself, like those that have gone before it, finally wound up, amidst the consuming fires of that mighty conflagration, from which shall arise, in purified and renovated beauty, "the new heavens and new earth, wherein dwelleth righteousness;" the glorious abode prepared for higher and purer intelligences. And if that nebular hypothesis be true, which first was a mere conjecture, vague and indistinct as the nebulae it was designed to explain,—then, appeared an ingenious and plausible hypothesis,—and now, seems gradually, yet rapidly, assuming the consistency of a probable theory; if this hypothesis be true, which con-

siders the luminous tracks dimly discernible in the sky, not as the blended radiance of innumerable stars, indistinguishable by reason of their distance, but as immense regions of luminous matter—here, spread thinly over space—there, accumulating into regular masses, probably conglomerating into worlds; then do we behold, in the heavens above us, the same law that we have noticed in the earth and its inhabitants. And even now, in other parts of his dominions, and beneath the observation of our telescopes, is the Creator carrying on the same mighty process of a progressive development, by which he has prepared the earth itself and each of the inhabitants upon its surface, to fill its appropriate place, and accomplish its destined purpose. But if this should be rejected as a speculation too intolerably bold, so much, at least, must be conceded to the spirit of *scientific* and not *fanciful inquiry*—to the results of repeated, arid sober, and indubitable observation—that no atom, globe or system, exists there only for itself; that system is indefinitely, at least, if not infinitely, linked with system; and that, besides the several movements necessary for their individual preservation, each is progressing majestically on in that mighty march in which the universe is moving around some distant centre, to some sublime and final consummation. May we not pause here, in the progress of our remarks, and give this as the result of all our ~~previous~~ observation, that wherever we look,—above, beneath, around, within us—on the animated or inanimate creation—on Nature, in her individuals or aggregates—in her minutest particles or mightiest masses, we behold, in each, a design beyond itself; ulterior relations manifold and

undeniable; mysterious tendencies towards some remoter end; a scheme not yet fully developed; a goal not yet reached; an ultimate purpose yet unattained? The universe is not a fortuitous concourse of independent atoms, but a mighty whole, whose separate parts are mutually related, and reciprocally dependent, and which derive their chief value, and even their most essential qualities, from these relations of each to the other, and of all to the mighty whole. Now that which is true in nature, is likewise true in man; that which is true in the individual, is true likewise of the species. Nor can we believe that the events daily transpiring around us, are unrelated or disconnected occurrences—a blind chaos of irregular forces, dashing against and jostling each other. Amidst all their apparent and temporary conflict, there is real and enduring harmony—the regular march of one all-embracing plan,—the slow approximation towards that ultimate result which HE hath purposed, “who, in wisdom, made them all,” and as *kindly* as *powerfully* subordinates each to all, and all unto himself. History, then, is not a mere array of disconnected facts—of effects without a cause—of events without a law—but truly a *science*, and like every other science, conversant indeed with facts, but with facts only, as they indicate universal laws; that have operated in the past, and will operate in the future; the *science of human nature*, of *human progress and development*; or, in other words, of *God's purpose*, so far as it can be discerned by human reason, respecting the progressive advancement and final destiny of the species. To trace the thread which will guide us through the great labyrinth of human affairs; to dis-

cover the principle which will bind together the scattered fragments of Universal History, and harmonize its apparently discordant elements, into one grand and connected system; to ascertain the real point towards which, amidst apparent or partial aberrations, the whole grand scheme is tending; this is the arduous effort, and so far as human intellect can accomplish it, the highest duty of a true philosophy of history. And they who have most widely read, most deeply pondered, most accurately and minutely scrutinized the annals of the human race, have perceived most clearly that history is, indeed, the record of events, intimately and indissolubly related to each other; that each individual is connected with, and operates upon, his age and nation; each nation on all its immediate contemporaries; and each successive age receives an influence from the past, which it transmits, variously modified by its own peculiar character and circumstances, not only to the next but to all succeeding generations, thus presenting in the moral universe, the same august and imposing spectacle which we behold in creation around, of one grand and comprehensive system, with all its component parts moving majestically on, step by step, amidst apparent and temporary retrogression, towards its ultimate and assured result.

We are well aware, that infidel historians often admit the fact, yet misconceive the meaning,—painfully trace out the connection, yet pervert the principle,—attribute to a blind fatality, the arrangements of infinite wisdom, and deny the *God* in *history*; because he rules by *laws*. But so they do in nature. They deify alternately FATE and CHANCE, or make the universe

their god. But shall we, therefore, strip God of his attributes, and rob the world of its Father? Oh no! there is a God in history, as elsewhere. This is not “a mighty maze, and all without a plan,” more than any other part of his dominions; but *over all* and *in all*, he presides, and presides *in all alike*, still employing and controlling the laws of nature, to accomplish his own wise and beneficent designs; and guiding the course of history, so that each nation shall occupy “the bounds of its prescribed habitation,” and fulfil its destined work—then pass away, leaving its knowledge to instruct, and its very vices and sufferings to warn mankind. This truth we easily perceive and readily admit, when applied to the ancient Jews, yet hesitate to allow its application to other races, created by the same God, placed in the same world, and employed and guided by the same omniscient and omnipotent Providence. That this extraordinary people *did* occupy an important place, and exert a decisive influence over the destinies of the world, is matter of divine revelation; and, even without this testimony, is too manifest to be denied. That christianity in more modern times, has exerted a still wider and more beneficent influence over human affairs, is yet more apparent. But who can fail to perceive that Athens and Rome, Egypt and India, have likewise, in their turn, operated widely on the destiny of the human race, and are essentially connected with the progress of human affairs? Strike indeed from the history of the world, the miraculous teachings of the law and the prophets, and the still clearer and sublimer revelations of the gospel, and you have dashed the sun from the firmament of history, and

wrapped the world in darkness. Now, erase from the records of the past, all the remains of ancient civilization—have you not blotted out the stars of the sky, which pour, at least, a dim and melancholy radiance from afar, over the dark night of heathenism? Or, if not luminaries of the heaven, may we not say, at least, that they served to embellish the earth, and have left much behind, that could ill be spared from our modern improvement? Shall we acknowledge in the one case, the manifest connection with the great scheme of human improvement, because it is written in the Bible; and deny it in the other, though written on every page of modern history—though imbedded in the very frame of human society for the last thousand years—interwoven with the very elements of thought, and even the instrument of thought itself?

But if indeed each nation, and each successive age, has its own place to occupy; its especial duty to perform; its appropriate destiny to meet; its peculiar work to do, *freely, voluntarily*, yet by all means to do it; if, amidst all human imperfections, the great scheme of human progress and improvement is still under divine guidance, assuredly going on to its final and inevitable accomplishment, it cannot be presumptuous for us, of the present day, modestly to inquire, what point we have reached in that onward progress; what link we form in the long chain of being; what duty, what destiny, what conflicts, sufferings, defeats, victories, await us in the future. For this purpose, let us cast a rapid glance over the progress of the past, and, omitting the more ancient forms of society, commence with *that*, which is *truly* the *origin* and most *essential element*

*of modern civilization*—I mean the *introduction of Christianity*. This was most obviously a new element, thrown into the current of human improvement, by that Eternal Wisdom which had superintended the whole from its commencement, throughout all its progress; adapted indeed in its day, to the state of human advancement, as the Jewish had been in its own, yet not developed from it, nor traceable, by the most refined and learned ingenuity, to any known form of thought or opinion extant. Already, the subtlety of Grecian genius, and the practical wisdom of the Roman understanding, had done their utmost; the former, in the department of philosophy and the fine arts; the latter, in politics and government and laws—in the science of public and private life. The keen, clear, common sense of Socrates; the towering and imaginative intellect of Plato; the gifted mind of Aristotle, at once comprehensive and analytic; seemed to have left little possible for Grecian intellect to accomplish. The Stoic had appealed to the dignity of human virtue; the Epicurean, to the luxury of quiet enjoyment; the Academician, to the narrow limits of human knowledge; and the results of all their speculations had been transplanted into the Roman mind, there to take root in a new soil, and enjoy a new cultivation. How thoroughly they had exhausted all possible forms of thought, is manifest from this—that scarcely one theory of mind or morals, one motive to action, or rule of conduct, (apart from the revelation of the Bible,) has been proposed in modern times, which cannot be traced, in its origin and its happiest development, to these ancient speculations. Yet, in solving the great problem of hu-

man destiny; in satisfying the deepest necessities of the human heart; in reaching and guiding aright, the mightiest springs of human action; in accomplishing the great work of man's highest intellectual and moral improvement, they had failed—failed not without an effort—not without many bright exhibitions of individual and partial excellence; failed *splendidly, magnificently, gloriously*,—if you please,—yet *signally, totally* failed! Even the Mosaic economy, revealed by paternal wisdom to the childhood of the race, with its symbolic language addressed to the eye, and its solemn and imposing ritual appealing to the imagination and all the senses; with its priesthood, its temple, and its offerings, the types and “shadows of good things to come,” had done its work, had accomplished its mission, had already “waxed old and was ready to vanish.” How important and how sublime this mission was,—how incalculable the blessings thereby communicated to mankind, let him decide, who has learned how widely through all nations, under this symbolic garb, were diffused the most essential truths; who *has felt* what a far different and sublimer thing, is the voice of the old Hebrew prophet, as it peals down upon us through the lapse of many centuries, from the polished and philosophic eloquence of Greece and Rome; who is able to recognize *in it* the undeveloped germ, of which christianity is the full-grown tree, and *all that is best* in our present social condition, the as yet, but half-ripened fruit. Yet, divine in its origin, sublime in its vocation, beneficent in its influence, it must needs yield, along with its contemporary systems, to the new and higher influence which was about to descend upon



mankind. A new element of hope, and truth, and consolation, must be poured into the stagnant and putrid waters of human society, and even a New Race must be prepared to receive and profit by it; for the Greek, the Roman, and the Jew, are *alike* hopelessly corrupt and degenerate. The Northern barbarian must pour down upon the Roman empire, and bury beneath the tide of that overwhelming incursion, the vices and the wealth, the knowledge and the luxuries, of a race rotten to the core. Yet not at once, lest the benefit of their experience be lost! Let their knowledge and their ignorance, their truth and their error, be alike preserved, as *beacons* or as *guides* to others. If christianity cannot revive the dying body, she may, at least, embalm whatever has not putrefied; may wrap it in her own costly spices, and lay it safely away in her own new sepulchre, to be brought forth and used again, when the inundation has subsided.

We have said that christianity was a new element, introduced into human society, and an element of mighty efficacy too, filled with all the highest and widest truths; with all the principles of perpetuity and progress; destined to revolutionize and purify the world, not by a sudden and magical process, regardless of all the known laws of human nature, but by the gradual progress of light and truth, beneath the powerful guidance of a supernatural Providence. Yet, it was not the only element; and while its own essential character must remain eternally the same, yet its practical influence must (without a perpetual miracle) be variously modified by the condition of society, and the character of the age. The impulse which it shall ac-

tually communicate to the general mind, must ever be the compound result of the various forces which, co-operating with, or counteracting its influence, move on in the same general direction, or cross its path, or directly oppose its progress. The light which has streamed upon us from heaven, is in itself, essential brightness, and essential purity; yet, as viewed by different individuals, and in different ages, is variously refracted and reflected, according to the medium through which it passes, or the condition of the individual optics on which it falls. *Subjective* and *objective christianity*, are very different. The one is christianity as we may behold it every day in society around us; as we might have seen it in *Athens*, or *Corinth*, or *Alexandria*, centuries ago; or in the present day, marred and distorted by the superstitions of Papal Rome. The other is pure and unmingled truth and beauty, as it beams from the page of inspiration, or from the countenance and life of its divine Author. Now, when christianity was first published to mankind, in Rome, the mistress and centre of the civilized world, all possible opinions had met, and first neutralized; then blended with each other. The influx of the world's wealth, luxury and vices, had destroyed all morals; of the world's religions and philosophies, had *really* eradicated all belief and opinion. But scepticism is mere vacuity, or *at best*, stagnation; and the human heart requires a resting place, and the human mind a belief. The various opinions, uniting against christianity as the common foe, harmoniously blended into one. The Grecian Platonism traced back its early descent to the ancient philosophies of Egypt and India, from which alike

Pythagoras, and Plato, had drawn their fundamental doctrines; asserted a common origin, a common relationship, and a common interest; and the scepticism which had rejected all, because each contained some element of error, now greedily adopted all, because *in each* there was some apparent truth; and thus, an Oriental Philosophy, in its various forms—emanative and dualistic—shadowing vaguely, insensibly, yet by a *logical necessity*, into Pantheism; springing from a vain effort to explain the origin of evil, and terminating where it had commenced, in utter ignorance, and ultimate denial of the *very evil* it attempted to explain, became the established philosophy of mankind. Hence the first great era of our modern history, is this new element of christian truth, struggling to pervade and purify that mass of moral corruption; to *harmonize* with itself, or to *subjugate*, that strange jumble of all possible opinions, which marked the latter days of the Roman empire, and the Roman and Grecian civilization.

How essential for every intelligent glance into the future; how pregnant with great, seminal and salient truths, in the philosophy of history and social progress, is the intense and comprehensive study of this first era, and a knowledge of all its elements of power and progressive development; is manifest from the fact, that many of the institutions, most *widely* diffused, and powerfully influential in the christian world, and of the *tendencies* most dangerous now *reviving* in our age, are the offspring of this first great struggle, and of the mystic philosophy then established in the world. The modern monk is the lineal descendant of the old Egyptian Therapeutæ; and all his monastic institutions, with

nunneries, celibacy of the clergy, and self-inflicted penance, are but the necessary products of that same *widespread* philosophy, which, extending from the Yellow Sea, and the coasts of farther India, to the Mediterranean; and, in its Western progress, deeply tinging *all* the philosophies of *Greece*, had led the ancient Gymnosophist and Essene,—the Faquir and the Dervish,—the Therapeuta and the Monk,—to abandon the duties of life, that he might escape its temptations, and substitute outward sufferings for inward holiness; of that absurd philosophy which, mistaking altogether the nature of virtue, as an attribute of our *moral* being only, and confounding all moral and physical distinctions, teaches, that matter is essentially evil, and that the soul polluted by its contact, can regain her lost purity only by renouncing the connection. Was it the shrewd suggestion of a sagacious observer, or the prophetic instinct of a deeply philosophic mind, when about twenty years ago, in his great work on the Natural History of Enthusiasm, the writer, who, of all modern Englishmen, has most deeply studied the history of the past, and most keenly analyzed the *human heart*, predicted the easy revival of monastic principles, and a mystical, ascetic piety in England? And is it not a sign of the times, at once ominous and encouraging,—*ominous*, for the immediate present,—*encouraging*, for a *more distant future*, that this revival of a mystic piety amongst the christians of England, should synchronise so precisely with the corresponding revival of an eclectic Pantheism amongst the infidels of Germany and France? What means this strange coincidence?—Does it not indicate, at least, that they have a common

origin, and shall have a common end? That both, *baptized and unbaptized*, are children of the same Pagan philosophy; sprung from the same false tendencies of the intellect and the heart? This is no new phenomenon in the history of the human mind; for it is the destiny of error still, to revolve forever in a circle, and at each successive revolution return to the same point, and exhibit the same essential phases. The ancient philosophy, centuries ago, ran the same mad career, from simple faith in God and immortality, to Atheistic Materialism, and universal unbelief; from these to Oriental Pantheism, and mystical devotion. Modern philosophy closed the last century with the same atheistic sensuality, and universal scepticism. How should it commence the present, but with a renovated Platonism, and the transcendental philosophy? And where could it terminate its career, but in a fully developed Pantheism, and a return to monkish piety? Let Alexandria and Oxford answer. But, in looking forward to the future, may we not look with hope, since the enemies now to be fought are old foes, well known, and twice routed?

The next step in the progress of human improvement, was the incursion of the Northern barbarians, and the overthrow of the Roman empire. Let us not be deceived by the tears that poetry may weep over this "niobe of the nations," or dazzled by the gorgeous drapery which a false rhetoric may cast over the putrid carcass of this dead queen of the world. Did not the blood of slaughtered millions cry aloud for vengeance? Did not the crushed rights of a subjugated and down-trodden world, plead for retribution? Did not the

stench of her own fathomless pollution, smell rank to heaven? At any rate, what had Rome further to do for mankind? Had she not finished her work? A few hardy shepherds had met and founded a city, and called it Rome, or strength. Her strength lay in the barbaric virtues of her first inhabitants. She gradually subdued, consolidated, and civilized the surrounding tribes; received the departing sceptre of the Greek empire, Greek learning, and Greek tongue; and with her universal dominion, universal language, and universal peace, had prepared the way for the coming of that universal Lord, whom her own oracles predicted, her own poets mysteriously sang, and her own senators ignorantly hoped to crown in Rome. Her name was no longer *Rome*; her strength had departed along with the early virtues from which it sprang. The luxuries and vices of the conquered nations streamed in upon her from every side, and avenged their wrongs. The spoils of plundered empires rotted on her bosom. The very religion which was sent to save mankind, she had robbed of its purity, and thus shorn of its strength. Her bishops, elected by bribery or by force, wallowed in luxury and obscenity; and her temples were stained with the blood of contending factions. Pampered mistress of the world, her huge, bloated frame, was stretched over half the globe, and the disease that festered at the heart, was poured in poisoned currents, through all the extremities. Shall she not die? Yes. "*For how shall she be quickened, unless she perish first?*" In her case, how wonderful the exemplification of that universal law, by which death is only the harbinger of a glorious resurrection; disso-

lution *must* precede a reconstruction; the termination of the old is the commencement of the new! Let a bolder and better race dash down from their forests, and with their strong arms and brave hearts, sweep away this mass of putrefaction, that taints the air and plagues the race. And let us see if from this new soil, and with these better influences, there shall not spring up a higher, nobler, purer, in *every way*, a more desirable state of society, than Rome or Greece have ever witnessed. If not, then let us say that there is no progress in human affairs; let us lift up our wailings along with the blind worshipper of Rome's power, and exclaim with him,—

"Alas for Earth! for we shall never see

That brightness in her eye she wore, when Rome was free!"

But living as we do in this land of regulated freedom and christian faith; looking *around* with gratitude upon the purer morals, and more diffused intelligence of modern times—and *forward*, with well grounded hope, to the world's complete regeneration, may we not exultingly exclaim, what a far different brightness shall beam from the world's eye, what a nobler radiance shall illuminate the world's whole face, when all that prophecy has predicted, and all that hope may now reasonably anticipate, shall be finally accomplished; when Religion and Liberty shall walk forth, hand in hand, over the whole field of human society; Religion, erect in her own native independence, her shackles knocked off by Freedom; liberty purified, restrained, exalted by the pure principles of religion; liberty, giving to all man's physical and intellectual energies, their fullest develop-

ment and most active exercise; religion, exalting his moral nature to the throne of its rightful supremacy, rejoicing in that liberty wherewith Christ has made us free, linking earth to heaven, and binding with a golden chain, the destinies of men and nations to the throne of God! The Northern nations, at any rate, poured down and buried under their deluge, all the remains of Roman and Grecian art, polity, religion, learning; and in burying, preserved them—preserved, for a future resurrection and a nobler use; and it is from this wild chaos of all that was old, mingled with all that was new, that we behold emerging, at length, the *New World of modern times*, fresh and green, from its submersion—vigorous from its repose—rich in the long-buried treasures now at length revealed, and richer still in that new alluvial soil which was left behind, after the subsidence of its waters. The civilization of Greece and Rome, along with its attendant vices, was swept away; yet the noblest products—the most stupendous monuments of that civilization, were preserved, to educate all coming generations. Even that very philosophy which sprang up, as its legitimate, and perhaps only possible product, in the exhausted mind of the ancient world, was preparing unconsciously for the coming catastrophe. Had no man, under the influence of this vague Orientalism, sought purity of the heart by seclusion from the world, there had been no monasteries: had there been no monasteries, where had been the sanctuaries of retreat and security, for the profane and sacred learning of past ages,—for the Classics, the Christian Fathers, the Holy Scriptures? Yet, by one of those manifold relations, which almost all things



bear to all in God's comprehensive plan, this philosophy was doomed to die, along with the mystic piety it nourished, by the very literature it preserved, and the very Bible which it revered, but did not study. The revival of learning was a necessary, (or to avoid all offence arising from the use of a doubtful term,) by all means a *certain* thing, though many collateral and independent causes combined to hasten its period, and modify its character. It is not important for my purpose, to trace its progress or to mark its well-known auxiliaries, the invention of printing, and the influx of exiled Greeks, after the fall of Constantinople. When the mind of the world awoke, it awoke at once (as in all healthy developments it must) to all human interests alike,—to commerce, to religion, to freedom; but with that sure instinct which, *in all ages*, has *marked* man as destined for immortality; and with an eager intensity of earnestness, commensurate with the vast importance of the interests involved, to the great subject of religion. Hence, the *third great* era in the progress of modern society, was the reformation of religion. It were a most childish view of this great event, to consider it a mere contest about dogmas,—*even the most important*,—as the angry conflict of opposing sects; or even as a question in which only religion was concerned. It was an event involving all human interests, and in which universal man was concerned; it was the mind of man expanding in all directions—waking from the sleep of ages, and welcoming the light from every quarter, and on every subject; out-growing the bonds that had fettered it, and bursting them—not bursting them that he might be free, but, by the expanding

force of his own enlarging powers, those bonds were burst, and he remained, by a necessary consequence, free—free to think, to speak, to act. It was called a *religious* reformation, because *religion* was the mighty principle that stirred the master-minds of that awakening age; religious rights were those most highly valued, and most cruelly assailed; and above all, because, (as history too well attests,) in all great struggles for the welfare of mankind—where peril must be dared, and sufferings endured, and success is doubtful—it is religious principle alone, which has ever nerved men for the conflict, and sustained them through it.

But this awakening was not of the ancient Roman mind which, even in its glory, had received, with servile acquiescence, the teachings of the subtler Greek; but, of the hardier intellect of those rude Northern barbarians, whose noblest representatives remain in the great Teutonic race—in the Saxon and Anglo-Saxon branches of that race. Hence it is remarkable, that the first and most decisive act of this awakening mind, was to revolt against the Greek and Oriental Philosophies, as vehemently as against the established faith; and Luther, one of the noblest specimens of that mind, denounces as bitterly as he does the Pope himself, that Greek philosophy, which, in its two-fold form, meditative and dialectic,—became the source of the scholastic logic and scholastic piety; and throws himself boldly back, on God's Bible, and man's common sense.

Thus, this characteristic element of the new civilization, at last, after many struggles with ignorance and imaginary wisdom, has gained over one class of Northern minds, a decided preponderance, if not an abso-

lute supremacy; and, walking hand in hand with Liberty and advancing Knowledge, or rather giving life to both, has become the guiding influence in every beneficent advance of the human mind—in every successful struggle for liberty and happiness, throughout the world. But in this resurrection of the mind, the Bible, though the principal, was not the only agent. The ancient Classics awoke again, and smiled at an ignorant and stupid superstition. The early Roman freedom roused many hearts, and sounded an alarm against all despotism; but above all, against that insatiable lust of power which aimed to encompass the globe itself, and fetter the free thoughts, as well as the bodies of mankind. While, throughout Catholic Europe, the Bible was suppressed, classical literature was allowed; and the social development has proceeded in spite of ecclesiastical tyranny, under the latter influence. The tendency of any given progress, is not seen at once, but is measured by its ultimate results, and the great crises it produces. That social development, over which the Bible was permitted to exercise the largest influence, presented, as its earliest product, (the earnest of a still richer and nobler harvest,) the revolutions of 1688 and 1776. Its antagonist must point to that of 1789. In that event, it was at last perceived, that the old elements could only produce the old results. The Gallic race, that had yielded so often to the Roman arms, adopted likewise the ancient opinions. An Epicurean Atheism,—materialistic, sensual, ferocious,—was universally diffused; every vice that had marked the last ages of Roman degeneracy, was witnessed again; all the horrors that in Rome had spread over slow cen-

turies of gradual putrefaction, seemed concentrated, by reason of the more universal diffusion of the poison, into a few bitter years of intensest agony; and by that rigid and terrible uniformity, which has ever presided over the course of human affairs, the French people, who had decreed that there should be no Ruler in heaven, and no dominion upon earth, except their own; took refuge from the horrors of their own misrule, in a military despotism, and found another Cæsar to love, to flatter, and to rule the people.

This was the fourth great era in human progress, and may be styled the **IRRELIGIOUS REFORMATION**. It has been ridiculed, as being founded on the Gospel, according to Jean Jacques Rousseau. Perhaps its stupidity lay here,—that men who talked perpetually of progress, and abused the dark ages, should have hoped to remedy human ills by returning to a system which had rotted out, more than a thousand years before, and rendered the dark ages necessary, as a refuge from its horrors. When the stunned world awoke from the shock of that terrible concussion, behold, all men saw that a new era had commenced, and was in rapid progress! Of this revolution, so much has been idly spoken, that one almost hesitates to speak of it at all. Yet thus much may at least be said: The indiscretion of kings and ministers—disordered finances—a luxurious court—a people suffering from scarcity of food—might precipitate and modify, but not produce it. And he who does not see in the present day, that its causes lay far back in history—deep down amidst the foundations—imbedded in the whole structure of society, may be safely left to enjoy his own opinions, as beyond

the reach of instruction or of argument. Nor is it any thing better than a mere puerile avoiding of the question, to pretend that the enormities which signalized and characterized that revolution, were mere occasional attendants. They were, in truth, distinguishing features—inseparable and essential parts of that great convulsion—the necessary and well-known results of similar principles in all time. For the second time, human society had developed itself fully—had passed from the lowest barbarism to the highest civilization; human life was variously, brilliantly, even to a painful excess, illuminated, polished—expanded in every direction—in arts, in science, in elegant refinement. For a second time, this civilization had landed in universal atheism, debauchery, selfishness, and blood; and, for a second time, the human race, weary of their experiment, turned with heavy and anxious hearts, to the new principles which HE who made the heart, had revealed, as the only guide of individual and social improvement. The monarchs of the world, especially the powerful rulers of Northern and Middle Europe, Frederick William of Prussia, and the Emperor Alexander of Russia, proclaimed the Bible as the foundation of all social order. The people of England acknowledged it as their preserver from anarchy and civil war; and even France confessed, that her people were “*em bruti*,” that instead of exalting, they had only brutalized the nation; and that nothing but christian education could repair the social ruin.

Behold the nations starting on a new career of improvement, and welcoming, with eager joy, the dawn of a new and happier era! That some such wide-spread

and beneficent revolution, is indeed at hand, might be argued from the extent and intensity of this universal expectation. However the fact may be explained, it is nevertheless indisputably true, that a similar phenomenon has preceded, and fore-shadowed, and thus prepared the great revolutions of former times. One need only cast a hasty glance over the broad field of universal history, and his eye is immediately arrested by successive periods, in which the general mind was deeply stirred—tremulously, almost preternaturally alive to coming events, startled at the shadows they cast before; or grasping, with eager expectation, their promised blessings. Such a period preceded the coming of the Savior—the fall of Jerusalem—most distinctly, and for several generations, the overthrow of the Roman empire—the reformation of religion—and in later days, the French revolution; and no one, conversant in the slightest degree with the writers of these several eras, can have failed to mark with astonishment, how the human mind, under the guidance of prophecy, or old tradition, or the impulse of events, has swept forward beyond the impetus of the force that first propelled it, and *vaguely*, yet *confidently* and *marvellously* divined the future. And is there not, even now, just such an universal movement? Amidst the alternate play of sunshine and of storm, upon the bosom of the world's great deep, may we not behold the silent, but mighty swell of its whole mass of waters, moved from their lowest depths by some mysterious influence, and hastening on to herald its arrival? Is there not a vague consciousness of changes, about to come upon the earth; an universal hope; each man promising to

himself, and to his neighbor, the approach of a millennium—political, moral, religious, social, physical—of whatever kind,—yet, by all means, a millennium; desirable relief from all pressing evil; the enjoyment of all good? That men's varying characters and desires, should vary the coloring of the picture they have drawn; that men's varying temperaments should make it more or less remote—should leave it indefinite, or precisely fix its date, was of course to be expected. The wonder is, that amidst all this variety of character, creed, opinion, education, temperament—the infidel, the christian, the enthusiast, the phlegmatic, the ignorant, the cultivated, the scholar in his studious retirement,—the statesman, on the world's large, busy theatre; upon this one point all are agreed, that some great, fundamental, universally beneficent change, is about to pass over human affairs.

Precisely the same universality of expectation, with a correspondent diversity as to the thing expected, prevailed just before the advent of the Savior. Some expected a temporal deliverance,—others, a spiritual redemption. The general expectation turned vaguely towards the East, as his birth-place. The Romans, at successive periods, fixed upon Julius Cæsar, and Vespasian, as the promised deliverer. The Jews alone knew, that he should spring from the seed of David, and be born at Bethlehem of Judea; yet made him sovereign of a nation, instead of Lord of the world. From whatever source, then, this joyful anticipation may be derived, or on whatever principles explained, its universality, at least proves it to be deeply grounded; and the example of former changes, authorizes us to hail it

as the precursor, and perhaps, the preparation of the coming era. And does it not add strength to the argument, when we find that beyond the limits of Christendom, there prevails an expectation just as strong, though precisely the reverse; that over the wide extent of the Mahometan empire, is thrown the shadow of a gloomy tradition, which, existing at once as cause and effect, amidst their recent discomfitures, teaches, that the religion of the False Prophet, along with the despotism it sustains, are soon to disappear; and thus one of the mightiest barriers be removed from the path of human improvement.

But again: Side by side with this general expectation,—deepening, widening, strengthening along with it, alternately communicating and receiving support,—is a wide-spread, almost universal preparation. No great revolution in human affairs, extensively and beneficially affecting the interests of the race,—no mighty impulse communicated to the progress of human society,—has proceeded from a single cause, but has ever been the conjoint result of many separate and independent forces, harmoniously co-operating for the accomplishment of one common object.

Those who have observed the phenomena, and analyzed the elements of whirlwinds, assure us, that it is not a single wind, blowing in a given direction with extraordinary force; but all the winds of the heavens, rushing from every quarter of the sky, concentrating all their forces on a single point, and moving on together in the direct line of the storm, that gives to the tornado that terrific and overwhelming energy, with which it sweeps over land and sea, and prostrates every barrier



that would retard its progress. Even so, those great moral and social revolutions, which sometimes sweep over the world with the sublime and awful grandeur—the fearful rapidity and irresistible energy of whirlwinds,—are traceable, not to any single cause alone, but to various disconnected and mutually independent causes; which, moving from remote and even opposite quarters of the heavens, and attracted by some secret and inexplicable sympathy, converge towards a common point, and march forward in one common line of operation. For, this is the method of God's providence, as all history attests. When he has some great plan to accomplish, he makes a correspondent preparation; arranges from a distance, the forces that shall advance it; lays far back in history, and deep down among the hidden elements of things, the springs that shall move it forward; and when the hour arrives, behold, all things conspire towards the designed result! From unexpected, and even hostile sources, stream favorable influences. The gay and polished wit of Erasmus, must aid the keen logic of Calvin; and the coarse, yet powerful denunciations of Luther, in carrying on the Reformation. The ambition and licentiousness of Henry VIII, and the literary voluptuousness of Leo X, are just as effectual as the humble piety of the devout Reformer. The Catholic Princes must check each other, till the cause is beyond their power; the Turk must appear once more in Europe, to divert the trembling Council of Nuremburg from the rising heresy; nay, the very "stars in their courses fight against Sisera;" the trained elements engage in the conflict, and the Invincible Armada is wrecked on the coast it

was destined to ravage. What relation has the fall of Constantinople in the East, to the invention of printing in the West? What connection has either, with the discovery of America, or the invention of the compass? And how is either of the latter events related to the reformation of religion? Yet given as a problem to be solved, the widest possible extension of knowledge and freedom, and the transplanting of both, along with pure religion, to a new and unoccupied soil; and is it not easy to perceive how all these independent events must occur almost contemporaneously, or in quick succession? It is this inexplicable coincidence of independent events,—this strange co-operation of unrelated, and even hostile powers,—this convergence of remote and mutually repellent forces on a single point, which manifests a Providential purpose and insures the certainty of the event.

Is there, then, visible in the world at present, such a convergence of separate forces towards any single point, towards a new and happier state of human society,—in which the Bible, with the other great elements of our modern civilization, shall more widely and more thoroughly pervade and mould the general mind? Most manifestly.

1st. The altered tone of science, and the almost universal diffusion of the Bible. We have already alluded to the amazing re-action which immediately succeeded the revolution in France. It was the recoil of the human mind, from the atrocities that marked its progress, and the military despotism, which *darkly* overshadowed its close. But this recoil was not only from the atrocities which disgraced it—but, by a natural and

legitimate process, from the principles which engendered them, and the whole method, and habit of thought, in which these principles originated. Hence it extended over the whole field of human thought, and human interests, and reached even those abstruser inquiries, which lie most remote from the influence of political events. It is not too much to say, that the whole spirit of physical investigation has been revolutionized in the present century; and that, whatever may be its other defects, the stupid Atheistic Materialism of the last century, has almost totally disappeared.—While each new investigation has revealed new wonders in the creation around us, each fresh discovery has only given new attestation to the existence and the attributes of God; so that, were not dead absurdities endowed with the strange faculty of indefinite transmigration, one might safely proclaim the revival of scientific Atheism—a logical impossibility. But the same discoveries which have rendered intelligent Atheism almost impossible, have rendered still more certain the overthrow of every existing form of superstition, which, founded on the ignorance of mankind, and appealing to well understood phenomena, as evidence of miraculous powers, must *necessarily* disappear with the advancing light of natural science. In the mean time, while these two extremes of Atheism and superstition, are destined to a certain overthrow, from calculable causes; the Bible, as the only authoritative exposition of the character of God, and the destinies of man, has attracted universal attention, and secured an intensity of interest, and extent of circulation, unparalleled at any former time, or by any product of human

genius. Amidst the convulsions which attended the departure of the former era, and ushered in the present, awoke the spirit of renewed devotion to the Bible, and active zeal in its circulation. And, as if at once to stimulate, and assist this awakening zeal of the christian world, there was immediately placed in their hands an improved instrument of power, discovered indeed twelve years before, yet lying in abeyance and undisclosed, till reviving christian faith demanded, and could guide its energies. The art of Printing, the mightiest instrument and most distinguishing characteristic of our modern civilization, though known for centuries in its simple elements, to the Chinese and the Romans, was reserved, till the race was ready to employ it to be the Herald, and then the Handmaid of the Reformation. By a Providence equally manifest, and no less amazing, the greatest enlargement of its powers, multiplying them near fifty-fold by the application of steam, was reserved for the very period when, for the first time, they could be successfully employed for the real benefit of mankind. In 1814, two years before the establishment of the American Bible Society, only two hundred and fifty impressions of any printed work, could be made in an hour. Now, twelve thousand, by the best London presses; and in consequence, sixteen folio pages, containing ninety-six columns, equal to six small volumes, may be bought for five pence. Thus, as the stars know their season, and the sun knoweth the hour of his rising and going down, and all the great worlds above us, move on "unresting, yet unhalting,"—even so did this greatest of modern improvements await its destined hour, and then, behold! thirty

millions of Bibles and Testaments, in one hundred and fifty different languages, and diffused over three-quarters of the Globe.

Now, let it be remembered, that all political institutions, and social organizations, are but external products of the forces at work within; the outward growth of an inward life—not the living animal itself, but the shell that encloses it—sprung from its substance, and still clinging to it, till shaken off by that convulsive shudder, which marks at once the termination of the old, and the commencement of a new development: And, it will be understood at once, that the past, present, and prospective influence of thirty millions of Bibles, scattered over the whole Globe, and in all languages, is not to be estimated by the outward effects already visible, but by the inward tendencies, ripening and struggling forward towards their visible and tangible results. In this view, there is not in the whole compass of printed works, a document of such interest—so pregnant with unutterable thoughts to an intelligent mind, believing or unbelieving, as the Report of the Languages and Lands, in which the English and American Bible Societies have diffused, and, with rapidly increasing zeal and facilities, are still diffusing the Holy Scriptures. Read it. It contains languages and dialects of which you never heard—Provinces and almost Empires, with millions of men, whose very existence you had scarcely dreamed of. In most of these, the Bible is the first printed book. It precedes and prepares the way for the sciences, and arts, and polity, of civilized and christian men; and must be the principal and governing element in their future civilization.

Indeed, one can scarcely admire enough, the wisdom of that Providential arrangement, or the sublimity of that noble scheme, by which the humble missionary, with his Bible in his hand, goes forth to lay the foundations of new Empires,—to pour the elements of thought into unborn millions of minds,—and thus to mould, by an unnoticed energy, the future destinies of the race.

2d. This leads us to observe, that the whole course of human affairs, tends to give to this element of civilization, an universal extension. There is a mutual sympathy, intense and all-pervading, though often unperceived, between all human interests and all possible truths. Knowledge is inseparably linked with freedom; liberty is inseparably connected with virtue; virtue dependent on truth; and permanent prosperity and power indissolubly related to each. Hence, throughout the world, the progress of freedom and general knowledge, is the measure of national prosperity, and power; and each is conditioned by the advance of virtuous principle. Of the nations of the globe, the unchristian are the barbarous,—the barbarous are the weak,—and among the nations professedly christian, all the elements of national prosperity, and happiness, and power, are proportioned to the extension and intensity of Bible principles. Compare the Heathen and Mahometan powers of the world, with the Catholic States of Europe; compare these again with Protestant Nations,—Italy and Spain, with England, Scotland, and Prussia, in the Old World; South America, with the United States, in the New; and mark the immeasurable superiority of the latter, in every element of power and expansion,—in knowledge, in wealth, in freedom, in en-

terprise, in general intelligence. Three centuries ago, Italy was the centre of intelligence; and Spain, the home of empire; Scotland was a semi-barbarous land of wild hills, and an uncultivated population; and England played only a secondary part on the theatre of European politics; while North and South America, both recently discovered, were commencing together, with the advantage all in favor of the South, their career of social improvement. Now, your own thoughts will readily suggest the painful contrast, and recognize the invariable principle. By the manifest and irresistible progress of events, all power is passing rapidly from the unchristian to the christian nations; and to these in the precise proportion of their disposition, and their power, to diffuse the principles of the Bible. Instead of one great empire, as in the days of our Savior, covering a large portion of the globe,—restraining the barbarous tribes by the terror of her name, and extending the broad ægis of her protection over every Roman citizen, so that he might travel securely in the most distant land, as the herald of salvation,—we behold a far more colossal power arrayed for its protection and diffusion. Three mighty empires professing the christian religion,—allowing, nay encouraging the spread of the Gospel,—each greater in extent and power than Rome at the summit of her glory,—embracing the largest part of the territory, all the power, and most of the civilization, wealth and influence of the world. France has already seized the North of Africa; Russia occupies the whole North-East of Europe, and North-West of Asia, and is advancing by a gradual, yet certain progress, towards the centre of that great continent.

Already, within the last few years, her armies have twice advanced almost to the gates of Constantinople. The desponding Turk grasps with a trembling hand, a falling sceptre, and awaits, with a gloomy fatalism, the final dissolution of the empire; while, in every sea, through every climate, on every continent, England has a dominion such as the world never saw before, including four millions five hundred thousand miles square of territory,—three-fold that of Rome in her highest glory, which never exceeded one million six hundred thousand; with an expansive energy at home, that continually demands new outlets; enlarging her borders by annual accessions of territory, and pushing forward, towards an indefinite extension. She has founded an immense empire in America; is peopling Australasia; has one hundred and fifty millions of subjects in India; and though for twenty years, all men have predicted her speedy ruin, yet every year has seen new additions to her power. A broadside from her fleet at Navarino, emancipated Greece; a shot from her steam-ship at St. Jean D'Acres, dismantled a fortress hitherto deemed impregnable, and decided the fate of Egypt. With four thousand troops, she has routed the forces of the Celestial empire, and laid the foundation of a new dominion in China. And what an immense empire do we behold rising *here!* stretching over this great valley,—greater than those of the Euphrates and the Nile united,—sweeping towards the Western mountains, and already bursting its way into South America, there to plant new Anglo-Saxon nations,—diffuse the arts, the language, and the institutions of civilized and christian men, and by an inevita-



ble process, either elevate the mongrel races now wandering and battling there, or, by their own expansive energy, overgrow, displace, and supersede them!

This very extension of great empires, with its attendant extent of manifold connections, must so blend the whole race together, that all shall partake a common movement, and share a common destiny. The accumulation of large empires, like the mustering of mighty armies, has always indicated, and prepared for, great and extensive changes. Immense masses brought under the same government, subjected to the same laws, fighting in the same armies, sailing in the same vessels, reading the same books, and cherishing the same interests, ultimately, however various their habits, religion, politics, lose their mutual repulsion; attract each other from their very proximity; become homogeneous, and melt into a common mass pervaded by a common character; and this character, not a compound of all the commingled elements, but the predominant character of the *ascendant* power. Thus the various tribes of Italy, and then the successive nations of Europe, melted into one great Roman empire; and under our own eyes, to-day, English, Scotch, German, French, Pole,—all are merged into one great American community, pervaded by one ascendant American character. Whilst these great empires are thus uniting, and harmonizing the elements of which they are composed, the extended commerce of our times, advancing daily with accelerating impetus, and already stretching her arms over the globe, is gathering them into one great family of nations. How much still remains to be accomplished by this omnipresent agent, will appear from

the fact, that six years ago, there was scarcely a rail-road on the continent of Europe, and not a steam-ship on the Atlantic ocean. How rapidly it will effect its conquests, is manifest from this—that now, scarcely a civilized nation, but is threading her territories with rail-roads; and the steam-ships ply on the waters of the Tigris, the Euphrates, the Indus, the Ganges, and the Niger. What say we to the stage-line, now sweeping from Cairo to Suez, “with provisions and refreshments, supplied at a reasonable rate, in the Desert?” What shall we say, when the steam-car shall awaken the echoes of the Arabian wilderness; and the net-work of innumerable rail-roads shall overspread the whole fair region, from the Euphrates to the *Ægean*? And this shall certainly occur, within the life-time of some now present; as certainly as savage nations must adopt the arts and customs of civilized men, or give way before them. Nor can the decaying despotism of modern Turkey, oppose a stronger barrier to the progress of European energy, than the savage tribes upon our border, to the onward current of our Western population.

Now, what is the effect of this extending commerce, and increasing intimacy of connection? Is it not gradual assimilation in all things,—the gradual progress of the stronger, and retrogression of the weak? Already, Turkey and Egypt are adopting the arts of christian Europe; their armies are drilled by christian officers—their manufactories directed by christian superintendents, their improvements, by European engineers, their schools instructed in European learning. Their settled religious policy is revolutionized. Mahomet was the apostle of persecution—God’s last prophet, sent to ac-

comply by the sword, what Moses and Christ could not accomplish by persuasion. Remember, this was the avowed, the prominent, the distinctive characteristic of his religion. Now, the religion of Christ is not merely tolerated, but honored; its Missionaries, every where protected, and its Bishops installed in the Holy City. Not only in Mahometan countries, but throughout the world, do we find the gradual melting away of obstacles to human improvement. Wherever christian commerce, arts, or arms extend, there the superiority of christians, is, to the natives, the superiority of christianity. Hence, Knowledge, Science, and Religion, march *hand in hand* around the earth. Old governments, old customs, old religions, give way *together*; because *all alike* depend for continuance, on the ignorance and degradation of their advocates; and the religion of civilized men, *alone*, is found capable of harmonizing with all the other truths, which advancing civilization developes. Hence, the Barbarian Chief, from Central Africa, comes, with his hundred bullocks, to procure a Christian Teacher for his wild tribe. The Sandwich Islanders receive, with outstretched arms and hearty welcome, the first Christian Missionaries that land upon their shores. Whole villages in India, renounce, with one accord, the religion of their fathers. And there is no false religion, throughout the world, that is not, at the present hour, superannuated—effete—leaning for temporary support, upon some obvious falsehood in science, or some hateful despotism; and destined, of course, to disappear before the advance of liberty and knowledge.

3d. *All the causes of past advancement*, are ope-

rating with continued and increasing power—*all those of retardation*, with diminished and rapidly diminishing energy. The changes which are now going on around us, we rarely notice; we are ourselves moving on with the advancement of the times, and cannot calculate our progress; we are whirling on, with the great globe on which we live, partaking its motions, and unconscious of its revolutions; and it is only when we look back upon some distant point in the past, that we perceive the mighty interval which we have travelled, and that every moment has been indeed a moment of progress. Yet, how vast the difference between the savage and civilized man, in comfort, in dignity, in freedom, in all the elements of intellectual, moral, and social enjoyment! How amazing the progress, from the feudal bondage,—the border wars,—the mingled revelry of wine and blood,—the universal ignorance and degradation of the people,—the gloomy fanaticism and lordly tyranny of the Priesthood, in the middle ages,—to the corresponding relations of society, in modern times! Now, examine the causes of this progress, and it will be found that each is, not only existing now, but in full operation—increasing in quantity, in energy, in hope, in all the elements of progress,—nay, that each, in its onward advancement, has gained a new momentum from the impetus of its own movements,—has cleared the path for its future progress,—has even turned the hostile batteries, which it has stormed, into fortresses of strength, that command, and protect the line of its future march. Has printing diffused knowledge abroad, and thus elevated the great masses to intelligence and virtue? Her blessings are every day widening, and cheapening; her publications more ra-

pid, more various, more accessible. Scarcely a year passes, which does not reveal some fresh invention, to increase, and to diffuse the almost boundless power of this great engine of human improvement; and already, in every civilized country, there has arisen a third estate, (a corps of able writers,) stronger than both the other, moulding them insensibly to its purposes; and, in great part, creating both Lords and Commons. Has increasing education, diffused the benefit of printing? Has commerce extended the knowledge of all lands, and thus transplanted into all, whatever is best in the natural products, or the institutions of the most favored nations? Has the more equal diffusion of property and knowledge, both prepared and excited men to be free? Has freedom of inquiry,—questioning all claims, and sparing only what would bear the test of the keenest scrutiny,—cleared away the rubbish which centuries had heaped upon the most sacred truths, to obscure and crush them? Behold, each of these is rapidly widening the circle, and deepening the intensity of its influence. Education, once the exclusive privilege of a small and favored class, is now the heritage of the race. It has passed into the farmhouse and mechanic's shop, and is passing on to the obscurest hovel and remotest nook of our land. Commerce, once a convenience, is now an absolute necessity of our race; and each increase in population—in productive skill or power—in the knowledge or command of the elements around us, increases the necessity, and widens the range of her multitudinous operations. While the acquisition of knowledge and property, alike open for all, is at once cheap and easy; and freedom of inquiry unfettered, and all-pervading as the

air we breathe, is often, when resisted for a moment, overwhelming as the storm. And, while these battlers for human improvement are moving forward with renewed impetus, and enlarging forces,—glowing with hope, and flushed with victory,—the hostile array is weakening daily. Indeed, these two propositions may be considered almost identical, since in such a conflict, each captive is converted into a soldier, and at once strengthens the assailants, and weakens the defence. For, what is the progress of light, truth, knowledge, freedom, but the decline of their opposites? What the triumph of the one, but the other's defeat? Hence, on every side, we behold general dissatisfaction with the present; all eyes turned with hope and desire,—vague, yet intense, unquenchable—towards the future. Spain, with her Cortes, arrayed against the Pope,—Presbytery, in Scotland, once more in arms against the Monarchy,—Gaunt Hunger, and Grim Despair, prowling through the streets of England, and significantly asking, “Are not *we men* too?—or, *Lords and Bishops*, are they *sole* heirs and proprietors of God's world?” On one side, we hear the bursting of the bonds that bind society together,—the heaving up of the deep foundations, on which our present social order rests; on another, the suppressed tones of gloomy and bitter defiance, from innumerable voices—the murmur of the distant winds, as they gather to the storm,—the low wailing of all the elements, which precedes the earthquake.

But, “when shall these things be? When shall this anticipated consummation be attained?” A question too often lightly asked, and presumptuously answered. “It is not for us to know the times, or the sea-

sons, which the Father hath put in his own power." "Of that day and hour, knoweth no man; no, not the angels of heaven." We are not of those who believe that the study of Prophecy, can communicate the gift of Inspiration; nor, do we suppose that the symbolic language of Daniel and John, like the symbols of an algebraic equation, can be calculated with mathematical precision. In full view, however, of the past and the present, and judging from the analogy of former revolutions, the remark may, perhaps, be hazarded,—that, when measured on the large scale of Universal History,—when compared to the life-time of Nations, or the duration of former great eras, the period *must be short,—very short*. It is true, all great social revolutions must progress slowly. For three centuries and a half, was the first great struggle prolonged. An equal, or greater length of time elapsed, before the first distinct gleams of light burst, in the days of Charlemagne, over the chaos of barbarism; and double that period, before the struggling rays of Truth, gleaming irregularly forth from amidst darkness and oppression, at last illumined the world in the days of Luther. But, from that day to this, *all things move faster*. There is a freer play,—a wider sweep of all forces,—a greater accumulation of power,—a more rapid march of events. In 1538, was the suppression of the greater Monasteries, by the most despotic of English kings; in 1688, after the lapse of one hundred and fifty years, we meet the great Revolution, which has secured the civil and religious liberties of England. In less than ninety years, we behold a still nobler revolution; for, in 1776, is the Declaration of American Independence. Behold, how rapidly all things are ripening! Let fifty

years elapse, and now where are we? Within that half century have occurred more extraordinary events, more rapid and radical changes, than in two hundred and fifty years preceding. Two French Revolutions; South American Independence; Greek Emancipation; final humiliation of the Turk; and, two new Empires sprung into being; Protestant Prussia at the head of the great Germanic Confederacy; and Protestant America, in the lead of the free nations of the world.

So vast are the materials accumulated, and accumulating still, for that final Revolution; so manifold the influences at work, to hasten its arrival; so silent, yet so rapid and irresistible its onward progress, that human intellect cannot pretend to measure its advance, or calculate its period. It will burst upon mankind, perhaps, when least expected; as the electricity, which has silently ascended in the mountain mist, or, in the gentle evaporation of the morning dew, bursts from the cloud, where it has slumbered long, in deafening thunder.

But if it *may* be soon, it *must* be terrific. *Former eras* have borne long, in silence; have travailed in agony, and brought forth in *tears and blood*. Nor can this be an exception. The change *must be radical, universal, subversive*, pervading society through all its ramifications—affecting all human opinions, prejudices, interests, prescriptive powers, and vested rights. Hence, every human passion must be embarked in the conflict,—men's virtues as well as vices,—their deep convictions, their settled habits, their hopes, their fears, for time and for eternity,—will all be arrayed in the attack and the defence. A war of opinion,—obstinate, fanatical, exterminating. The struggle will be,



not for mastery, but for existence. In that final conflict, as all human interests will be involved, so, probably, the *nations* of the earth will be combatants, in different divisions and on different ground; yet as fragments of the same "*Grande Armee*," and on the battle-field of the Globe. When all human passions, and human interests, are thus thrown loose, to dash against each other in terrible concussion; what wonder if the Earth should exhibit one Universal French Revolution, and the World, for the third and last time,

"Get drunk on blood to vomit crime!"

Nor, does this supposition cast the slightest shadow of doubt over the ultimate result. Nay, it is the rapid progress of truth, and holiness, and freedom, which shall arouse the embittered opposition it is destined to surmount. The sluggish craft,—dragged slowly and painfully along, against the current, while her wearied crew, with aid of clumsy oars and heavy poles, projecting roots and overhanging boughs, ply lazily their toilsome task,—scarce forms a ripple on the face of the smooth waters. But, mark the majestic ship, as she sweeps across the sea, while wind and steam combine to speed her flight. The billows are piled up before her; the foaming surge is dashed, boiling, behind her, and on either side; but we fear not for her safety. The opposing waters that are heaped about her prow—the agitation of the elements around—are but the evidence and the measure of her speed. The power above her, and within, that could drive those waves before her prow, and pile them in her path-way, can lift her above their fury.

A  
*Hennin*  
FAREWELL SERMON,

DELIVERED

IN THE CHURCH OF LONG RUN,

**October 1st, 1849.**

BY REV. WM. D. MOORE,

Late Pastor of Long Run Church.



REV. WM. D. MOORE:

In behalf of the young ladies of Long Run Church we respectfully request a copy of your Farewell Sermon, for publication, desiring to preserve the last expression of your love and care for your people as a precious memento of a beloved Pastor.

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I dedicate this Sermon to those at whose request it is published, sorry that I cannot, in some more effectual way, repay the manifold acts of kindness experienced at their hands, and sincerely praying that God's blessing, which maketh rich and addeth no sorrow therewith, may rest upon and abide with them forever.

WM. D. MOORE.

# S E R M O N .

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more; wherefore I take you to record this day, that I am pure from the blood of all men."—Acts 20: 25, 26.

CHANGE is written upon all earthly things; and it is beautifully said of heaven, as its essential characteristic, that it remains a "rest for the people of God."\* Here it is not so. Of nothing, however dear or sacred—of nothing, however cherished and beloved, can we truly say, this is its abiding place. Silently, yet swiftly and surely all things rush from the jubilee of the birth hour to the gloom and anguish of death. The dumb creatures beneath us, toil through their allotted time, the victims of man's passion, the slaves of his tyranny, and die. The birds of the air, only for the brief summer hours, wheel through the living sunlight—then depart for warmer skies and fairer climes; and the flowers and budding leaves of the spring time, soon give place to the faded bloom and falling leaf of the mournful autumn, whose winds are moaning round us even now. Of man and his generations—his hopes, his lives, his attachments, what word have we to say: "Cry, said the voice, and he said what shall I cry, all flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass;"<sup>†</sup> never resting, and ever hasting to the dissolution, one by one, of all the ties which bind us to each other and to life.

This day, my people, we are made painfully to feel the truth of these declarations; for "now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more; wherefore I take you to record this day, that I am pure from the blood of all men."

We have presented to our view in the text, and shall consider, with reference to our own circumstances—

I. The Apostle's separation from the church of Ephesus—"Ye shall see my face no more."

II. The object of his union to them, as adding to the sacredness of that union, and to the pain of its dissolution: "Among whom I have gone preaching the kingdom of God."

III. The responsibilities and everlasting consequences of that union—"Wherefore I take you to record this day, that I am pure from the blood of all men."

I. "Ye shall see my face no more." Yes, inevitable and irrevocable, the hour of our parting is here; mournful, though it be the will of God; for truly have I loved this flock, over which the Lord has set me as a Pastor and teacher; mournful, for you have loved me as truly, and I cannot but see around me the traces of an affection which, in this sad hour, unveils itself without reserve, and baptizes the end as it did the beginning of our connexion, with its tears.

1. And no doubt the remembrance of mutual kindness exercised through the years of my ministry among you, is present to you as to me, and is adding to the painfulness of this separation; for it is bitter sorrow to separate even from those who hate us, and whose enmity has through long years embittered our lives, if we know that we shall meet no more, until the voice of the angel shall proclaim the end of time, and the power of God compel us together to his presence; and some relenting must fill every heart not utterly hardened, when he is covered up in the dust and darkness of the grave, who has lived only to wound and aggrrieve us. But we this day have no such unhappy remembrances to trouble and annoy; our sorrow is the sorrow of those who have lived and labored together in love and christianity. True, we have not escaped the pain of strife; among us, too, at times, "a root of bitterness has sprung up;" but these have been only as specks upon the fair mirror of our friendship, not dimming its lustre, nor interrupting the reflection of our common love, to me always dear, and now inexpressibly precious. I came among you an utter stranger, and you took me, without one dissenting voice, to your hearts and homes. I have poured out in your service, all the ardor and enthusiasm of a first love. Young in years, and destitute of experience, you have with kindness and

patience, and christian charity, excused my errors, overlooked my faults; and since that hour, when I entered upon my Master's work among you, I have not failed to receive the evidences of an attachment which can never be forgotten, or remembered without gratitude. You have not ceased to sustain me in my labor among you, by your presence in the sanctuary, and at the prayer meeting; by your "meek reception, in love, of that ingrafted word which is able to make us wise unto salvation;"\* by your cordial welcome to your firesides; by your counsels and your prayers. Especially must I remember with devout thankfulness to God, and with gratitude to you, that *the young* of this church have so constantly and warmly seconded my endeavors and assisted my efforts to advance the glory of our Lord and Master in this portion of his vineyard. And not without emotions, of which the world knows nothing, can I recall the fact that among the seals added to my ministry among you, more than one-half have been taken from the midst of those who are young in years, to whom the special warnings and promises of God's word, I rejoice to say, have not been addressed in vain. I may not longer dwell upon themes like these, however grateful; and though my heart be filled in this hour with recollections of the kindness and affection which have made my dwelling among you peaceful and blessed. I leave you, carrying with me many a memento of your attachment—many a token of your love—more than ever grateful that in all the steps which have preceded and led to my removal, you have acquitted me of all improper motives; and that now, the eye of no former friend looks coldly upon me—the hand of no beloved one is withdrawn; and that this day you have assembled in this sanctuary to bid me a farewell, as affectionate as the welcome was cordial with which you greeted my entrance upon the work of the ministry in your midst.

2. The abruptness of this separation adds to its sorrow. Unlooked for and utterly unexpected to you has been the providence which is calling me away from among you, and severing ties which have been cemented by many circumstances well calculated mutually to endear us. It perhaps does not become me to dwell upon topics like these; but I desire not only to repress my own feelings this day, but also to give utterance to your emotions; and well do I know and gratefully recognise your unwillingness to believe that the union be-



tween us could be severed, prompted by your conviction that God's "providence most manifestly had displayed itself in its constitution—that God's blessing had attended it, as seen in the increased attendance on the means of grace, in the numerous additions to the church, and in the unanimity with which you remonstrated against its dissolution."\* These and other considerations tended to fix in your minds the confident expectation that no circumstances would be deemed so peculiar as to justify the removal contemplated; and now unable to penetrate the mystery which enshrouds God's counsels and hides his purposes from mortal eyes, it seems as though some fair and rosy dawn, promising a long day of beauty and gladness, had suddenly been overcast by the driving clouds, and bathed in the deepening gloom of the gathering night. I need scarcely say, my people, how deeply I am affected by the knowledge that this feeling is almost universal in this church, nor how warmly I thank you for the manifest evidence which it affords of your confidence and regard, as unexpected as I feel it to be undeserved.

3. And such feelings have unquestionably led to the opinion so generally entertained by you, and which adds another element of bitterness to the cup presented to my lips this day, that this removal is of doubtful propriety—nay, that it will not be owned and blessed, but disavowed and punished even, by the great Head of the church. I cannot hide from myself the fact that many among you, whose opinion I am bound to respect, and whose affection has been my comfort and support in many an hour of darkness and trial, regard the dissolution of my pastoral relation to this church, as a manifest fighting against God; and truly; were there not clear indications that my Master required me to serve him elsewhere, whose importance can scarcely be doubted, and which have received authoritative sanction by that venerable Presbytery to which I have promised obedience in the Lord, the shadow of that dark foreboding which fills your hearts in relation to my future, would cast its blackness on my own soul. It does throw an unspeakable awe and solemnity over the utterance of those words which announce to you that my mission among you is ended. With a sorrow which I do not wish to conceal, and with tears of which I am not ashamed—with fervent thanks for

\*Quoted from the Remonstrance sent to Redstone Presbytery by the Church of Long Run.

your past kindness—with fervent prayers for your future happiness—I am constrained by God's providence to say, "Ye shall see my face no more."

II. I pass to the contemplation of that work in which I have been engaged in your midst, that our souls may be taken away from merely personal themes, and fixed upon a far higher and nobler subject of meditation; for whether we regard the nature of this labor—its Author—the co-workers with us in its accomplishment, or the circumstances in which it is performed, we will be compelled to admit that no mission entrusted to man's care is so noble, so sacred, so tender and affectionate, so glorious and blessed, as that which employs the powers and engages the life of the ministry of reconciliation.

1. I will not insult it by comparison with those pursuits among men, acknowledged to be low and vile, such as the thirst for wealth, for outward glitter and parade, for man's applause, for the power purchased at the expense of truth and honor, much less with those yet more criminal objects for which men are content to barter their souls; but even when compared with the aim and ideal purpose of any other profession or calling among men, how does it overtower and transcend them all, in its divine nature! The object of one profession is to repress the evil passions of men in their outward manifestations; to allay contention and to punish villany. The object of another is to alleviate pain, and to promote the physical well being of man. And these are among the noblest of earthly employments. But oh, my brother, I have a soul within me, going down, covered with the leprosy of sin, tortured with remorse for guilt—all the "foul defacements of the pit" clinging to it—to everlasting burnings—to the worm that does not die—to the fire that is not quenched. Into this clay-cold form the Almighty God has breathed a life which shall never end; yet woe to us! for with this gift of immortality, we are sinking under his wrath and curse, to death; and now blessed be he, and "beautiful upon the mountains *are* the feet of him who bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!"\* "I magnify mine office," for it is spiritual, and aims not at the present and temporal, but at the future and eternal; no earthly object fills the heart and employs the energies of him who goes forth among men to proclaim the riches of God's everlasting love; it is his glorious work

to cultivate the intellect, inform the mind, purify the heart, quicken the dead conscience, spiritualize the aims and endeavors of men—to take us to a mount of transfiguration, where the earth shall be shut out by a golden cloud, and our souls shall talk with the long buried prophets, and the ever living Son of God. He goes forth into a world of misery to proclaim peace and life; he goes forth into a world of sin, tumultuously and madly driven to ruin under the power of Satan, to contest his right, to battle with his power, and girt with “principalities and powers, and spiritual wickedness in high places;” to live opposing, and in God’s name to die, defying them. It is the mission of the Gospel to warn and entreat “night and day with tears,” the wandering and prodigal to say, “I will arise and go unto my father;” to instruct and correct in righteousness Christ’s own beloved, to animate their faith and love, to comfort in their despondency, to console in their fiery trials, and to strengthen for the endurance of hardness as good soldiers of Christ; to open the eyes of the blind, to unstop the deaf ears, to break the prisoner’s chain, to bind up the broken hearted, and to let the oppressed go free. *This* is the mission of the Gospel, and he is the *servant* of the Gospel.

2. This work comes consecrated to us, because invested with God’s authority; for who summons from the farm, the workshop, the study, and the fisherman’s hut, those who shall break unto us the bread of life? Is it by an earthly potentate we are called upon and required to lay aside all other pursuits, and dedicate our lives to the glory of Christ and the advancement of his cause? Are the words which we speak, the words of earthly wisdom; and are the lessons of instruction which we communicate, invested only with man’s authority? Oh no! not until the Spirit of Christ passing amid the sons of men, pauses at our door and whispers, “Follow me,” leaving indelixed in our souls the solemn consciousness of a *divine* call; not until the blood of a crucified Redeemer has baptized our commission; not until from the lips of the risen and exalted One, has issued the command, “Go ye,” dare we or can we rightly and acceptably “preach the kingdom of God.”

3. But the glory of this work is enhanced yet more when we remember that we are co-workers with God, and all that is holy in God’s universe. Angels mingle with us in our toils, for they are sent forth to “minister for them who shall be heirs of salvation.”\*

God's glorious heaven is made more glorious by a Saviour's intercession upon man's behalf. God's earth is made divine, and God's sanctuary awful as his own dread presence, by the presence and the pleading of his Holy Spirit in the souls of men; and the fruit of our labor, while it sends gladness to the hearts of God's children upon earth, is a joy which extends itself to the utmost limits of his unfallen universe; and our feeble song of thanksgiving is echoed by "the prolonging of the trumpet blast and the answering of psaltery and cymbals, throughout the endless deep, and from all the star shores of heaven."

4. Not without a deep significance is it said by the Apostle, "*have gone among you, preaching the kingdom of God.*" It indicates the genuine attachment which he felt to them; it points out to us the causes which, in some measure at least, had produced that mutual love and reverence which prompts the Apostle to send from Miletus for the Elders of Ephesus; that he might give his parting counsel to them, and "kneeling down," might offer up his parting prayer on their behalf, and which make them follow *him*, "sorrowing most of all that they should see his face no more." Infinitely does that minister of Christ lose, for his Master, for the souls of men, for himself, who is a stranger to the firesides of his people—who does *not* "go among them, preaching the kingdom of God." Not without deep emotion do I recall the scenes of sorrow and joy through which we have together passed, and the hours of sweet communion with one another and with God, which we have been permitted to enjoy at your firesides. Nor can I forget how, year after year, into the midst of the family circle I have been welcomed "to preach the kingdom of God;" to utter the promises and warnings of the Gospel. And with a solemn sense of the sacredness of our union, do I look around this assembly, and feel that all have shared in the labor which it has been my duty and my joy to discharge among you, from the babe that smiles upon your bosom, to the gray-haired grandsire tottering feebly over the grave. How shall I look with indifference upon that child on whose brow I have sprinkled the baptismal water, and whose young life I have, with you, consecrated to God? How shall I feel unconcerned, as I look on you who have ripened into womanhood and manhood during my ministry among you, and over whose marriage hour and joyful entrance into life we have poured our blessings and our prayers—happy in your happiness—rejoicing in your joy?

How often have I stood by your bedside, when disease has laid its heavy hand upon you; when, we feared, the dimness in your eye and the paleness on your cheek, were the dimness and the paleness of the last mortal anguish, and spoken to your fainting soul the promises and consolations of the Gospel. Many a time and oft have I knelt with your beloved ones amid the vapors that fold around the valley of the shadow of death, and wrestled with God on your behalf; and with what true joy and thanksgiving have I watched your daily restoration, till in the sanctuary of God, "the bones which he had broken were made again to rejoice."\* But, most of all, is this hour visited by remembrances of the departed; faces are looking in upon this parting that have long been cold and still in death; they come before me now as I beheld them last, pale, and still, and sunk into that serene and placid repose which no pain or earthly passion shall disturb. Far down into the valley of the shadow of death as living man may go, I went with them, whispering to ears almost steeped in death's insensibility, the hopes, the consolations, the eternal promises of God's ever blessed Gospel. There *they* bade us farewell, on that lonely shore of life, where the billows of the eternal ocean are heard mournfully dashing—where the ear of Faith catches at times the songs of angels, and the glitter of whose cold sands is turned into a living beauty by the glory poured from the throne of God and the Lamb around the departing hour of Christ's beloved.

Oh yes! there are eyes which would have looked in love upon me this day, but they are shut forever; voices that would have uttered with tears their christian farewell, but they are hushed. I look around me and behold their places in this house of God empty and deserted. I look out into the silent resting place where we have laid them, and feel that our joy and sorrow will fall upon their ears unheeded.

"They will not hear the north wind rave,  
Nor moaning, household shelter crave  
From winter rains that beat their grave!  
High up the vapors fold and swim,  
About them broods the twilight dim;  
The place they knew forgetteth them."

III. Finally—the sacredness of our union rises into an awfulness truly overwhelming, when we meditate upon its responsibilities and everlasting results.

1. Awful should be the remembrance to every minister of Christ, that God has entrusted his truth, upon whose right administration the salvation of man depends, to his care; that he has set him as "a watchman unto the house of Israel," and has made the everlasting welfare of those who dwell therein, dependent upon his faithfulness; "for they watch for your souls as they that must give account, that they may do it with joy and not with grief."\* And how dreadful is that warning which accompanies his commission: "When I say unto the wicked, oh wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, *but his blood will I require at thy hand.*"†

Wo therefore to me, if I have "beheld the enemy whet his glittering sword," and have not "blown the trumpet." Wo to me, if I have yielded the truth of the everlasting Gospel to the passion, the prejudice, the fashion, the false and foolish public opinion of man. Wo to me, if I have been deterred from warning the wicked by a dread of his power, or fear of giving him offence. Wo to me, if I have consulted my own ease and safety, instead of your everlasting welfare and God's glory. Wo and shame eternal, for I go down to death doubly ruined, in your ruin, sprinkling my garments with the blood of your souls. I go down to the damnation of the lost, with God's wrath and curse upon me, as of one found faint and faithless, recreant and traitor to the trust reposed in me.

2. Dream not either, for one moment, that *you* can shake off the responsibilities of our union, or evade its everlasting consequences. I pass away from you, but the words which I have spoken in my Master's name do not pass away, nor return unto him void; they accomplish the end whereunto they have been sent, proving a savor of life unto life to them that believe—of death unto death to those who are lost. Sadly before me rises that dread tribunal where no refuge of lies shall avail to shield us from the just punishment which awaits those who have rejected God's salvation, and outraged and trampled under foot God's mercy. *There* shall I meet you—*there* behold your faces again—not to bless, and encourage, and exhort to hope and joy, but a swift witness against you, to appal and condemn you forever; for though I cannot and dare not use the language of the Apostle, (for I am bitterly conscious of having neglected many an opportunity of doing good, and in this hour, more than ever, recognise and deplore my

own unfaithfulness,) yet may I not with truth, and without presumption, appeal to you, and take you to record this day? Have I not shown you and taught you publicly? Have I not gone, year after year, to your homes and to your firesides, and "from house to house," preaching the kingdom of God? Have I not, sometimes at least, if not "night and day for three years," besought you "with tears" to repent? O that I had done it more faithfully, more plainly, more affectionately! You cannot mourn over my remissness more bitterly than I; you cannot sorrow as I sorrow over the frailty and imperfection which may have hindered my usefulness among you; but "far as human frailty would allow," with fear and trembling I say it, I have warned and entreated, saying in God's name, "Oh! wicked man, thou shalt surely die!" And now, wo unto you, if in vain; for "it shall be more tolerable in that day for Tyre and Sidon than for you."\*

3. But there is one eternal result of our union over which I rejoice with joy unspeakable and full of glory—with a bliss pure and unmingled—with a gratitude fervent and full of gladness do I look upon many in this sanctuary, and remember some who have gone to the joy of our Lord, who have been given to me here as the seals of my ministry. Who shall separate *you* from my soul? what chance or change shall tear *you*, my beloved, from my heart? "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel."† **YE ARE MINE.** Death itself shall not sever the tie which unites us, and through eternity shall we rejoice over the providence which brought us together. Here I have watched your indifference turned into attention—your coldness melt away in tears under the power of God's truth and Holy Spirit. I have gone with you through that dark hour when you struggled under the consciousness of guilt. I have watched you emerging into the light and liberty of the Gospel. I have sat by your side at the table of the Lord, and rejoiced with the angels over another soul turned from the error of its ways unto God! And I look forward now with hope and joy to the judgment of the great day; for what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

Permit me to add one word of counsel and exhortation, the last

which it is permitted me to utter; and I pray you to hear it with the kindness and attention with which you have so often received the word of God at my mouth.

1. "Be of good comfort." Many of you, in your partial kindness have represented to me the danger to which you will be exposed when deprived of a Pastor, and left as sheep without a shepherd. This is a situation not without its perils; a time when, as the Apostle feared of the church of Ephesus, grievous wolves do seek to enter in, that they may harass the flock; but such results are usually occasioned by carelessness and neglect of duty. Let not this sanctuary be deserted; make it a place of prayer; make it a place where "you all, with one accord," shall be met together often to wait for the promised blessing; and especially, my brethren in the Eldership, let me say that solemn responsibilities devolve upon you: "Take heed to the flock over which the Holy Ghost hath made you overseers." And while I *counsel*, let me *thank* you, that for five years you have faithfully, with undivided zeal and harmony, strengthened, encouraged and assisted me in my ministrations, by your presence, your influence, your counsels and your prayers. Above all things else, let me entreat you to remember and believe that God's church is built up by no man; sound of axe and hammer is not heard upon that temple but by unseen hands, and by invisible powers, is the spiritual kingdom of Christ built up; angels encamp around it; Eternal wisdom and power are pledged for its defence; "the shout of a king is heard in her midst;" and to her alone is given the promise of *His* presence, whose presence is peace, and whose love is the assurance of safety and salvation.

2. "Be of one mind." Each church is a sacred portion of that army of the Lord, enlisted under Christ's banner, and sworn to defend his cause, which goes from conquest to conquest until he shall return, whose right it is to reign. But of what avail will you be in the Lord's battle, if the weapons of your warfare are employed against each other? What can they accomplish against the common enemy, who expend their resources and employ their energies for mutual destruction? Oh my brethren, I pray, for your own sakes—for the honor of your divine Redeemer—stifle all tendency to distraction and division, and let no "root of bitterness springing up trouble and defile you."\*



3. "Be faithful unto death." This is the great work of our lives; by faithfulness to the vows of God which are upon us, so to fight that we may conquer—so to run that we may win the crown. Men change or die—systems and governments are altered—convulsion after convulsion shakes the nations—

"Powers depart,  
Possessions vanish and opinions change,  
And passions hold a fluctuating seat;  
But by the storms of circumstance unshaken,  
And subject neither to eclipse nor change,  
Duty exists."

And each hour exists with a more impressive appeal to us for its discharge, since each hour we are brought nearer to the bar of God, where the award of life or death shall be rendered. And therefore knowing "it is high time, let us awake out of sleep; for now is our salvation nearer than when we believed." Doubt not either, my people, that we shall meet again; often, I trust, and kindly upon the earth, but permanently and forever in that house of many mansions, whither Christ has gone to prepare a place for us. Narrow is the path on which we tread; but our glorious Leader has gone before us. Dark and stormy are the waves with which we buffet; but He is with us, who can say with authority and power, "Peace, be still." Steep by steep, height by height, slowly, painfully, and with many tears, yet *surely*, we ascend, until the summit is gained, whence, "Hyperion like, we shoot our glittering shafts of war;" and where, the clouds beneath us, the eternal sun above us, we shall exchange the cross for the crown—the thorny wreath for the palm of victory—and the transient sojourn and pilgrim abode, for the endless rest and changeless blessedness of our Father's home. Farewell—"I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

PRAYER,  
A  
SPECIAL DUTY  
OF THE  
GOSPEL MINISTRY.

AN ADDRESS

TO THE

STUDENTS OF THE THEOLOGICAL SEMINARY OF THE SECOND ASSOCIATE  
REFORMED SYNOD OF THE WEST,

AT THE OPENING OF THE SESSION,

October 14th, 1850.

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BY REV. JOSEPH CLAYBAUGH, D. D.  
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PRAYER,  
A  
SPECIAL DUTY  
OF THE  
GOSPEL MINISTRY.

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MY DEAR YOUNG BRETHREN:

IN my last address, your attention was called to the duties of the minister of the gospel as a *teacher*; it is now invited to his duty as a man consecrated to *prayer*. When the apostles declined the task of superintending any longer the daily ministration to the poor, and directed the appointment of others to attend to this business, they said, that instead of being engaged in such matters, they would "give themselves continually to prayer and to the ministry of the word." From this it is evident, that they regarded prayer as a part of their appropriate work, as ministers of the gospel, just as truly as preaching the word; and a part no less important, to which they would no less *give themselves*, and that *continually*; and from which they were just as unwilling to be drawn aside by the interruptions and cares that would unavoidably grow out of their attending to the business of supplying the necessities of the poor. In that division of labor

which was adopted in the Christian society on this occasion, there were two things to which they would devote themselves, as obviously, in the judgment and feelings of all, their proper official business;—and one of these was *prayer*.

And there was nothing in the apostolic office, as distinguished from that of the ordinary minister of the gospel, which made prayer any more the duty of the former than of the latter. Every Christian should be a man of prayer, and if he is not, is only a nominal, not a real Christian; but prayer is here brought to view as a special *official* duty, and as such it belongs to all ministers of the gospel in every age as well as to the apostles. As a special duty it grows out of their office as ministers of religion, and particularly as ministers of reconciliation, who, so to speak, stand between God and the people, charged with his messages and overtures to them, and with their interests with God.

This duty has rested upon the ministers of religion under every dispensation. The patriarchs and the prophets, as well as the priests, were intercessors; and even the heathen regarded their priests in the same light. It seems to be an original and universal sentiment of mankind, that all, who are put in trust with public interests of any sort, should represent those interests before God. Hence many ancient heathen nations held their princes responsible for public calamities; for they supposed, that had they been familiar with the gods as men of piety and prayer, those evils would have been prevented. But when men are charged with the interests of souls,—when their great work is the promotion of peace between sinful men and their offended Maker, even the restoration of men to the Divine favor and blessing,—how should they be employed in bearing these interests to the throne of grace!

It is the express will of Heaven that they should do this, and God has repeatedly testified his regard to the prayers of his public servants as such. Thus in the patriarchal age, He says to Abimelech concerning Abraham, "He is a prophet, and he shall pray for thee, and thou shalt live;" and to the friends of Job He says, "Go to my servant Job, and offer for yourselves a burnt-offering, and my servant Job shall pray for you; for him will I accept." You know with what favor Abraham interceded for Sodom; and with what success Moses interceded for the Israelites when they had offended in making the golden calf, and afterwards on different occasions. You remember too the examples set in this matter by Samuel, and David, and Solomon, and Jehoshaphat, and Daniel, and

Ezra, and Nehemiah, and others, who either as prophets, or priests, or kings, were entrusted with the religious concerns of Israel.

Prayer was a special duty of the old testament priesthood. They were not only to teach Jacob God's judgments, and Israel his law, but were also "to put incense before Him." A particular form of prayer was prescribed to be used by them in blessing the people: "On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace." On the principle that they were intercessors for the people with God, was the following injunction laid upon them by the prophet Joel: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach." Philo says: "The law required that the high priest should be raised above human nature, to a nearness with God; that being placed, as it were, in a middle station betwixt God and man, he might supplicate God in behalf of man, and convey to men the grace that is bestowed by God." This language is true strictly and properly only of our new testament High Priest, who is the author and finisher of our faith; yet it is applicable in a modified sense to his ministerial representatives on earth. The apostles evidently regarded this as their position and duty, when they resolved to give themselves exclusively to prayer and the ministry of the word. That the apostle of the gentiles took the same view of his position and duty, is evident from all his epistles, in which he assures those to whom he wrote, that "without ceasing he made mention of them in his prayers." And that he regarded all ministers of the gospel as occupying the same position, appears from the manner in which he commends Epaphras to the Colossians: "Epaphras, who is one of you, a servant of Christ, saluteth you, laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." The same principle is recognized in the injunction of the apostle James: "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." And if we take Christ as the great pattern of ministers, how does his example enforce upon us the duty of prayer. Repeatedly do we

find in his biography such notes as the following: "He was alone praying"—"He went up into a mountain to pray"—"It came to pass as He was praying"—and, "He went out into a mountain to pray, and continued all night in prayer to God."

There are many considerations which urge the IMPORTANCE OF PRAYER AS A SPECIAL DUTY OF MINISTERS. *First, our whole ministry is dependent, from first to last, on God, and prayer is the means of obtaining his blessing.* "All things," saith the apostle, "are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." "We are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." "I have planted, Apollos watered; but God gave the increase." "Not by might, nor by power; but by my Spirit, saith the Lord of hosts." "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain." Such declarations as these cannot be too deeply impressed on our minds, nor too vividly and constantly present to them. They all teach our absolute dependence in our ministry, on God, in respect of grace, gifts, preparation, performance, and success. Unless the Spirit of God come to our help, our hearts will be cold and destitute of interest in our work, our minds will be dull and spiritless in study, we shall fail in our preparation, we shall lack "unction," and our whole labor will be fruitless. Now prayer is the means of obtaining this aid of the Spirit. Christ has given many precious promises of his presence and of the assistance of his Spirit; but in regard to all that He has promised, He will be "inquired of" by us, that He may do it unto us: and He encourages us to make application:—"Whatsoever ye shall ask the Father in my name, He will give it you;—ask, and ye shall receive, that your joy may be full." Having offered his perfect sacrifice for sins, He has taken his seat, clothed with all power in heaven and on earth, on the right hand of God, henceforth expecting till His enemies be made his footstool; and is ready to bestow on his ministering servants all that aid which they need in order to accomplish his work. The apostles felt this—they felt their dependence, and they had a confidence in the efficacy, as well as a conviction of the necessity of prayer. Hence you find them in the midst of the most threatening dangers, unappalled, lifting up their voice with one accord, saying, "And now, Lord, behold their threatenings; and grant unto thy

servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy Holy Child, Jesus." The result showed that their confidence was not misplaced, nor their prayer in vain:—"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." And it was with a similar feeling of dependence, and a like confidence in prayer, that the apostle Paul solicited the brethren to whom he wrote, to "strive together with him in their prayers to God for him," and to supplicate, in his behalf, "that utterance might be given him, that he might open his mouth boldly, to make known the mystery of the gospel; that he might speak as he ought to speak; and that the word of the Lord might have free course and be glorified."

*Second. Prayer is an indispensable means of keeping us mindful of certain great truths, which must be habitually realized, in order to the proper and successful discharge of ministerial duty.* Such as, that we are laborers together with God; that the object of our ministry is the salvation of souls—both the conversion of sinners and the building up of believers in their most holy faith unto life eternal; that this is an object of surpassing importance; that the gospel of the grace of God is the only appointed and successful means of effecting this object; that we are dependent on God in our whole ministry, and if we rely on Him and are faithful, are authorized to expect his assistance and blessing; and that we are most strictly and solemnly accountable to God for the faithful discharge of our duties, and therefore it behooves us to labor that, whether present or absent, we may be accepted of Him. These are great truths in the work of the ministry, and on the realization of them will depend everything;—diligent and faithful preparation, pertinency of matter, point, spirituality, earnestness, zeal, vigilance, promptitude in embracing opportunities, that tireless energy and enterprise which will render us "instant in season and out of season," fortitude, patience, equanimity, meekness, and perseverance, under the manifold trials and discouragements incident to our work. But without prayer, these truths, so practically important in the work of the Christian ministry, will not be realized. Just in proportion as they are realized will we be driven to prayer; and just as we abound in prayer will they be solemnly felt. That it is so, we need not delay to prove;—it is obvious to every mind, that in the nature of things it must be so.



No minister can spread his case before the Lord, in all his wants, trials, sorrows, sins and mercies, without being more deeply impressed with a sense of his relations, obligations, dependence and accountability as a minister of the gospel; and no one can neglect thus to spread his case before the Lord, and retain a sense of these things; and no one can be destitute of a sense of these things, and at the same time have the spirit, or do the work, of a minister of the Lord Jesus Christ.

*Prayer likewise serves to keep before the mind of a minister the actual condition of his pastoral charge, and the moral wants of the community in which he is called to labor.* In order to be a profitable minister, a man must look into the state of his flock, and know its condition, and be deeply sensible of its wants; and this knowledge should extend to every family and individual of his pastoral charge: nay, as far as practicable, it should embrace the whole community within his pastoral bounds, and he should look abroad over the state of the church and of the world at large, and have his mind filled with the view, and his heart burdened with the moral wants which that view presents to the mind. Without this he cannot be a zealous, spirited, wise and seasonable preacher; he cannot be a workman approved unto God, rightly dividing the word of truth; much less can he be ready for every good work, and make full proof of his ministry in the countless services, stated and occasional, which as a pastor he should render.

Now there is nothing so well calculated to give a minister a deep and heartfelt acquaintance with the wants of those whose spiritual interests he is appointed to serve, and awaken in him a corresponding zeal and devotedness to his work, as the practice of *giving himself unto prayer*:—daily laying before God an account of the flock, over which the Holy Ghost hath made him overseer; spreading before Him the wants of all those who are committed to his spiritual care; confessing and lamenting their sins, their neglects and backslidings; especially deploring prevalent and ensnaring evils, and calling Divine attention to what is difficult to be reached or controlled; pleading with God to interpose and grant repentance and pardon, to remember mercy in the midst of deserved wrath, and to revive his work; to awaken the careless, alarm the secure, convert the impenitent, guide and sanctify believers, reclaim the backsliding, support the weak and tempted, and comfort the afflicted and feeble-minded. And he should thus spread the case of the people before the Lord, not in general terms, but with special reference to individual cases, particularly such as are marked. The great apostle in his prayers

seems to have remembered by name, not only the numerous churches, the care of which rested upon him, but also individuals. To the Philippians he writes, "I thank my God on every remembrance of you, always in every prayer of mine, for you all, making request;" and he probably might have written in similar language to every other church, as in fact he did to many. The particular adaptation of the recorded prayers of the apostle to the condition of each church, shows, that in his prayers he was wont to lay the state of each particular church before the Lord; and we should remember that he had "the care of all the churches." He also remembered individuals at the throne of grace, not merely those immediately connected with him, as his beloved Timothy, whom "without ceasing he remembered in his prayers night and day;" but others, as Philemon, with whom it does not appear that he had any very special connection, but to whom he writes that he "made mention of him always in his prayers."

Now no man can be in the practice of giving himself unto prayer as a part of his ministerial work, without being impelled to lay the state of his people before the Lord; and this will impress upon his mind a sense of their condition and wants, and of his duty to them; and he will go forth to his work, whether it be in the privacy of his study or in his actual labors among the people, with "his work before him," and with the consciousness that God is with him; and thus he will be prepared to preach Christ earnestly, laboriously and seasonably, "warning every man, and teaching every man in all wisdom; that he may present every man perfect in Christ Jesus."

Another consideration showing the importance of this duty, is, *that no minister can neglect it and be a living Christian; much less maintain that high order of piety which is indispensable to a successful ministry.* No man can be a true Christian and live without prayer; and no minister can be a living, growing Christian who does not *give himself* unto prayer. As surely as man is a child of God, will he be led instinctively to the throne of grace, and will naturally cast himself in all his relations, duties, interests and wants upon God; in like manner, so surely as a minister of the gospel is a child of God, will he be led, as if by instinct, to cast himself, in all his peculiar relations, duties, interests and necessities, upon God and upon his Lord and Master. "Behold he prayeth"—was pointed out as an infallible index that Saul of Tarsus was a true convert; and, *behold he prayeth*—that is, *he giveth himself unto prayer*—may be regarded as an indispensable evidence that a minister of the gospel is himself a converted man.

Once more: prayer being the means of securing the blessing of God upon our labors,—that blessing without which all our labors will be in vain and worse than in vain,—*no minister can neglect it without becoming guilty of the blood of souls.* The talent of the prayerless minister must rust, and he will be far less qualified, than he might have been, to win souls to Christ: and for all that is lost through this lack of qualification he is accountable. He will also be heartless and unadapted in his preparations and his labors: and for all that is lost on this score, he is accountable. And then by his prayerlessness he fails to secure the blessing of God upon the instructions which he does give, and upon the labors which he does perform: and for this too he is accountable. He stands chargeable with the ruin of every soul which his prayers, if he had been a praying man, might have saved; and with all the lukewarmness, barrenness and backsliding in the church, and all the vices and crimes in the community, which the prayers of a pious minister might have prevented or removed. “The effectual fervent prayer of a righteous man availeth much”—This is especially true with respect to the fervent prayers of a godly ministry: “He is a *prophet*, and he shall pray for thee, and thou shalt live.” The guilt of a backsliding church, and a gospel-hardened community, may be such, that the most earnest prayers of the most devoted men will not be answered otherwise than by being “returned into their own bosom;”—a case for which the Saviour, in order to keep his faithful servants in evil times from desponding, made provision. “If the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you;”—yet it is an observable fact, that even humble abilities with prayer are often made instrumental of good; while the most splendid endowments without prayer, become an encumbrance in the church. A prayerless minister is a nuisance, for he stands in the road of a better man. Prayer recognizes a principle which God loves to sustain, *that the treasure is committed to earthen vessels, that the excellency of the power may be of God and not of men.* God will be glorified in man’s dependence; and will withhold his blessing where that dependence is not acknowledged. The minister, therefore, who neglects prayer, takes the most effectual method to deprive the gospel of success, and steep himself in the fearful guilt of making that, which was ordained to life, the instrument of death.

In contemplating prayer as a special duty of ministers of the gospel—as a part of their official work—there are many things which might be specified as *subject matter* of their

prayer. They should pray for all necessary gifts and qualifications; for direction as to their field of labor; for favorable opportunities to preach Christ both publicly and in private; for wisdom to improve these; for guidance in selecting subjects, and aid in study and preparation; for assistance in the actual work of imparting instruction; and for the blessing of God to accompany their labors to all in general, both saints and sinners, and to individuals, families and particular classes of individuals. But the minister must not, in his care of the church and in his solicitude for the success of the gospel, forget his own soul. If his solicitude and care be of the right stamp, there will be no danger of this;—nay, he will begin with himself. He will be filled with grateful admiration of the grace of God to his own soul, in reconciling him to himself, and putting him into the ministry, and for any tokens of the Divine presence which he may have enjoyed. His own sins and short-comings will burden his heart until they are confessed and forgiven. He will deplore his own lack in grace, and will fervently supplicate larger measures of faith and love and zeal, and entreat for more light and assurance, for a livelier sense of the evil of sin, and of the worth of the soul, of the preciousness of Christ and the excellency of the gospel. Paul strove, and doubtless prayed, against indwelling sin, “lest that by any means, when he had preached to others, he himself should be a castaway.” Even *he* felt the burden of an indwelling principle of evil, which prevented him from doing good and hurried him into sin—the perverse and insidious workings of a law in his members, warring against the law of his mind and bringing him into captivity to the law of sin which was in his members;—insomuch as to wring from him the bitter cry, “O wretched man that I am! who shall deliver me from the body of this death!” And we find him breathing out the desires of his soul in the following strain in his epistle to the Philippians; and we may well imagine, how he who thus writes to his friends, would address his God:—“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things; and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.” The command of Jesus to his ministers is,

watch and pray, that ye enter not into temptation." And we are enjoined to take heed to *ourselves*, as well as to our doctrine and to the flock of God.

And along with other things we need to guard against *temptation to neglect prayer*: such as arise from pressure of study, multiplicity of labor, worldly cares, lassitude and exhaustion; and above all, against spiritual declension, and besetting sin, which are deadly foes to prayer. In study, nothing is lost, but much is gained, by the due performance of this duty. This remark is abundantly confirmed by experience; thousands can attest its truth. Prayer also will render labor easy, and it will enable the mind to thread its way through the dark mazes of a labyrinth of cares and perplexities. It will also ease the burdens of life, and revive the energies of exhausted nature, while it is likewise the surest antidote to spiritual declension and besetting sin.

My dear young brethren, let it be impressed on your minds, that prayer is the life and soul of that work to which you aspire. Without it all your talents and attainments, your study, your preaching, your zeal, your industry and your most toilsome efforts—all—will be in vain; and the labors of your profession an irksome task; while on the other hand, prayer will greatly stimulate and strengthen all your faculties, sanctify and prosper your studies, bring down the blessing of God on your labors, and make the work of the ministry your delight.

All who have been eminent in the church of God were men of prayer, and those who have been distinguished for their great achievements in any department of the church, were also distinguished for their abounding in prayer, and for the importance which they attached to it. Need I cite you to Augustin, and Luther, and Calvin, and Owen, and Bunyan, and Rutherford, and Newton, and Martyn?—You are familiar with the favorite maxim of the great German reformer, *to pray well is to study well*. He was also wont to remark, "that three things make a divine—prayer, temptation and study." But you are referred to far higher authorities, to still nobler examples—those of Christ and his great apostle. Study and imitate them. Be ye followers of Christ in this thing. And you would do well to mark those passages in the epistles of Paul, in which he speaks of his prayers for the churches, and for individuals, and ponder them well: they will be useful not only to stimulate you to the duty, but to guide you in it. What fervor, what spirituality, what fullness, what pertinency, what love to souls, what zeal for the divine glory, what familiarity with God, what confidence in the grace of Christ, what

complete absorption of the whole man, in all his faculties and energies, in the work of the gospel! What a model! "I thank my God upon every remembrance of you: always in every prayer of mine for you all, making request with joy, for your fellowship in the gospel, from the first day until now. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more, in knowledge and in all judgment, that ye may approve things that are excellent; that you may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit, in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Brethren, let your motto be, *ORA ET LABORA*—Pray and labor. Begin now. Defer not till you enter the ministry, as a more convenient season to begin the practice. Form the habit now. It will shed a blessed influence over your present studies; and then, when these are finished, you will be prepared to "give yourselves to prayer and to the ministry of the word."

# CATALOGUE OF THE STUDENTS.

**Session 1850—51.**

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## FOURTH YEAR.

| Names.            | College where Graduated. | Residence.       |
|-------------------|--------------------------|------------------|
| David A. Wallace, | Miami University, O.     | Fairview, Ohio,  |
| Silas Hazlett,    | Jefferson Col., Pa.      | Mifflin Co., Pa. |

## THIRD YEAR.

|                    |                    |                  |
|--------------------|--------------------|------------------|
| Jas. N. Buchanan,  | Muskingum Col., O. | Licking Co., O.  |
| Nathan C. Macdill, | Centre Col., Ky.   | Hopewell, “      |
| Edward O. Towne,   | Muskingum Col., O. | Guernsey Co., O. |

## SECOND YEAR.

|                  |                      |                |
|------------------|----------------------|----------------|
| James R. Brown,  | Centre Col., Ky.     | Hopewell, O.   |
| Henry Q. Graham, | Washington Col., Pa. | West Union, O. |
| David Macdill,   | Centre Col., Ky.     | Hopewell, O.   |
| Asa H. Ramsey,   | Union Col., N. Y.    | “ “            |

## FIRST YEAR.

|                    |                    |                    |
|--------------------|--------------------|--------------------|
| N. R. Kirkpatrick, |                    | Eckmansville, O.   |
| David Paul,        | Muskingum Col., O. | Fairview, O.       |
| William Wallace,   |                    | Cincinnati, O.     |
| John M. M. Wilson, | Miami University,  | College Corner, O. |

## PARTIAL COURSE.

|                     |                    |
|---------------------|--------------------|
| James R. Hughes,    | Summerville, Ohio, |
| Ardivan W. Rodgers, | Piqua, “           |
| John M. Layman,     | “ “                |
| William Wright,     | Logan county, “    |



















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